THE

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MVSEVM
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THE

REASONABLENESS

OF

CHRISTIANITY,

AS DELIVERED IN THE

SCRIPTURES.

THE

PREFACE.

THE little ſatisfaction and conſiſtency that is to be found, in moſt of the ſyſtems of divinity I have met with, made me betake myſelf to the ſole reading of the Scriptures (to which they all appeal) for the underſtanding the Chriſtian Religion. What from thence, by an attentive and unbiaſſed ſearch, I have received, Reader, I here deliver to thee. If by this my labour thou receiveſt any light, or confirmation in the truth, join with me in thanks to the Father of lights, for his condeſcenſion to our underſtandings. If, upon a fair and unprejudiced examination, thou findeſt I have miſtaken the ſenſe and tenor of the Goſpel, I beſeech thee, as a true Chriſtian, in the ſpirit of the Goſpel, (which is that of charity) and in the words of ſobriety, ſet me right, in the doctrine of ſalvation.

THE

THE REASONABLENESS OF CHRISTIANITY, AS DELIVERED IN THE SCRIPTURES.

IT is obvious to any one, who reads the new teſtament, that the doctrine of redemption, and conſequently of the goſpel, is founded upon the ſuppoſition of Adam's fall. To underſtand therefore, what we are reſtored to by Jeſus Chriſt, we muſt conſider what the ſcriptures ſhew we loſt by Adam. This I thought worthy of a diligent and unbiaſſed ſearch: ſince I found the two extremes, that men run into on this point, either on the one hand ſhook the foundations of all religion, or, on the other, made chriſtianity almoſt nothing: for whilſt ſome men would have all Adam's poſterity doomed to eternal, infinite puniſhment, for the tranſgreſſion of Adam, whom millions had never heard of, and no one had authoriſed to tranſact for him, or be his repreſentative; this ſeemed to others ſo little conſiſtent with the juſtice or goodneſs of the great and infinite God, that they thought there was no redemption neceſſary, and conſequently, that there was none; rather than admit of it upon a ſuppoſition ſo derogatory to the honour and attributes of that infinite Being; and ſo made Jeſus Chriſt nothing but the reſtorer and preacher of pure natural religion; thereby doing violence to the whole tenor of the new teſtament. And, indeed, both ſides will be ſuſpected to have treſpaſſed this way, againſt the written word of God, by any one, who does but take it to be a collection of writtings, deſigned by God, for the inſtruction of the illiterate bulk of mankind, in the way to ſalvation; and therefore, generally, and in neceſſary points, to be underſtood in the plain direct meaning of the words and phraſes; ſuch as they may be ſuppoſed to have had in the mouths of the ſpeakers, who uſed them according to the language of that time and country wherein they lived; without ſuch learned, artificial, and forced ſenſes of them, as are ſought out, and put upon them, in moſt of the ſyſtems of divinity, according to the notions that each one has been bred up in.

To one that, thus unbiaſſed, reads the ſcriptures, what Adam fell from (is viſible), was the ſtate of perfect obedience, which is called juſtice in the new

teſtament; though the word, which in the original ſignifies juſtice, be tranſlated righteouſneſs: and, by this fall, he loſt paradiſe, wherein was tranquillity and the tree of life; i. e. he loſt bliſs and immortality. The penalty annexed to the breach of the law, with the ſentence pronounced by God upon it, ſhew this. The penalty ſtands thus, Gen. ii. 17. "In the day, that thou eateſt there-"of, thou ſhalt ſurely die." How was this executed? He did eat: but, in the day he did eat, he did not actually die; but was turned out of paradiſe from the tree of life, and ſhut out for ever from it, leſt he ſhould take thereof, and live for ever. This ſhews, that the ſtate of paradiſe was a ſtate of immortality, of life without end; which he loſt that very day that he eat: his life began from thence to ſhorten, and waſte, and to have an end; and from thence, to his actual death, was but like the time of a priſoner, between the ſentence paſſed and the execution, which was in view and certain. Death then entered, and ſhewed his face, which before was ſhut out, and not known. So St. Paul, Rom. v. 12. "By one man ſin entered into the world, and death by ſin;" i. e. a ſtate of death and mortality: and, 1 Cor. xv. 22. In Adam all die; i. e. by reaſon of his tranſgreſſion, all men are mortal, and come to die.

THIS is ſo clear in theſe cited places, and ſo much the current of the new teſtament, that no-body can deny, but that the doctrine of the goſpel is, that death came on all men by Adam's ſin; only they differ about the ſignification of the word death: for ſome will have it to be a ſtate of guilt, wherein not only he, but all his poſterity was ſo involved, that every one deſcended of him deſerved endleſs torment, in hell-fire. I ſhall ſay nothing more here, how far, in the apprehenſions of men, this conſiſts with the juſtice and goodneſs of God; having mentioned it above: but it ſeems a ſtrange way of underſtanding a law, which requires the plaineſt and directeſt words, that by death ſhould be meant eternal life in miſery. Could any one be ſuppoſed, by a law, that ſays, "For felony "thou ſhalt die," not that he ſhould loſe his life; but be kept alive in perpetual, exquiſite torments? And would any one think himſelf fairly dealt with, that was ſo uſed?

To this, they would have it be alſo a ſtate of neceſſary ſinning, and provoking God in every action that men do: a yet harder ſenſe of the word death than the other. God ſays, that "in the day that thou eateſt of the forbidden fruit, "thou ſhalt die;" i. e. thou and thy poſterity ſhall be, ever after, incapable of doing any thing, but what ſhall be ſinful and provoking to me, and ſhall juſtly deſerve my wrath and indignation. Could a worthy man be ſuppoſed to put ſuch terms upon the obedience of his ſubjects? Much leſs can the righteous God be ſuppoſed, as a puniſhment of one ſin, wherewith he is diſpleaſed, to put man under the neceſſity of ſinning continually, and ſo multiplying the provocation. The reaſon of this ſtrange interpretation, we ſhall perhaps find, in ſome miſtaken places of the new teſtament. I muſt confeſs, by death here, I can underſtand nothing but a ceaſing to be, the loſing of all actions of life and ſenſe. Such a death came on Adam, and all his poſterity, by his firſt diſobedience in paradiſe; under which death they ſhould have lain for ever, had it not been for the redemption by Jeſus Chriſt. If by death, threatened to Adam, were meant the corruption of human nature in his poſterity, 'tis ſtrange, that the new teſtament

ſtament ſhould not any where take notice of it, and tell us, that corruption ſeized on all, becauſe of Adam's tranſgreſſion, as well as it tells us ſo of death. But, as I remember, every one's ſin is charged upon himſelf only.

ANOTHER part of the ſentence was, "Curſed is the ground for thy ſake: "in ſorrow ſhalt thou eat of it all the days of thy life; in the ſweat of thy "face ſhalt thou eat bread, till thou return unto the ground: for out of it waſt "thou taken; duſt thou art, and to duſt ſhalt thou return," Gen. iii. 17.—19. This ſhews, that paradiſe was a place of bliſs, as well as immortality; without drudgery, and without ſorrow. But, when man was turned out, he was expoſed to the toil, anxiety, and frailties of this mortal life, which ſhould end in the duſt, out of which he was made, and to which he ſhould return; and then have no more life or ſenſe, than the duſt had, out of which he was made.

As Adam was turned out of paradiſe, ſo all his poſterity were born out of it, out of the reach of the tree of life; all, like their father Adam, in a ſtate of mortality, void of the tranquillity and bliſs of paradiſe. Rom. v. 12. "By "one man ſin entered into the world, and death by ſin." But here will occur the common objection, that ſo many ſtumble at: "How doth it conſiſt "with the juſtneſs and goodneſs of God, that the poſterity of Adam ſhould ſuf-"fer for his ſin; the innocent be puniſhed for the guilty?" Very well, if keeping one from what he has no right to, be called a puniſhment; the ſtate of immortality, in paradiſe, is not due to the poſterity of Adam, more than to any other creature. Nay, if God afford them a temporary, mortal life, 'tis his gift; they owe it to his bounty, they could not claim it as their right, nor does he injure them when he takes it from them. Had he taken from mankind any thing that was their right, or did he put men in a ſtate of miſery, worſe than not being, without any fault, or demerit of their own; this, indeed, would be hard to reconcile with the notion we have of juſtice; and much more with the goodneſs, and other attributes of the ſupreme Being, which he has declared of himſelf; and reaſon, as well as revelation, muſt acknowledge to be in him; unleſs we will confound good and evil, God and Satan. That ſuch a ſtate of extreme, irremediable torment is worſe than no being at all; if every one's own ſenſe did not determine againſt the vain philoſophy, and fooliſh metaphyſicks of ſome men; yet our Saviour's peremptory deciſion, Matth. xxvi. 24, has put it paſt doubt, that one may be in ſuch an eſtate, that it had been better for him not to have been born. But that ſuch a temporary life, as we now have, with all its frailties and ordinary miſeries, is better than no being, is evident, by the high value we put upon it ourſelves. And therefore, though all die in Adam, yet none are truly puniſhed, but for their own deeds. Rom. ii. 6. "God will render to "every one," How? "According to his deeds. To thoſe that obey unrighteouſ-"neſs, indignation and wrath, tribulation and anguiſh, upon every ſoul of man "that doth evil." ver. 9. 2 Cor. v. 10. "We muſt appear before the judgment-"ſeat of Chriſt, that every one may receive the things done in his body, ac-"cording to that he has done, whether it be good, or bad." And Chriſt himſelf, who knew for what he ſhould condemn men at the laſt day, aſſures us, in the two places, where he deſcribes his proceeding at the great judgment,

that the ſentence of condemnation paſſes only upon the workers of iniquity, ſuch as neglected to fulfil the law in acts of charity, Matth. vii. 23. Luke xiii. 27. Matth. xxv. 41, 42. &c. "And again, John v. 29, our Saviour tells the "Jews, that All ſhall come forth of their graves, they that have done good, "to the reſurrection of life; and they that have done evil, unto the reſurrection "of damnation." But here is no condemnation of any one, for what his forefather Adam had done; which 'tis not likely ſhould have been omitted, if that ſhould have been a cauſe, why any one was adjudged to the fire, with the devil and his angels. And he tells his diſciples, that when he comes again with his angels, in the glory of his Father, That then he will render to every one according to his works, Matth. xvi. 27.

ADAM being thus turned out of paradiſe, and all his poſterity born out of it, the conſequence of it was, that all men ſhould die, and remain under death for ever, and ſo be utterly loſt.

FROM this eſtate of death, Jeſus Chriſt reſtores all mankind to life; 1 Cor. xv. 22. "As in Adam all die, ſo in Chriſt ſhall all be made alive." How this ſhall be, the ſame apoſtle tells us in the foregoing ver. 21. "By man death "came, by man alſo came the reſurrection from the dead." Whereby it appears, that the life, which Jeſus Chriſt reſtores to all men, is that life, which they receive again at the reſurrection. Then they recover from death, which otherwiſe all mankind ſhould have continued under, loſt for ever; as appears by St. Paul's arguing, 1 Cor. xv, concerning the reſurrection.

AND thus men are, by the ſecond Adam, reſtored to life again; that ſo by Adam's ſin they may none of them loſe any thing, which by their own righteouſneſs they might have a title to: for righteouſneſs, or an exact obedience to the law, ſeems, by the ſcripture, to have a claim of right to eternal life, Rom. iv. 4. "To him that worketh," i. e. does the works of the law, "is the "reward not reckoned, of grace, but OF DEBT." And Rev. xxii. 14. "Bleſſed "are they who do his commandments, that they may HAVE RIGHT to the "tree of life, which is in the paradiſe of God." If any of the poſterity of Adam were juſt, they ſhall not loſe the reward of it, eternal life and bliſs, by being his mortal iſſue: Chriſt will bring them all to life again; and then they ſhall be put every one upon his own trial, and receive judgment, as he is found to be righteous, or not. And the righteous, as our Saviour ſays, Matth. xxv. 46, ſhall go into eternal life. Nor ſhall any one miſs it, who has done what our Saviour directed the lawyer, who aſked, Luke x. 25, What he ſhould do to inherit eternal life? "Do this," i. e. what is required by the law, "and thou ſhalt live."

ON the other ſide, it ſeems the unalterable purpoſe of the divine juſtice, that no unrighteous perſon, no one that is guilty of any breach of the law, ſhould be in paradiſe: but that the wages of ſin ſhould be to every man, as it was to Adam, an excluſion of him out of that happy ſtate of immortality, and bring death upon him. And this is ſo conformable to the eternal and eſtabliſhed law of right and wrong, that it is ſpoken of too, as if it could not be otherwiſe. St. James ſays, chap. i. 15, "Sin, when it is finiſhed, bringeth forth death," as it were, by a natural and neceſſary production. "Sin entered into the world, and "death by ſin," ſays St. Paul, Rom. v. 12. and vi. 23. "The wages of ſin is death."

death." Death is the purchaſe of any, of every ſin. Gal. iii. 10. "Curſed is "every one, who continueth not in all things, which are written in the book "of the law to do them." And of this St. James gives a reaſon, chap. ii. 10, 11. "Whoſoever ſhall keep the whole law, and yet offend in one point, he is "guilty of all: for he that ſaid, Do not commit adultery, ſaid alſo, Do not "kill:" i. e. he that offends in any one point, ſins againſt the authority which eſtabliſhed the law.

HERE then we have the ſtanding and fixed meaſures of life and death. Immortality and bliſs belong to the righteous; thoſe who have lived in an exact conformity to the law of God, are out of the reach of death: but an excluſion from paradiſe and loſs of immortality is the portion of ſinners; of all thoſe, who have any way broke that law, and failed of a complete obedience to it, by the guilt of any one tranſgreſſion. And thus mankind, by the law, are put upon the iſſues of life or death, as they are righteous or unrighteous, juſt or unjuſt; i. e. exact performers or tranſgreſſors of the law.

BUT yet, "all having ſinned," Rom. iii. 23. "and come ſhort of the glory "of God," i. e. the kingdom of God in heaven, (which is often called his "glory) both Jews and Gentiles;" ver. 22. ſo that, "by the deeds of the "law," no one could be juſtified, ver. 20. it follows, that no one could then have eternal life and bliſs.

PERHAPS, it will be demanded, "Why did God give ſo hard a law to man-"kind, that, to the apoſtle's time, no one of Adam's iſſue had kept it? As ap-"pears by Rom. iii. and Gal. iii. 21, 22."

ANSW. IT was ſuch a law as the purity of God's nature required, and muſt be the law of ſuch a creature as man; unleſs God would have made him a rational creature, and not required him to have lived by the law of reaſon; but would have countenanced in him irregularity and diſobedience to that light which he had, and that rule which was ſuitable to his nature; which would have been to have authoriſed diſorder, confuſion, and wickedneſs in his creatures: for that this law was the law of reaſon, or, as it is called, of nature; we ſhall ſee by and by: and if rational creatures will not live up to the rule of their reaſon, who ſhall excuſe them? If you will admit them to forſake reaſon in one point, why not in another? Where will you ſtop? To diſobey God in any part of his commands, (and 'tis he that commands what reaſon does) is direct rebellion; which, if diſpenſed with in any point, government and order are at an end; and there can be no bounds ſet to the lawleſs exorbitancy of unconfined man. The law therefore was, as St. Paul tells us, Rom. vii. 12, "Holy, "juſt, and good," and ſuch as it ought, and could not otherwiſe be.

THIS then being the caſe, that whoever is guilty of any ſin ſhould certainly die, and ceaſe to be; the benefit of life, reſtored by Chriſt at the reſurrection, would have been no great advantage, (for as much as, here again, death muſt have ſeized upon all mankind, becauſe all had ſinned; for the wages of ſin is every-where death, as well after, as before the reſurrection) if God had not found out a way to juſtify ſome, i. e. ſo many as obeyed another law, which God gave; which in the new teſtament is called "the law of faith," Rom. iii. 27. and is oppoſed to "the law of works." And therefore the puniſhment of thoſe,

who would not follow him, was to loſe their ſouls, i. e. their lives, Mark viii. 35,——38. as is plain, conſidering the occaſion it was ſpoke on.

THE better to underſtand the law of faith, it will be convenient, in the firſt place, to conſider the law of works. The law of works then, in ſhort, is that law which requires perfect obedience, without any remiſſion or abatement; ſo that, by that law, a man cannot be juſt, or juſtified, without an exact performance of every tittle. Such a perfect obedience, in the new teſtament, is termed δικαιοσύνη, which we tranſlate righteouſneſs.

THE language of this law is, "Do this and live, tranſgreſs and die." Lev. xviii. 5. "Ye ſhall keep my ſtatutes and my judgments, which if a man do, he "ſhall live in them." Ezek. xx. 11. "I gave them my ſtatutes, and ſhewed them "my judgments, which if a man do, he ſhall even live in them. Moſes, ſays "St. Paul, Rom. x. 5, deſcribeth the righteouſneſs, which is of the law, that "the man, which doth thoſe things, ſhall live in them." Gal. iii. 12. "The law "is not of faith; but that man, that doth them, ſhall live in them." On the other ſide, tranſgreſs and die; no diſpenſation, no atonement. Ver. 10. "Curſed "is every one that continueth not in all things, which are written in the book "of the law to do them."

WHERE this law of works was to be found, the new teſtament tells us, viz. in the law delivered by Moſes. John i. 17. "The law was given by Moſes, "but grace and truth came by Jeſus Chriſt." Chap. vii. 19. "Did not Moſes "give you the law?" ſays our Saviour, "and yet none of you keep the law." And this is the law, which he ſpeaks of, where he aſks the lawyer, Luke x. 26, "What is written in the law? How readeſt thou? Ver. 28. This do, and thou "ſhalt live." This is that which St. Paul ſo often ſtyles the law, without any other diſtinction, Rom. ii. 13. "Not the hearers of the law are juſt before "God, but the doers of the law are juſtified." 'Tis needleſs to quote any more places; his epiſtles are full of it, eſpecially this to the Romans.

"BUT the law given by Moſes, being not given to all mankind, how are "all men ſinners; ſince, without a law, there is no tranſgreſſion?" To this the apoſtle, ver. 14, anſwers, "For when the Gentiles, which have not the law, "do, (i. e. find it reaſonable to do) by nature the things contained in the law; "theſe, having not the law, are a law unto themſelves: which ſhew the work "of the law written in their hearts; their conſciences alſo bearing witneſs, and "amongſt themſelves their thoughts accuſing or excuſing one another." By which, and other places in the following chapter, 'tis plain, that under the law of works, is comprehended alſo the law of nature, knowable by reaſon, as well as the law given by Moſes. For, ſays St. Paul, Rom. iii. 9, 23. "We "have proved both Jews and Gentiles, that they are all under ſin: For all "have ſinned, and come ſhort of the glory of God:" which they could not do without a law.

NAY, whatever God requires any where to be done, without making any allowance for faith, that is a part of the law of works: ſo that forbidding Adam to eat of the tree of knowledge was part of the law of works. Only we muſt take notice here, that ſome of God's poſitive commands, being for peculiar

liar ends, and ſuited to particular circumſtances of times, places, and perſons; have a limited and only temporary obligation, by virtue of God's poſitive injunction; ſuch as was that part of Moſes's law, which concerned the outward worſhip, or political conſtitution of the Jews; and is called the ceremonial and judicial law, in contradiſtinction to the moral part of it; which, being conformable to the eternal law of right, is of eternal obligation; and therefore remains in force ſtill, under the goſpel; nor is abrogated by the law of faith, as St. Paul found ſome ready to infer, Rom. iii. 31. "Do we then make void the law, "through faith? God forbid; yea, we eſtabliſh the law."

NOR can it be otherwiſe: for, were there no law of works, there could be no law of faith. For there could be no need of faith, which ſhould be counted to men for righteouſneſs; if there were no law, to be the rule and meaſure of righteouſneſs, which men failed in their obedience to. Where there is no law, there is no ſin; all are righteous equally, with or without faith.

THE rule, therefore, of right, is the ſame that ever it was; the obligation to obſerve it is alſo the ſame: the difference between the law of works, and the law of faith, is only this: that the law of works makes no allowance for failing on any occaſion. Thoſe that obey are righteous; thoſe that in any part diſobey, are unrighteous, and muſt not expect life, the reward of righteouſneſs. But, by the law of faith, faith is allowed to ſupply the defect of full obedience; and ſo the believers are admitted to life and immortality, as if they were righteous. Only here we muſt take notice, that when St. Paul ſays, that the goſpel eſtabliſhes the law, he means the moral part of the law of Moſes; for that he could not mean the ceremonial, or political part of it, is evident, by what I quoted out of him juſt now, where he ſays, That the Gentiles do, by nature, the things contained in the law, their conſciences bearing witneſs. For the Gentiles neither did, nor thought of, the judicial or ceremonial inſtitutions of Moſes; 'twas only the moral part their conſciences were concerned in. As for the reſt, St. Paul tells the Galatians, chap. iv, they are not under that part of the law, which, ver. 3, he calls elements of the world; and, ver. 9, weak and beggarly elements. And our Saviour himſelf, in his goſpel ſermon on the mount, tells them, Matth. v. 17. That, whatever they might think, he was not come to diſſolve the law, but to make it more full and ſtrict: for that that is meant by πληρῶσαι, is evident from the following part of that chapter, where he gives the precepts in a ſtricter ſenſe, than they were received in before. But they are all precepts of the moral law, which he re-inforces. What ſhould become of the ritual law, he tells the woman of Samaria, in theſe words, John iv. 21, 23. "The hour cometh, when you ſhall, neither in this mountain, nor yet "at Jeruſalem, worſhip the Father. But the true worſhippers ſhall worſhip "the Father in ſpirit and in truth; for the Father ſeeketh ſuch to worſhip "him."

THUS then, as to the law, in ſhort: the civil and ritual part of the law, delivered by Moſes, obliges not Chriſtians, though, to the Jews, it were a part of the law of works; it being a part of the law of nature, that man ought to obey every poſitive law of God, whenever he ſhall pleaſe to make any ſuch addition to the law of his nature. But the moral part of Moſes's law, or the moral law,

(which is every-where the ſame, the eternal rule of right) obliges Chriſtians, and all men, every-where, and is to all men the ſtanding law of works. But chriſtian believers have the privilege to be under the law of faith too; which is that law, whereby God juſtifies a man for believing, though by his works he be not juſt or righteous, i. e. though he come ſhort of perfect obedience to the law of works. God alone does or can juſtify, or make juſt, thoſe who by their works are not ſo: which he doth, by counting their faith for righteouſneſs, i. e. for a complete performance of the law. Rom. iv. 3, "Abraham be-"lieved God, and it was counted to him for righteouſneſs." Ver. 5. "To him "that believeth on him that juſtifieth the ungodly, his faith is counted for righ-"teouſneſs." Ver. 6. "Even as David alſo deſcribeth the bleſſedneſs of the man "unto whom God imputeth righteouſneſs without works;" i. e. without a full meaſure of works, which is exact obedience. Ver. 7. Saying, "Bleſſed are they "whoſe iniquities are forgiven, and whoſe ſins are covered." Ver. 8. "Bleſſed "is the man, to whom the Lord will not impute ſin."

THIS faith, for which God juſtified Abraham, what was it? It was the believing God, when he engaged his promiſe in the covenant he made with him. This will be plain to any one, who conſiders theſe places together, Gen. xv. 6. "He believed in the Lord, or believed the Lord." For that the Hebrew phraſe, "believing in," ſignifies no more but believing, is plain from St. Paul's citation of this place, Rom. iv. 3, where he repeats it thus: "Abraham believed God," which he thus explains, ver. 18,-22, "Who againſt hope believed in hope, that "he might become the father of many nations: according to that which was "ſpoken, So ſhall thy ſeed be. And, being not weak in faith, he conſidered "not his own body now dead, when he was about an hundred years old, nor "yet the deadneſs of Sarah's womb. He ſtaggered not at the promiſe of God, "through unbelief; but was ſtrong in faith, giving glory to God. And being "fully perſuaded, that what he had promiſed he was alſo able to perform. "And therefore it was imputed to him for righteouſneſs." By which it is clear, that the faith which God counted to Abraham for righteouſneſs, was nothing but a firm belief of what God declared to him; and a ſtedfaſt relying on him, for the accompliſhment of what he had promiſed.

"Now this," ſays St. Paul, ver. 23, 24, "was not writ for his [Abraham's] "ſake alone, but for us alſo;" teaching us, that as Abraham was juſtified for his faith, ſo alſo ours ſhall be accounted to us for righteouſneſs, if we believe God, as Abraham believed him. Whereby it is plain is meant the firmneſs of our faith, without ſtaggering, and not the believing the ſame propoſitions that Abraham believed; viz. that though he and Sarah were old, and paſt the time and hopes of children, yet he ſhould have a ſon by her, and by him become the father of a great people, which ſhould poſſeſs the land of Canaan. This was what Abraham believed, and was counted to him for righteouſneſs. But nobody, I think, will ſay, that any one's believing this now, ſhall be imputed to him for righteouſneſs. The law of faith then, in ſhort, is for every one to believe what God requires him to believe, as a condition of the covenant he makes with him: and not to doubt of the performance of his promiſes. This the apoſtle intimates in the cloſe here, ver. 24. "But for us alſo, to whom it ſhall

"be

" be imputed, if we believe on him that raiſed up Jeſus our Lord from the " dead." We muſt, therefore, examine and ſee what God requires us to believe now, under the revelation of the goſpel; for the belief of one inviſible, eternal, omnipotent God, maker of heaven and earth, &c. was required before, as well as now.

WHAT we are now required to believe to obtain eternal life, is plainly ſet down in the goſpel. St. John tell us, John iii. 36. " He that believeth on the " Son, hath eternal life; and he that believeth not the Son, ſhall not ſee life." What this believing on him is, we are alſo told in the next chapter: " The wo- " man ſaith unto him, I know that the Meſſiah cometh: when he is come, he " will tell us all things. Jeſus ſaid unto her, I that ſpeak unto thee, am he. " The woman then went into the city, and ſaith to the men, come ſee a man " that hath told me all things that ever I did: is not this the Meſſiah? And " many of the Samaritans believed on him for the ſaying of the woman, who " teſtified, he told me all that ever I did. So when the Samaritans were come " unto him, many more believed becauſe of his words, and ſaid to the woman, " We believe not any longer, becauſe of thy ſaying; for we have heard our- " ſelves, and we know, that this man is truly the Saviour of the world, the " Meſſiah," John iv. 25, 26, 29, 39, 40, 41, 42.

BY which place it is plain, that believing on the Son is the believing that Jeſus was the Meſſiah; giving credit to the miracles he did, and the profeſſion he made of himſelf. For thoſe who were ſaid to BELIEVE ON HIM, for the ſaying of the woman, ver. 39, tell the woman, that they now believed not any longer, becauſe of her ſaying; but that having heard him themſelves, they knew, i. e. BELIEVED, paſt doubt, THAT HE WAS THE MESSIAH.

THIS was the great propoſition that was then controverted, concerning Jeſus of Nazareth, " Whether he was the Meſſiah or no?" And the aſſent to that was that which diſtinguiſhed believers from unbelievers. When many of his diſciples had forſaken him, upon his declaring that he was the bread of life, which came down from heaven, " He ſaid to his apoſtles, Will ye alſo go " go away? Then Simon Peter anſwered him, Lord, to whom ſhall we go? Thou " haſt the words of eternal life. And we believe, and are ſure, that thou art " the Meſſiah, the Son of the living God," John vi. 69. This was the faith which diſtinguiſhed them from apoſtates and unbelievers, and was ſufficient to continue them in the rank of apoſtles: and it was upon the ſame propoſition, " That Jeſus was the Meſſiah, the Son of the living God," owned by St. Peter, that our Saviour ſaid, he would build his church, Matth. xvi. 16—18.

To convince men of this, he did his miracles: and their aſſent to, or not aſſenting to this, made them to be, or not to be, of his church; believers, or not believers: " The Jews came round about him, and ſaid unto him, How long " doſt thou make us doubt? If thou be the Meſſiah, tell us plainly. Jeſus an- " ſwered them, I told you, and ye believed not: the works that I do in my " Father's name, they bear witneſs of me. But ye believe not, becauſe ye are " not of my ſheep," John x. 24,--26. Conformable hereunto, St. John tells us, That " many deceivers are entered into the world, who confeſs not that Jeſus, " the Meſſiah, is come in the fleſh. This is a deceiver, and an antichriſt; who-

" ſoever abideth not in the doctrine of the Meſſiah, has not God. He that " abideth in the doctrine of the Meſſiah," i. e. that Jeſus is he, " hath both the " Father and the Son," 2 John 7, 9. That this is the meaning of the place, " is plain from what he ſays in his foregoing epiſtle, " Whoſoever believeth that " Jeſus is the Meſſiah, is born of God," 1 John v. 1. And therefore, drawing to a cloſe of his goſpel, and ſhewing the end for which he writ it, he has theſe Words: " Many other ſigns truly did Jeſus in the preſence of his diſciples, " which are not written in this book; but theſe are written that ye may be- " lieve that Jeſus is the Meſſiah, the Son of God; and that, believing, you might " have life through his name," John xx. 30, 31. Whereby it is plain, that the goſpel was writ to induce men into a belief of this propoſition, " That Jeſus of " Nazareth was the Meſſiah;" which if they believed, they ſhould have life.

ACCORDINGLY the great queſtion among the Jews was, Whether he were the Meſſiah, or no? And the great point inſiſted on and promulgated in the goſpel, was, that he was the Meſſiah. The firſt glad tidings of his birth, brought to the ſhepherds by an angel, was in theſe words: " Fear not: for, behold, I " bring you good tidings of great joy, which ſhall be to all people: for to you is " born this day, in the city of David, a Saviour, who is the Meſſiah, the Lord," Luke ii. 11. Our Saviour diſcourſing with Martha about the means of attaining eternal life, ſaith to her, John xi. 27. " Whoſoever believeth in me, ſhall never " die. Believeſt thou this? She ſaith unto him, Yea, Lord, I believe that thou " art the Meſſiah, the Son of God, which ſhould come into the world." This anſwer of hers ſheweth, what it is to believe in Jeſus Chriſt, ſo as to have eternal life; viz. to believe that he is the Meſſiah, the Son of God, whoſe coming was foretold by the prophets. And thus Andrew and Philip expreſs it: " An- " drew ſays to his brother Simon, we have found the Meſſiah, which is, being " interpreted, the Chriſt. Philip ſaith to Nathanael, we have found him, of " whom Moſes in the law and the prophets did write, Jeſus of Nazareth, the " Son of Joſeph," John i. 41, 45. According to what the Evangeliſt ſays in this place, I have, for the clearer underſtanding of the ſcripture, all along put Meſſiah for Chriſt: Chriſt being but the Greek name for the Hebrew Meſſiah, and both ſignifying the Anointed.

AND that he was the Meſſiah, was the great truth he took pains to convince his diſciples and apoſtles of; appearing to them after his reſurrection: as may be ſeen, Luke xxiv, which we ſhall more particularly conſider in another place. There we read what goſpel our Saviour preached to his diſciples and apoſtles; and that as ſoon as he was riſen from the dead, twice, the very day of his reſurrection.

AND, if we may gather what was to be believed by all nations from what was preached unto them, we may certainly know what they were commanded, Matt. ult. to teach all nations, by what they actually did teach all nations. We may obſerve, that the preaching of the apoſtles, every-where in the Acts, tended to this one point, to prove that Jeſus was the Meſſiah. Indeed, now after his death, his reſurrection was alſo commonly required to be believed, as a neceſſary article, and ſometimes ſolely inſiſted on: it being a mark and undoubted evidence of his being the Meſſiah, and neceſſary now to be believed by thoſe who would

would receive him as the Meſſiah. For ſince the Meſſiah was to be a Saviour and a king, and to give life and a kingdom to thoſe who received him, as we ſhall ſee by and by; there could have been no pretence to have given him out for the Meſſiah, and to require men to believe him to be ſo, who thought him under the power of death, and corruption of the grave. And therefore thoſe who believed him to be the Meſſiah, muſt believe that he was riſen from the dead: and thoſe who believed him to be riſen from the dead, could not doubt of his being the Meſſiah. But of this more in another place.

LET us ſee therefore, how the apoſtles preached Chriſt, and what they propoſed to their hearers to believe. St. Peter at Jeruſalem, Acts ii, by his firſt ſermon, converted three thouſand ſouls. What was his word, which, as we are told, ver. 41, "they gladly received, and thereupon were baptized?" That may be ſeen from ver. 22 to 36. In ſhort, this; which is the concluſion, drawn from all that he had ſaid, and which he preſſes on them, as the thing they were to believe, viz. "Therefore let all the houſe of Iſrael know aſſuredly, that God "hath made that ſame Jeſus, whom ye have crucified, Lord and Meſſiah," ver. 36.

To the ſame purpoſe was his diſcourſe to the Jews, in the temple, Acts iii. the deſign whereof you have, ver. 18. "But thoſe things that God before had "ſhewed, by the mouth of all his prophets, that the Meſſiah ſhould ſuffer, he "hath ſo fulfilled."

IN the next chapter, Acts iv, Peter and John being examined, about the miracle on the lame man, profeſs it to have been done in the name of Jeſus of Nazareth, who was the Meſſiah, in whom alone there was ſalvation, ver. 10,—12. The ſame thing they confirm to them again, Acts v. 29,—32. "And "daily in the temple, and in every houſe, they ceaſed not to teach and preach "Jeſus the Meſſiah," ver. 42.

WHAT was Stephen's ſpeech to the council, Acts vii, but a reprehenſion to them, that they were the betrayers and murderers of the Juſt One? Which is the title, by which he plainly deſigns the Meſſiah, whoſe coming was foreſhewn by the prophets, ver. 51, 52. And that the Meſſiah was to be without ſin, (which is the import of the word Juſt) was the opinion of the Jews, appears from John ix. ver. 22. compared with 24.

ACTS viii, Philip carries the goſpel to Samaria: "Then Philip went down to "Samaria, and preached to them." What was it he preached? You have an account of it in this one word, "The Meſſiah," ver. 5. This being that alone which was required of them, to believe that Jeſus was the Meſſiah: which when they believed, they were baptized. "And when they believed Philip's "preaching the goſpel of the kingdom of God, and the name of Jeſus the "Meſſiah, they were baptized, both men and women," ver. 12.

PHILIP being ſent from thence, by a ſpecial call of the Spirit, to make an eminent convert; out of Iſaiah preaches to him Jeſus, ver. 35. And what it was he preached concerning Jeſus, we may know, by the profeſſion of faith the eunuch made, upon which he was admitted to baptiſm, ver. 37. "I believe "that Jeſus Chriſt is the Son of God:" which is as much as to ſay, I believe that he, whom you call Jeſus Chriſt, is really and truly the Meſſiah, that was

promiſed. For, that believing him to be the Son of God, and to be the Meſſiah, was the ſame thing, may appear, by comparing John i. 45, with ver. 49, where Nathanael owns Jeſus to be the Meſſiah, in theſe terms: "Thou art the "Son of God; thou art the king of Iſrael." So the Jews, Luke xxii. 70, aſking Chriſt, whether he were the Son of God, plainly demand of him, whether he were the Meſſiah? Which is evident, by comparing that with the three preceding verſes. They aſk him, ver. 67, Whether he were the Meſſiah? He anſwers, "If I tell you, you will not believe:" But withal tells them, that from thenceforth he ſhould be in poſſeſſion of the kingdom of the Meſſiah, expreſſed in theſe words, ver. 69. "Hereafter ſhall the Son of man ſit on the right hand "of the power of God:" which made them all cry out, "Art thou then the "Son of God?" i. e. Doſt thou then own thyſelf to be the Meſſiah? To which he replies, "Ye ſay that I am." That the Son of God was the known title of the Meſſiah at that time, amongſt the Jews, we may ſee alſo, from what the Jews ſay to Pilate, John xix. 7. "We have a law, and by our law he ought to die, "becauſe he made himſelf THE SON OF GOD;" i. e. by making himſelf the Meſſiah, the prophet which was to come, but falſly; and therefore he deſerves to die by the law, Deut. xviii. 20. That this was the common ſignification of the Son of God, is farther evident, from what the chief prieſts, mocking him, ſaid, when he was on the croſs, Matth. xxvii. 42. "He ſaved others, himſelf he "cannot ſave: if he be the king of Iſrael, let him now come down from the "croſs, and we will believe him. He truſted in God, let him deliver him now, "if he will have him; for he ſaid, I am the SON of GOD;" i. e. He ſaid, he was the Meſſiah: but 'tis plainly falſe; for, if he were, God would deliver him: for the Meſſiah is to be king of Iſrael, the Saviour of others; but this man cannot ſave himſelf. The chief prieſts mention here the two titles, then in uſe, whereby the Jews commonly deſigned the Meſſiah, viz. "Son of God, and "king of Iſrael." That of Son of God was ſo familiar a compellation of the Meſſiah, who was then ſo much expected and talked of, that the Romans, it ſeems, who lived amongſt them, had learned it, as appears from ver. 54. "Now "when the centurion, and they that were with him, watching Jeſus, ſaw the "earthquake, and thoſe things that were done, they feared greatly, ſaying, "Truly this was the SON OF GOD;" this was that extraordinary perſon that was looked for.

ACTS ix, St. Paul, exerciſing the commiſſion to preach the goſpel, which he had received in a miraculous way, ver. 20, "Straitway preached Chriſt in the "ſynagogues, that he is the Son of God;" i. e. that Jeſus was the Meſſiah: for Chriſt, in this place, is evidently a proper name. And that this was it, which Paul preached, appears from ver. 22. "Saul increaſed the more in "ſtrength, and confounded the Jews, who dwelt in Damaſcus, proving that "this is the very Chriſt," i. e. the Meſſiah.

PETER, when he came to Cornelius at Cæſarea, who, by a viſion, was ordered to ſend for him, as St. Peter on the other ſide was by a viſion commanded to go to him; what does he teach him? His whole diſcourſe, Acts x, tends to ſhew what, he ſays, God commanded the apoſtles, "To preach unto the peo-"ple, and to teſtify, that it is he [Jeſus,] which was ordained of God to be

"the

" the Judge of the quick and the dead. And that it was to him, that all the " prophets give witneſs, that, through his name, whoſoever believeth in him " ſhall have remiſſion of ſins," ver. 42, 43. " This is the Word, which God " ſent to the children of Iſrael; that WORD, which was publiſhed throughout " all Judea, and began from Galilee, after the baptiſm which John preached," ver. 36, 37. And theſe are the words, which had been promiſed to Cornelius, Acts xi. 14. " Whereby he and all his houſe ſhould be ſaved:" which words amount only to thus much: that Jeſus was the Meſſiah, the Saviour that was promiſed. Upon their receiving of this, (for this was all was taught them) the Holy Ghoſt fell on them, and they were baptized. 'Tis obſervable here, that the Holy Ghoſt fell on them, before they were baptized, which, in other places, converts received not 'till after baptiſm. The reaſon whereof ſeems to be this. that God, by beſtowing on them the Holy Ghoſt, did thus declare from heaven, that the Gentiles, upon believing Jeſus to be the Meſſiah, ought to be admitted into the church by baptiſm, as well as the Jews. Whoever reads St. Peter's defence, Acts xi, when he was accuſed by thoſe of the circumciſion, that he had not kept that diſtance, which he ought, with the uncircumciſed, will be of this opinion; and ſee by what he ſays, ver. 15, 16, 17, that this was the ground, and an irreſiſtible authority to him for doing ſo ſtrange a thing, as it appeared to the Jews, (who alone yet were members of the chriſtian church) to admit Gentiles into their communion, upon their believing. And therefore St. Peter, in the foregoing chapter, Acts x, before he would baptize them, propoſes this queſtion, " to thoſe of the circumciſion, which came with him, and were aſtoniſhed, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt: can any one forbid water, that theſe ſhould not be baptized, who have received the Holy Ghoſt as well as we?" v. 47. And when ſome of the ſect of the Phariſees, who believed, thought it needful that the converted Gentiles ſhould be circumciſed and keep the law of Moſes, Acts xv, " Peter roſe up and ſaid unto them, Men and brethen, you know that a good while ago God made choice amongſt us, that the Gentiles," viz. Cornelius, and thoſe here converted with him, " by my mouth ſhould hear the goſpel, and believe. And God, who knoweth the hearts, bare them witneſs, giving them the Holy Ghoſt, even as he did unto us, and put no difference between us and them, purifying their hearts by faith," v. 7—9. So that both Jews and Gentiles, who believed Jeſus to be the Meſſiah, received thereupon the ſeal of baptiſm; whereby they were owned to be his, and diſtinguiſhed from unbelievers. From what is above ſaid, we may obſerve, that this preaching Jeſus to be the Meſſiah is called the Word and the Word of God; and believing it, receiving the Word of God. vid. Acts x. 36, 37. and xi. 1, 19, 20. and the Word of the Goſpel, Acts xv. 7. And ſo likewiſe in the Hiſtory of the Goſpel, what Mark, chap. iv. 14, 15, calls ſimply the Word, St. Luke calls the Word of God, Luke viii. 11. And St. Matthew, chap. xiii. 19, the Word of the Kingdom; which were, it ſeems, in the Goſpel-writers ſynonymous terms, and are ſo to be underſtood by us.

BUT to go on: Acts xiii, Paul preaches in the ſynagogue at Antioch, where he makes it his buſineſs to convince the Jews, that " God, according to his pro-

miſe, had of the ſeed of David raiſed to Iſrael a Saviour, Jeſus." v. 24. That he was He of whom the Prophets writ, v. 25—29. i. e. the Meſſiah: And that, as a demonſtration of his being ſo, God had raiſed him from the dead, v. 30. From whence he argues thus, v. 32, 33. We evangelize to you, or bring you this Goſpel, "how that the promiſe which was made to our Fathers, God hath fulfilled the ſame unto us, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond Pſalm, "Thou art my Son, this day I have begotten thee." And having gone on to prove him to be the Meſſiah, by his reſurrection from the Dead, he makes this concluſion, v. 38, 39. "Be it known unto you therefore, men and brethren, that through this man is preached unto you forgiveneſs of ſins; and by him all who believe are juſtified from all things, from which they could not be juſtified by the law of Moſes." This is in this chapter called "the Word of God," over and over again: compare v. 42. with 44, 46, 48, 49. and chap. xii. v. 24.

ACTS xvii. 2—4. AT Theſſalonica, "Paul, as his manner was, went into the ſynagogue, and three ſabbath-days reaſoned with the Jews out of the ſcriptures; opening and alledging, that the Meſſiah muſt needs have ſuffered, and riſen again from the dead: And that this Jeſus, whom I preach unto you, is the Meſſiah. And ſome of them believed, and conſorted with Paul and Silas: But the Jews which believed not, ſet the city in an uproar." Can there be any thing plainer, than that the aſſenting to this Propoſition, that Jeſus was the Meſſiah, was that which diſtinguiſhed the Believers from the Unbelievers? For this was that alone, which, three ſabbaths, Paul endeavoured to convince them of, as the Text tells us in direct words.

FROM thence he went to Berœa, and preached the ſame thing: And the Berœans are commended, v. 11, for ſearching the ſcriptures, whether thoſe things, i. e. which he had ſaid, v. 2, 3, concerning Jeſus's being the Meſſiah, were true or no.

THE ſame doctrine we find him preaching at Corinth. Acts xviii. 4—6. "And he reaſoned in the ſynagogue every ſabbath, and perſuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was preſſed in ſpirit, and teſtified to the Jews, that Jeſus was the Meſſiah. And when they oppoſed themſelves, and blaſphemed, he ſhook his raiment, and ſaid unto them, Your blood be upon your own heads, I am clean; from henceforth I will go unto the Greeks."

UPON the like occaſion he tells the Jews at Antioch, Acts xiii. 46. "It was neceſſary that the Word of God ſhould firſt have been ſpoken to you: But ſeeing you put it off from you, we turn to the Gentiles." 'Tis plain here, St. Paul's charging their blood on their own heads, is for oppoſing this ſingle truth, that Jeſus was the Meſſiah; that ſalvation or perdition depends upon believing or rejecting this one propoſition. I mean, this is all that is required to be believed by thoſe who acknowledge but one eternal and inviſible God, the maker of heaven and earth, as the Jews did. For that there is ſomething more required to ſalvation, beſides believing, we ſhall ſee hereafter. In the mean time, it is fit here on this occaſion to take notice, that though the Apoſtles in their preaching to the Jews, and the Devout, (as we tranſlate the word Σεβόμενοι, who

who were proſelytes of the gate, and the worſhippers of one eternal and inviſible God) ſaid nothing of the believing in this one true God, the maker of heaven and earth; becauſe it was needleſs to preſs this to thoſe who believed and profeſſed it already (for to ſuch, 'tis plain, were moſt of their diſcourſes hitherto.) Yet when they had to do with idolatrous heathens, who were not yet come to the knowledge of the one only true God; they began with that, as neceſſary to be believed; it being the foundation on which the other was built, and without which it could ſignify nothing.

THUS Paul ſpeaking to the idolatrous Lyſtrians, who would have ſacrificed to him and Barnabas, ſays, Acts xiv. 15, "We preach unto you, that you ſhould turn from theſe vanities unto the living God, who made heaven, and earth, and the ſea, and all things that are therein: Who in times paſt ſuffered all nations to walk in their own ways. Nevertheleſs he left not himſelf without witneſs, in that he did good, and gave us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs."

THUS alſo he proceeded with the idolatrous Athenians, Acts xvii, telling them, upon occaſion of the altar dedicated to the unknown God, "whom ye ignorantly worſhip, him declare I unto you. God who made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.—Foraſmuch then as we are the offſpring of God, we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone, graven by art, and man's device. And the times of this ignorance God winked at; but now commandeth all men every-where to repent: Becauſe he hath appointed a day in which he will judge the world in righteouſneſs, by that man whom he hath ordained: whereof he hath given aſſurance unto all men. in that he hath raiſed him from the dead." So that we ſee, where any thing more was neceſſary to be propoſed to be believed, as there was to the heathen idolaters, there the apoſtles were careful not to omit it.

ACTS xviii. 4, "Paul at Corinth reaſoned in the ſynagogue every ſabbath-day, and teſtified to the Jews, that Jeſus was the Meſſiah." Ver. 11, "And he continued there a year and ſix months, teaching the word of God amongſt them;" i. e. The good news, that Jeſus was the Meſſiah; as we have already ſhewn is meant by "the Word of God."

APOLLOS, another preacher of the goſpel, when he was inſtructed in the way of God more perfectly, what did he teach but this ſame doctrine? As we may ſee in this account of him, Acts xviii. 27. That "when he was come into Achaia, he helped the brethren much, who had believed through grace. For he mightily convinced the Jews, and that publickly, ſhewing by the Scriptures that Jeſus was the Meſſiah."

St. Paul, in the account he gives of himſelf before Feſtus and Agrippa, profeſſes this alone to be the doctrine be taught after his converſion: For, ſays he, Acts xxvi. 22, "Having obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come: That the Meſſiah ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles." Which was no more, than to prove

that Jeſus was the Meſſiah. This is that, which, as we have above obſerved, is called the Word of God; Acts xi. 1. compared with the foregoing chapter, from v. 34. to the end. And xiii. 42. compared with 44, 46, 48, 49. and xvii. 13. compared with v. 11, 13. It is alſo called, "the Word of the Goſpel," Acts xv. 7. And this is that Word of God, and that Goſpel, which, where-ever their diſcourſes are ſet down, we find the apoſtles preached; and was that Faith, which made both Jews and Gentiles believers and members of the church of Chriſt; purifying their hearts, Acts xv. 9. and carrying with it remiſſion of ſins, Acts x. 43. So that all that was to be believed for juſtification, was no more but this ſingle propoſition, that "Jeſus of Nazareth was the Chriſt, or the Meſſiah." All, I ſay, that was to be believed for juſtification: For that it was not all that was required to be done for juſtification, we ſhall ſee hereafter.

THOUGH we have ſeen above from what our Saviour has pronounced himſelf, John iii. 36, "that he that believeth on the Son, hath everlaſting life; and he that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him;" and are taught from John iv. 39, compared with v. 42, that believing on him, is believing that he is the Meſſiah, the Saviour of the World; and the confeſſion made by St. Peter, Mat. xvi. 16, that he is "the Meſſiah, the Son of the living God," being the rock, on which our Saviour has promiſed to build his church; though this, I ſay, and what elſe we have already taken notice of, be enough to convince us what it is we are in the goſpel required to believe to eternal life, without adding what we have obſerved from the preaching of the apoſtles; yet it may not be amiſs, for the farther clearing this matter, to obſerve what the Evangeliſts deliver concerning the ſame thing, though in different words; which, therefore, perhaps, are not ſo generally taken notice of to this purpoſe.

WE have above obſerved, from the words of Andrew and Philip compared, that "the Meſſiah, and him of whom Moſes in the law and the prophets did write," ſignify the ſame thing. We ſhall now conſider that place, John i, a little farther. Ver. 41, "Andrew ſays to Simon, we have found the Meſſiah." Philip, on the ſame occaſion, v. 45, ſays to Nathanael, "we have found him, of whom Moſes in the law and the prophets did write, Jeſus of Nazareth, the ſon of Joſeph." Nathanael, who diſbelieved this, when, upon Chriſt's ſpeaking to him, he was convinced of it, declares his aſſent to it in theſe words: "Rabbi, thou art the Son of God, thou art the king of Iſrael." From which it is evident, that to believe him to be "Him, of whom Moſes and the pro-"phets did write," or to be the "Son of God," or to be "the king of Iſrael," was in effect the ſame as to believe him to be the Meſſiah: and an aſſent to that, was what our Saviour received for believing. For, upon Nathanael's mak-ing a confeſſion in theſe words, "Thou art the Son of God, thou art the king "of Iſrael; Jeſus anſwered and ſaid to him, Becauſe I ſaid to thee, I ſaw thee "under the fig-tree, doſt thou BELIEVE? Thou ſhalt ſee greater things than "theſe," ver. 51. I deſire any one to read the latter part of the firſt of John, from ver. 25, with attention, and tell me, whether it be not plain, that this phraſe, The Son of God, is an expreſſion uſed for the Meſſiah. To which let

him

him add Martha's declaration of her faith, John xi. 27, in theſe words: "I "believe that thou art the Meſſiah, THE SON OF GOD, who ſhould come into "the world;" and that paſſage of St. John xx. 31, "That ye might believe "that Jeſus is the Meſſiah, THE SON OF GOD; and that, believing, ye might "have life through his name:" and then tell me whether he can doubt that Meſſiah, the Son of God, were ſynonymous terms, at that time, amongſt the Jews.

THE prophecy of Daniel, chap. ix, when he is called "Meſſiah the Prince;" and the mention of his government and kingdom, and the deliverance by him, in Iſaiah, Daniel, and other prophecies, underſtood of the Meſſiah; were ſo well known to the Jews, and had ſo raiſed their hopes of him about this time, which, by their account, was to be the time of his coming, to reſtore the kingdom to Iſrael; that Herod no ſooner heard of the magi's enquiry after "Him "that was born king of the Jews," Matth. ii, but he forthwith "demanded "of the chief prieſts and ſcribes, where the Meſſiah ſhould be born," ver. 4. Not doubting but, if there were any king born to the Jews, it was the Meſſiah: whoſe coming was now the general expectation, as appears, Luke iii. 15, "The "people being in expectation, and all men muſing in their hearts, of John, "whether he were the Meſſiah or not." And when the prieſts and Levites ſent to aſk him, who he was; he, underſtanding their meaning, anſwers, John i. 20, "That he was not the Meſſiah;" but he bears witneſs, that Jeſus "is "the Son of God," i. e. the Meſſiah, ver. 34.

THIS looking for the Meſſiah, at this time, we ſee alſo in Simeon; who is ſaid to be "waiting for the conſolation of Iſrael," Luke ii. 21. And having the child Jeſus in his arms, he ſays, he had "ſeen the ſalvation of the Lord," ver. 30. And, "Anna coming at the ſame inſtant into the temple, ſhe gave "thanks alſo unto the Lord, and ſpake of him to all them that looked for re-"demption in Iſrael," ver. 38. And of Joſeph of Arimathea, it is ſaid, Mark xv. 43, That "he alſo expected the kingdom of God:" by all which was meant the coming of the Meſſiah; and, Luke xix. 11, it is ſaid, "They thought that "the kingdom of God ſhould immediately appear."

THIS being premiſed, let us ſee what it was that John the Baptiſt preached, when he firſt entered upon his miniſtry. That St. Matthew tells us, chap. iii. 1, 2, "In thoſe days came John the Baptiſt preaching in the wilderneſs of Ju-"dea, ſaying, Repent; for the kingdom of heaven is at hand." This was a declaration of the coming of the Meſſiah: the kingdom of heaven, and the kingdom of God, being the ſame, as is clear out of ſeveral places of the evangeliſts; and both ſignifying the kingdom of the Meſſiah. The profeſſion, which John the Baptiſt made, when ſent to the Jews, John i. 19, was, That "he "was not the Meſſiah;" but that Jeſus was. This will appear to any one, who will compare ver. 26,—34, with John iii. 27, 30. The Jews being very inquiſitive to know, whether John were the Meſſiah; he poſitively denies it; but tells them, he was only his fore-runner; and that there ſtood one amongſt them, who would follow him, whoſe ſhoe-latchet he was not worthy to untie. The next day, ſeeing Jeſus, he ſays, he was the man; and that his own baptizing in water was only that Jeſus might be manifeſted to the world; and that he

knew him not, till he ſaw the Holy Ghoſt deſcend upon him: he that ſent him to baptize, having told him, that he on whom he ſhould ſee the Spirit deſcend, and reſt upon, he it was that ſhould baptize with the Holy Ghoſt; and that therefore he witneſſed, That "this was the Son of God," ver. 34, i. e. the Meſſiah; and, chap. iii. 26, &c. they come to John the Baptiſt, and tell him, that Jeſus baptized, and that all men went to him. John anſwers, He has his authority from heaven; you know I never ſaid, I was the Meſſiah, but that I was ſent before him. He muſt increaſe, but I muſt decreaſe; for God hath ſent him, and he ſpeaks the words of God; and God hath given all things into the hands of his ſon, "And he that believes on the Son, hath eternal life;" the ſame doctrine, and nothing elſe, but what was preached by the apoſtles afterwards: as we have ſeen all through the Acts, v. g. that Jeſus was the Meſſiah. And thus it was, that John bears witneſs of our Saviour, as Jeſus himſelf ſays, John v. 33.

THIS alſo was the declaration given of him at his baptiſm, by a voice from heaven: "This is my beloved Son in whom I am well pleaſed," Mat. iii. 17. Which was a declaration of him to be the Meſſiah, the Son of God being (as we have ſhewed) underſtood to ſignify the Meſſiah. To which we may add the firſt mention of him after his conception, in the words of the angel to Joſeph, Matth. i. 21. "Thou ſhalt call his name Jeſus," or Saviour; "for he "ſhall ſave his people from their ſins." It was a received doctrine in the Jewiſh nation, that at the coming of the Meſſiah, all their ſins ſhould be forgiven them. Theſe words, therefore, of the angel, we may look upon as a declaration, that Jeſus was the Meſſiah; whereof theſe words, "his people," are a farther mark; which ſuppoſe him to have a people, and conſequently to be a king.

AFTER his baptiſm, Jeſus himſelf enters upon his miniſtry. But, before we examine what it was he propoſed to be believed, we muſt obſerve, that there is a threefold declaration of the Meſſiah.

1. BY miracles. The ſpirit of prophecy had now for many ages forſaken the Jews: and, though their commonwealth were not quite diſſolved, but that they lived under their own laws, yet they were under a foreign dominion, ſubject to the Romans. In this ſtate, their account of the time being up, they were in expectation of the Meſſiah, and of deliverance by him in a kingdom he was to ſet up, according to their ancient prophecies of him: which gave them hopes of an extraordinary man yet to come from God, who, with an extraordinary and divine power, and miracles, ſhould evidence his miſſion, and work their deliverance. And, of any ſuch extraordinary perſon, who ſhould have the power of doing miracles, they had no other expectation, but only of their Meſſiah. One great prophet and worker of miracles, and only one more, they expected; who was to be the Meſſiah. And therefore we ſee the people juſtified their believing in him, i. e. their believing him to be the Meſſiah, becauſe of the miracles he did; John vii. 31. "And many of the people believed in him, "and ſaid, When the Meſſiah cometh, will he do more miracles, than this "man hath done?" And when the Jews, at the feaſt of dedication, John x. 24, 25, coming about him, ſaid unto him, "How long doſt thou make us

" doubt? If thou be the Meſſiah, tell us plainly; Jeſus anſwered them, I told " you, and ye believed not; the works that I do in my Father's name, bear " witneſs of me." And, John v. 36, he ſays, " I have a greater witneſs than " that of John; for the works, which the Father hath given me to do, the " ſame works that I do, bear witneſs of me, that the Father hath ſent me." Where, by the way, we may obſerve, that his being " ſent by the Father," is but another way of expreſſing the Meſſiah; which is evident from this place here, John v, compared with that of John x, laſt quoted. For there he ſays, that his works bear witneſs of him: And what was that witneſs? viz. That he was " the Meſſiah." Here again he ſays, that his works bear witneſs of him: And what is that witneſs? viz. " That the Father ſent him." By which we are taught, that to be ſent by the Father, and to be the Meſſiah, was the ſame thing, in his way of declaring himſelf. And accordingly we find, John iv. 53, and xi. 45, and elſewhere, many hearkened and aſſented to his teſtimony, and believed on him, ſeeing the things that he did.

2. ANOTHER way of declaring the coming of the Meſſiah, was by phraſes and circumlocutions, that did ſignify or intimate his coming; though not in direct words pointing out the perſon. The moſt uſual of theſe were, " The " kingdom of God, and of heaven;" becauſe it was that which was often ſpoken of the Meſſiah, in the old teſtament, in very plain words: and a kingdom was that which the Jews moſt looked after and wiſhed for. In that known place, Iſa. ix, " The GOVERNMENT ſhall be upon his ſhoulders; he " ſhall be called the PRINCE of peace: of the increaſe of his GOVERNMEMT " and peace there ſhall be no end; upon the THRONE of David, and upon his " KINGDOM, to order it, and to eſtabliſh it with judgment, and with juſtice, " from henceforth even for ever." Micah. v. 2, " But thou, Bethlehem Ephra- " tah, though thou be little among the thouſands of Judah, yet out of thee " ſhall he come forth unto me, that is to be the RULER in Iſrael." And Daniel, beſides that he calls him, " Meſſiah the PRINCE," chap. ix. 25, in the account of his viſion " of the Son of man," chap. vii. 13, 14, ſays, " There " was given him dominion, glory, and a KINGDOM, that all people, nations, " and languages, ſhould ſerve him: his dominion is an everlaſting dominion, " which ſhall not paſs away; and his KINGDOM that which ſhall not be de- " ſtroyed." So that the kingdom of God, and the kingdom of heaven, were common phraſes amongſt the Jews, to ſignify the times of the Meſſiah. Luke xiv. 15, " One of the Jews that ſat at meat with him, ſaid unto him, Bleſſed " is he that ſhall eat bread in the kingdom of God." Chap. xvii. 20, The Phariſees demanded, " when the kingdom of God ſhould come?" And St. John Baptiſt " came, ſaying, Repent; for the kingdom of heaven is at hand;" a phraſe he would not have uſed in preaching, had it not been underſtood.

THERE are other expreſſions that ſignified the Meſſiah, and his coming, which we ſhall take notice of, as they come in our way.

3. BY plain and direct words, declaring the doctrine of the Meſſiah, ſpeaking out that Jeſus was he; as we ſee the apoſtles did, when they went about preaching the goſpel, after our Saviour's reſurrection. This was the open clear way, and that which one would think the Meſſiah himſelf, when he came,

ſhould

ſhould have taken; eſpecially, if it were of that moment, that upon men's believing him to be the Meſſiah, depended the forgiveneſs of their ſins. And yet we ſee, that our Saviour did not: but on the contrary, for the moſt part, made no other diſcovery of himſelf, at leaſt in Judea, and at the beginning of his miniſtry, but in the two former ways, which were more obſcure; not declaring himſelf to be the Meſſiah, any otherwiſe than as it might be gathered from the miracles he did, and the conformity of his life and actions, with the prophecies of the old teſtament concerning him; and from ſome general diſcourſes of the kingdom of the Meſſiah being come, under the name of the "kingdom of God, "and of heaven." Nay, ſo far was he from publickly owning himſelf to be the Meſſiah, that he forbid the doing of it: Mark viii. 27—20. "He aſked "his diſciples, Whom do men ſay that I am? And they anſwered, John the "Baptiſt; but ſome ſay Elias; and others, one of the prophets." (So that it is evident, that even thoſe, who believed him an extraordinary perſon, knew not yet who he was, or that he gave himſelf out for the Meſſiah; though this was in the third year of his miniſtry, and not a year before his death.) "And he "ſaith unto them, But whom ſay ye that I am? And Peter anſwered, and "ſaid unto him, Thou art the Meſſiah. And he charged them, that they "ſhould tell no man of him," Luke iv. 41. "And devils came out of many, "crying, Thou are the Meſſiah, the Son of God: and he, rebuking them, ſuf-"fered them not to ſpeak, that they knew him to be the Meſſiah." Mark iii. 11, 12. "Unclean ſpirits, when they ſaw him, fell down before him, and "cried, ſaying, Thou art the Son of God: and he ſtraitly charged them, that "they ſhould not make him known." Here again we may obſerve, from the comparing of the two texts, that "Thou art the Son of God," or "Thou "art the Meſſiah," were indifferently uſed for the ſame thing. But to return to the matter in hand:

THIS concealment of himſelf will ſeem ſtrange, in one who was come to bring light into the world, and was to ſuffer death for the teſtimony of the truth. This reſervedneſs will be thought to look, as if he had a mind to conceal himſelf, and not to be known to the world for the Meſſiah, nor to be believed on as ſuch. But we ſhall be of another mind, and conclude this proceeding of his according to divine wiſdom, and ſuited to a fuller manifeſtation and evidence of his being the Meſſiah; when we conſider that he was to fill out the time foretold of his miniſtry; and, after a life illuſtrious in miracles and good works, attended with humility, meekneſs, patience, and ſufferings, and every way conformable to the prophecies of him; ſhould be led as a ſheep to the ſlaughter, and with all quiet and ſubmiſſion be brought to the croſs, though there were no guilt, nor fault found in him. This could not have been, if, as ſoon as he appeared in publick, and began to preach, he had preſently profeſſed himſelf to have been the Meſſiah; the king that owned that kingdom, he publiſhed to be at hand. For the ſanhedrim would then have laid hold on it, to have got him into their power, and thereby have taken away his life; at leaſt, they would have diſturbed his miniſtry, and hindered the work he was about. That this made him cautious, and avoid, as much as he could, the occaſions of provoking them, and falling into their hands, is plain from John vii. 1, "Af-

" ter theſe things Jeſus walked in Galilee;" out of the way of the chief prieſts and rulers; " for he would not walk in Jewry, becauſe the Jews ſought to kill " him." Thus, making good what he foretold them at Jeruſalem, when, at the firſt paſſover after his beginning to preach the goſpel, upon his curing the man at the pool of Bethesda, they ſought to kill him, John v. 16, " Ye have not," ſays he, ver. 38, " his word abiding amongſt you; for whom he hath ſent, him " ye believe not." This was ſpoken more particularly to the Jews of Jeruſalem, who were the forward men, zealous to take away his life: and it imports, that, becauſe of their unbelief and oppoſition to him, the word of God i. e. the preaching of the kingdom of the Meſſiah, which is often called, " the word " of God," did not ſtay amongſt them, he could not ſtay amongſt them, preach and explain to them the kingdom of the Meſſiah.

THAT the word of God, here, ſignifies " the word of God" that ſhould make Jeſus known to them to be the Meſſiah, is evident from the context: and this meaning of this place is made good by the event. For, after this, we hear no more of Jeſus at Jeruſalem, 'till the pentecoſt come twelve-month; tho' 'tis not to be doubted, but that he was there the next paſſover, and other feaſts between; but privately. And now at Jeruſalem, at the feaſt of pentecoſt, near fifteen months after; he ſays little of any thing, and not a word of the kingdom of heaven being come, or at hand; nor did he any miracle there. And returning to Jeruſalem at the feaſt of tabernacles, it is plain, that from this time 'till then, which was a year and a half, he had not taught them at Jeruſalem.

FOR, 1, It is ſaid, John vii. 2. 15, That, he teaching in the temple at the feaſt of tabernacles, " the Jews marvelled, ſaying, How knoweth this man " letters, having never learned?" A ſign they had not been uſed to his preaching: for, if they had, they would not now have marvelled.

2. VER. 19, He ſays thus to them: " Did not Moſes give you the law, " and yet none of you keep the law? Why go ye about to kill me? One " work," or miracle, " I did here amongſt you, and ye all marvel. Moſes there- " fore gave unto you circumciſion, and ye on the ſabbath-day circumciſe a man: " If a man on the ſabbath-day receive circumciſion, that the law of Moſes " ſhould not be broken, are ye angry with me, becauſe I have made a man " every way whole on the ſabbath-day?" Which is a direct defence of what he did at Jeruſalem, a year and a half before the work he here ſpeaks of. We find he had not preached to them there, from that time to this; but had made good what he had told them, ver. 38, " Ye have not the word of God remaining " among you, becauſe whom he hath ſent ye believe not." Whereby, I think, he ſignifies his not ſtaying, and being frequent amongſt them at Jeruſalem, preaching the goſpel of the kingdom; becauſe their great unbelief, oppoſition, and malice to him, would not permit it.

THIS was manifeſtly ſo in fact: for the firſt miracle he did at Jeruſalem, which was at the ſecond paſſover after his baptiſm; brought him in danger of his life. Hereupon we find he forbore preaching again there, 'till the feaſt of tabernacles, immediately preceding his laſt paſſover: ſo that 'till the half a year before his paſſion, he did but one miracle, and preached but once publickly at

Jeruſalem.

Jeruſalem. Theſe trials he made there; but found their unbelief ſuch, that if he had ſtaid and perſiſted to preach the good tidings of the kingdom, and to ſhew himſelf by miracles among them; he could not have had time and freedom to do thoſe works which his Father had given him to finiſh, as he ſays, ver. 36, of this fifth of St. John.

WHEN, upon the curing of the withered hand on the ſabbath-day, "The "Phariſees took council with the Herodians, how they might deſtroy him, "Jeſus withdrew himſelf, with his diſciples, to the ſea: and a great multiude "from Galilee followed him, and from Judea, and from Jeruſalem, and from "Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great "multitude; when they had heard what great things he did, came unto him, "and he healed them all, and CHARGED THEM, THAT THEY SHOULD NOT "MAKE HIM KNOWN: that it might be fulfilled which was ſpoken by the "prophet Iſaiah, ſaying, Behold, my ſervant, whom I have choſen; my beloved, in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and "he ſhall ſhew judgment to the Gentiles. He ſhall not ſtrive, nor cry, neither "ſhall any man hear his voice in the ſtreets," Matt. xii. Mark iii.

AND, John xi. 47, upon the news of our Saviour's raiſing Lazarus from the dead, "The chief prieſts and Phariſees convened the ſanhedrim, and ſaid, "What do we? For this man does many miracles." Ver. 53, "Then from "that day forth they took counſel together for to put him to death." Ver. 54, "Jeſus therefore walked no more openly amongſt the Jews." His miracles had now ſo much declared him to be the Meſſiah, that the Jews could no longer bear him, nor he truſt himſelf amongſt them; "But went thence unto "a country near to the wilderneſs, into a city called Ephraim; and there con-"tinued with his diſciples." This was but a little before his laſt paſſover, as appears by the following words, ver. 55. "And the Jews paſſover was nigh "at hand," and he could not, now his miracles had made him ſo well known, have been ſecure, the little time that remained, 'till his hour was fully come, if he had not, with his wonted and neceſſary caution, withdrawn; "And walked "no more openly amongſt the Jews," 'till his time (at the next paſſover) was fully come; and then again he appeared amongſt them openly.

NOR would the Romans have ſuffered him, if he had gone about preaching, that he was the King whom the Jews expected. Such an accuſation would have been forwardly brought againſt him by the Jews, if they could have heard it out of his own mouth; and that had been his publick doctrine to his followers, which was openly preached by the apoſtles after his death, when he appeared no more. And of this they were accuſed, Acts xvii. 5—9. "But the "Jews, which believed not, moved with envy, took unto them certain lewd "fellows of the baſer ſort, and gathered a company, and ſet all the city in an "uproar, and aſſaulted the houſe of Jaſon, and ſought to bring them out to "the people. And when they found them [Paul and Silas] not, they drew "Jaſon, and certain brethren, unto the rulers of the city, crying, Theſe that "have turned the world upſide down, are come hither alſo; whom Jaſon hath "received: and theſe all do contrary to the decrees of Cæſar, ſaying, That "there is another King, one Jeſus. And they troubled the people, and the

"rulers

" rulers of the city, when they heard theſe things: and when they had taken " ſecurity of Jaſon and the other, they let them go."

THOUGH the magiſtrates of the world had no great regard to the talk of a King who had ſuffered death, and appeared no longer any where; yet, if our Saviour had openly declared this of himſelf in his life-time, with a train of diſciples and followers every-where owning and crying him up for their King; the Roman Governor of Judea could not have forborn to have taken notice of it, and have made uſe of their force againſt him. This the Jews were not miſtaken in; and therefore made uſe of it as the ſtrongeſt accuſation, and likelieſt to prevail with Pilate againſt him, for the taking away his life; it being treaſon, and an unpardonable offence, which could not eſcape death from a Roman deputy, without the forfeiture of his own life. Thus then they accuſe him to Pilate, Luke xxiii. 2. " We found this fellow perverting the nation, " forbidding to give tribute to Cæſar, ſaying, that he himſelf is a King;" or rather " the Meſſiah, the King."

OUR Saviour, indeed, now that his time was come, (and he in cuſtody, and forſaken of all the world, and ſo out of all danger of raiſing any ſedition or diſturbance) owns himſelf to Pilate to be a King; after firſt having told Pilate, John xviii. 36, " That his kingdom was not of this world:" and, for a kingdom in another world, Pilate knew that his maſter at Rome concerned not himſelf. But had there been any the leaſt appearance of truth in the allegations of the Jews, that he had perverted the nation, forbidding to pay tribute to Cæſar, or drawing the people after him, as their King; Pilate would not ſo readily have pronounced him innocent. But we ſee what he ſaid to his accuſers, Luke xxiii. 13, 14. " Pilate, when he had called together the chief prieſts and " the rulers of the people, ſaid unto them, you have brought this man unto " me, as one that perverteth the people; and behold, I, having examined him " before you, have found no fault in this man, touching thoſe things whereof " you accuſe him: no, nor yet Herod, for I ſent you to him; and, lo, nothing " worthy of death is done by him." And therefore, finding a man of that mean condition, and innocent life, (no mover of ſeditions, or diſturber of the publick peace) without a friend or a follower, he would have diſmiſſed him, as a King of no conſequence; as an innocent man, falſely and maliciouſly accuſed by the Jews.

How neceſſary this caution was in our Saviour, to ſay or do nothing that might juſtly offend, or render him ſuſpected to the Roman governor; and how glad the Jews would have been to have had any ſuch thing againſt him; we may ſee, Luke xx. 20. The chief prieſts and the ſcribes " watched him, and ſent " forth ſpies, who ſhould feign themſelves juſt men, that might take hold of " his words, that ſo they might deliver him unto the power and authority of " the governor." And the very thing wherein they hoped to entrap him in this place, was paying tribute to Cæſar; which they afterwards falſely accuſed him of. And what would they have done, if he had before them profeſſed himſelf to have been the Meſſiah, their King and Deliverer?

AND here we may obſerve the wonderful providence of God, who had ſo ordered the ſtate of the Jews, at the time when his ſon was to come into the

world, that though neither their civil conſtitution, nor religious worſhip, were diſſolved, yet the power of life and death was taken from them; whereby he had an opportunity to publiſh the kingdom of the Meſſiah;" that is, his own royalty, under the name of "the kingdom of God, and of heaven;" which the Jews well enough underſtood, and would certainly have put him to death for, had the power been in their own hands. But this being no matter of accuſation to the Romans, hindered him not from ſpeaking of the "kingdom of heaven," as he did, ſometimes in reference to his appearing in the world, and being believed on by particular perſons; ſometimes in reference to the power ſhould be given him by the Father at his reſurrection; and ſometimes in reference to his coming to judge the world at the laſt day, in the full glory and completion of his kingdom. Theſe were ways of declaring himſelf, which the Jews could lay no hold on, to bring him in danger with Pontius Pilate, and get him ſeized and put to death.

ANOTHER reaſon there was, that hindered him, as much as the former, from profeſſing himſelf, in expreſs words, to be the Meſſiah; and that was, that the whole nation of the Jews, expecting at this time their Meſſiah, and deliverance by him, from the ſubjection they were in to a foreign yoke, the body of the people would certainly, upon his declaring himſelf to be the Meſſiah, their king, have roſe up in rebellion, and ſet him at the head of them. And indeed, the miracles that he did, ſo much diſpoſed them to think him to be the Meſſiah, that, though ſhrouded under the obſcurity of a mean condition, and a very private ſimple life; though he paſſed for a Galilean, (his birth at Bethlehem being then concealed) and aſſumed not to himſelf any power or authority, or ſo much as the name of the Meſſiah; yet he could hardly avoid being ſet up by a tumult, and proclaimed their king. So John tells us, chap. vi. 14, 15, "Then thoſe men, when they had ſeen the miracles that Jeſus did, "ſaid, This is of a truth that prophet that ſhould come into the world. When "therefore Jeſus perceived that they would come to take him by force to make "him king, he departed again into a mountain, himſelf alone." This was upon his feeding of five thouſand with five barley loaves and two fiſhes. So hard was it for him, doing thoſe miracles which were neceſſary to teſtify his miſſion, and which often drew great multitudes after him, Matt. iv. 25, to keep the heady and haſty multitude from ſuch diſorder, as would have involved him in it; and have diſturbed the courſe, and cut ſhort the time of his miniſtry; and drawn on him the reputation and death of a turbulent, ſeditious malefactor: contrary to the deſign of his coming, which was, to be offered up a lamb blameleſs, and void of offence; his innocence appearing to all the world, even to him that delivered him up to be crucified. This it would have been impoſſible to have avoided, if, in his preaching every-where, he had openly aſſumed to himſelf the title of their Meſſiah; which was all was wanting to ſet the people in a flame; who, drawn by his miracles, and the hopes of finding a Deliverer in ſo extraordinary a man, followed him in great numbers. We read every-where of multitudes, and, in Luke xii. 1, of myriads that were gathered about him. This conflux of people, thus diſpoſed, would not have failed, upon his declaring himſelf to be the Meſſiah, to have made a commotion, and with

with force ſet him up for their king. It is plain, therefore, from theſe two reaſons, why (though he came to preach the goſpel, and convert the world to a belief of his being the Meſſiah; and though he ſays ſo much of his kingdom, under the title of the kingdom of God, and the kingdom of heaven) he yet makes it not his buſineſs to perſuade them, that he himſelf is the Meſſiah, nor does, in his publick preaching, declare himſelf to be him. He inculcates to the people, on all occaſions, that the kingdom of God is come: he ſhews the way of admittance into this kingdom, viz. repentance and baptiſm; and teaches the laws of it, viz. good life, according to the ſtricteſt rules of virtue and morality. But who the king was of this kingdom, he leaves to his miracles to point out, to thoſe who would conſider what he did, and make the right uſe of it now; or to witneſs to thoſe who ſhould hearken to the apoſtles hereafter, when they preached it in plain words, and called upon them to believe it, after his reſurrection, when there ſhould be no longer room to fear, that it ſhould cauſe any diſturbance in civil ſocieties, and the governments of the world. But he could not declare himſelf to be the Meſſiah, without manifeſt danger of tumult and ſedition: and the miracles he did declared it ſo much, that he was fain often to hide himſelf, and withdraw from the concourſe of the people. The leper that he cured, Mark i, though forbid to ſay any thing, yet "blazed it ſo "abroad, that Jeſus could no more openly enter into the city, but was with-"out in deſart places," living in retirement, as appears from Luke v. 16. and there "they came to him from every quarter." And thus he did more than once.

THIS being premiſed, let us take a view of the promulgation of the goſpel by our Saviour himſelf, and ſee what it was he taught the world, and required men to believe.

THE firſt beginning of his miniſtry, whereby he ſhewed himſelf, ſeems to be at Cana in Galilee, ſoon after his baptiſm; where he turned water into wine: of which St. John, chap. ii. 11, ſays thus: "This beginning of miracles Jeſus "made, and manifeſted his glory, and his diſciples believed in him." His diſciples here believed in him, but we hear not of any other preaching to them, but by this miracle, whereby he "manifeſted his glory," i. e. of being the Meſſiah, the Prince. So Nathanael, without any other preaching, but only our Saviour's diſcovering to him, that he knew him after an extraordinary manner, preſently acknowledges him to be the Meſſiah; crying, "Rabbi, thou art "the Son of God; thou art the king of Iſrael."

FROM hence, ſtaying a few days at Capernaum, he goes to Jeruſalem to the paſſover, and there he drives the traders out of the temple, John ii. 12,—15, ſaying, "Make not my Father's houſe a houſe of merchandize." Where we ſee he uſes a phraſe, which, by interpretation, ſignifies that he was the "Son "of God," though at that time unregarded. Ver. 16, Hereupon the Jews demand, "What ſign doſt thou ſhew us, ſince thou doeſt theſe things?" Jeſus anſwered, "Deſtroy ye this temple, and in three days I will raiſe it again." This is an inſtance of what way Jeſus took to declare himſelf: for it is plain, by their reply, the Jews underſtood him not, nor his diſciples neither; for it is ſaid, ver. 22, "When, therefore, he was riſen from the dead, his diſciples remembered,

" that he ſaid this to them: and they believed the ſcripture, and the ſaying of " Jeſus to them."

THIS, therefore, we may look on in the beginning, as a pattern of Chriſt's preaching, and ſhewing himſelf to the Jews, which he generally followed afterwards; viz. ſuch a manifeſtation of himſelf, as every one at preſent could not underſtand; but yet carried ſuch an evidence with it, to thoſe who were well diſpoſed now, or would reflect on it when the whole courſe of his miniſtry was over, as was ſufficient clearly to convince them that he was the Meſſiah.

THE reaſon of this method uſed by our Saviour, the ſcripture gives us here, at this his firſt appearing in publick, after his entrance upon his miniſtry, to be a rule and light to us in the whole courſe of it: for the next verſe taking notice, that many believed on him, " becauſe of his miracles," (which was all the preaching they had,) it is ſaid, ver. 24, " But Jeſus did not commit himſelf un- " to them, becauſe he knew all men;" i. e. he declared not himſelf ſo openly to be the Meſſiah, their king, as to put himſelf into the power of the Jews, by laying himſelf open to their malice; who, he knew, would be ſo ready to lay hold on it to accuſe him; for, as the next verſe 25. ſhews, he knew well enough what was in them. We may here farther obſerve, that " believing in his name" ſignifies believing him to be the Meſſiah. Ver. 22. tells us, That " many at the " paſſover believed in his name, when they ſaw the miracles that he did." What other faith could theſe miracles produce in them who ſaw them, but that this was he of whom the ſcripture ſpoke, who was to be their Deliverer?

WHILST he was now at Jeruſalem, Nicodemus, a ruler of the Jews, comes to him, John iii. 1,—21. to whom he preaches eternal life by faith in the Meſſiah, ver. 15 and 17, but in general terms, without naming himſelf to be that Meſſiah, though his whole diſcourſe tends to it. This is all we hear of our Saviour the firſt year of his miniſtry, but only his baptiſm, faſting, and temptation in the beginning of it, and ſpending the reſt of it after the paſſover, in Judea with his diſciples, baptizing there. But " when he knew that the Phariſees " reported, that he made and baptized more diſciples than John, he left Judea," and got out of their way again into Galilee, John iv. 1, 3.

IN his way back, by the well of Sichar, he diſcourſes with the Samaritan woman; and after having opened to her the true and ſpiritual worſhip which was at hand, which the woman preſently underſtands of the times of the Meſſiah, who was then looked for; thus ſhe anſwers, ver. 25, " I know that the Meſſiah " cometh: when he is come, he will tell us all things." Whereupon our Saviour, though we hear no ſuch thing from him in Jeruſalem or Judea, or to Nicodemus; yet here, to this Samaritan woman, he in plain and direct words owns and declares, that he himſelf, who talked with her, was the Meſſiah, ver. 26.

THIS would ſeem very ſtrange, that he ſhould be more free and open to a Samaritan, than he was to the Jews, were not the reaſon plain, from what we have obſerved above. He was now out of Judea, among a people with whom the Jews had no commerce; ver. 9. who were not diſpoſed, out of envy, as the Jews were, to ſeek his life, or to accuſe him to the Roman governor, or to make an inſurrection, to ſet a Jew up for their king. What the conſequence was of his diſcourſe with this Samaritan woman, we have an account, ver. 28, 39—42.

" She

" She left her water-pot, and went her way into the city, and ſaith to the men; " Come, ſee a man who told me all things that ever I did: Is not this the " Meſſiah? And many of the Samaritans of that city BELIEVED ON HIM for " the ſaying of the woman, which teſtified, He told me all that ever I did. So " when the Samaritans were come unto him, they beſought him, that he would " tarry with them: and he abode there two days. And many more believed " becauſe of his own word; and ſaid unto the woman, Now we believe not be- " cauſe of thy ſaying; for we have heard him ourſelves; and we know," (i. e. are fully perſuaded) " that this is indeed the Meſſiah, the Saviour of the world." By comparing ver. 39, with 41 and 42, it is plain, that " believing on him" ſignifies no more than believing him to be the Meſſiah.

FROM Sichar Jeſus goes to Nazareth, the place he was bred up in; and there reading in the ſynagogue a prophecy concerning the Meſſiah, out of the lxi. of Iſaiah, he tells them, Luke iv. 21, " This day is this ſcripture fulfilled " in your ears."

BUT being in danger of his life at Nazareth, he leaves it for Capernaum: and then, as St. Matthew informs us, chap. iv. 17, " He began to preach and ſay, " Repent; for the kingdom of heaven is at hand." Or, as St. Mark has it, chap. i. 14, 15, " Preaching the goſpel of the kingdom of God, and ſaying, " The time is fulfilled, and the kingdom of God is at hand; repent ye, and " believe the goſpel;" i. e. believe this good news. This removing to Capernaum, and ſeating himſelf there in the borders of Zabulon and Naphtali, was, as St. Matthew obſerves, chap. iv. 13,—16, that a prophecy of Iſaiah might be fulfilled. Thus the actions and circumſtances of his life anſwered the prophecies, and declared him to be the Meſſiah. And by what St. Mark ſays in this place, it is manifeſt, that the goſpel which he preached and required them to believe, was no other but the good tidings of the coming of the Meſſiah, and of his kingdom, the time being now fulfilled.

IN his way to Capernaum, being come to Cana, a nobleman of Capernaum came to him, ver. 47, " And beſought him that he would come down and heal " his ſon; for he was at the point of death." Ver. 48, " Then ſaid Jeſus unto " him, Except ye ſee ſigns and wonders, ye will not believe." Then he returning homewards, and finding that his ſon began to " mend at the ſame hour " which Jeſus ſaid unto him, Thy ſon liveth; he himſelf believed, and his " whole houſe," ver. 53.

HERE this nobleman is by the apoſtles pronounced to be a believer. And what does he believe? Even that which Jeſus complains, ver. 48, " they would " not BELIEVE," except they ſaw ſigns and wonders; which could be nothing but what thoſe of Samaria in the ſame chapter believed, viz. that he was the Meſſiah. For we no-where in the goſpel hear of any thing elſe, that had been propoſed to be believed by them.

HAVING done miracles, and cured all their ſick at Capernaum, he ſays, " Let " us go to the adjoining towns, that I may preach there alſo; for therefore " came I forth," Mark i. 38. Or, as St. Luke has it, chap. iv. 43, he tells the multitude, who would have kept him, that he might not go from them, " I muſt " evangelize," or tell the good tidings of " the kingdom of God to other cities

alſo;

" alſo; for therefore am I ſent." And St. Matthew, chap. iv. 23, tells us how he executed this commiſſion he was ſent on: " And Jeſus went about all Ga-" lilee, teaching in their ſynagogues, and preaching the goſpel of the king-" dom, and curing all diſeaſes." This then was what he was ſent to preach every-where, viz. the goſpel of the kingdom of the Meſſiah; and by the miracles and good he did he let them know who was the Meſſiah.

HENCE he goes up to Jeruſalem, to the ſecond paſſover, ſince the beginning of his miniſtry. And here, diſcourſing to the Jews, who ſought to kill him, upon occaſion of the man whom he had cured carrying his bed on the ſabbath-day, and for making God his Father, he tells them, that he wrought theſe things by the power of God, and that he ſhall do greater things; for that the dead ſhall, at his ſummons, be raiſed; and that he, by a power committed to him from his Father, ſhall judge them; and that he is ſent by his Father; and that whoever ſhall hear his word, and believe in him that ſent him, has eternal life. This though a clear deſcription of the Meſſiah, yet we may obſerve, that here, to the angry Jews, who ſought to kill him, he ſays not a word of his kingdom, nor ſo much as names the Meſſiah; but yet that he is the Son of God, and ſent from God, he refers them to the teſtimony of John the Baptiſt, to the teſtimony of his own miracles, and of God himſelf in the voice from heaven, and of the ſcriptures, and of Moſes. He leaves them to learn from theſe the truth they were to believe, viz. that he was the Meſſiah ſent from God. This you may read more at large, John v. 1,—47.

THE next place where we find him preaching, was on the mount, Matt. v. and Luke vi. This is by much the longeſt ſermon we have of his, any where; and, in all likelihood, to the greateſt auditory: for it appears to have been to the people gathered to him from Galilee, and Judea, and Jeruſalem, and from beyond Jordan, and that came out of Idumea, and from Tyre and Sidon, mentioned Mark iii 7, 8. and Luke vi. 17. But in this whole ſermon of his, we do not find one word of believing, and therefore no mention of the Meſſiah, or any intimation to the people who himſelf was. The reaſon whereof we may gather from Matt. xii. 16, where " Chriſt forbids them to make him known;" which ſuppoſes them to know already who he was. For that this 12th chapter of St. Matthew ought to precede the ſermon in the mount, is plain, by comparing it with Mark ii, beginning at ver. 13, to Mark iii. 8, and comparing thoſe chapters of St. Mark with Luke vi. And I deſire my reader, once for all, here to take notice, that I have all along obſerved the order of time in our Saviour's preaching, and have not, as I think, paſſed by any of his diſcourſes. In this ſermon, our Saviour only teaches them what were the laws of his kingdom, and what they muſt do who were admitted into it, of which I ſhall have occaſion to ſpeak more at large in another place, being at preſent only inquiring what our Saviour propoſed as matter of faith, to be believed.

AFTER this, John the Baptiſt ſends to him this meſſage, Luke vii. 19, aſking, " Art thou he that ſhould come, or do we expect another?" That is in ſhort, Art thou the Meſſiah? And if thou art, why doſt thou let me, thy forerunner, languiſh in priſon? Muſt I expect deliverance from any other? To which Jeſus returns this anſwer, ver. 22, 23, " Tell John what ye have ſeen

" and heard; the blind ſee, the lame walk, the lepers are cleanſed, the deaf " hear, the dead are raiſed, to the poor the goſpel is preached; and bleſſed is he " who is not offended in me." What it is to be " offended, or ſcandalized in " him," we may ſee by comparing Mat. xiii. 28, and Mark iv. 17, with Luke viii. 13. For what the two firſt call " ſcandalized," the laſt call " ſtanding off " from, or forſaking," i. e. not receiving him as the Meſſiah, (vid. Mark vi. 1—6.) or revolting from him. Here Jeſus refers John, as he did the Jews before, to the teſtimony of his miracles, to know who he was; and this was generally his preaching, whereby he declared himſelf to be the Meſſiah; who was the only prophet to come, whom the Jews had any expectation of; nor did they look for any other perſon to be ſent to them with the power of miracles, but only the Meſſiah. His miracles, we ſee by his anſwer to John the Baptiſt, he thought a ſufficient declaration amongſt them, that he was the Meſſiah. And therefore, upon his curing the poſſeſſed of the devil, the dumb, and blind, Matt. xii, the people, who ſaw the miracle, ſaid, ver. 23, " Is not this the ſon " of David?" As much as to ſay, Is not this the Meſſiah? Whereat the Phariſees being offended, ſaid, " He caſt out devils by Beelzebub." Jeſus, ſhewing the falſhood and vanity of their blaſphemy, juſtifies the concluſion the people made from this miracle, ſaying, ver. 28, That his caſting out devils by the Spirit of God, was an evidence that the kingdom of the Meſſiah was come.

ONE thing more there was in the miracles done by his diſciples, which ſhewed him to be the Meſſiah; that they were done in his name. " In the name " of Jeſus of Nazareth, riſe up and walk," ſays St. Peter to the lame man, whom he cured in the temple, Acts iii. 6. And how far the power of that name reached, they themſelves ſeem to wonder, Luke x. 17. " And the ſeventy re- " turned again with joy, ſaying, Lord, even the devils are ſubject to us in thy " name."

FROM this meſſage from John the Baptiſt, he takes occaſion to tell the people that John was the forerunner of the Meſſiah; that from the time of John the Baptiſt the kingdom of the Meſſiah began; to which time all the prophets and the law pointed, Luke vii. and Matt. xi.

LUKE viii. 1, " Afterwards he went through every city and village, preach- " ing and ſhewing the good tidings of the kingdom of God." Here we ſee, as every-where, what his preaching was, and conſequently what was to be believed.

SOON after, he preaches from a boat to the people on the ſhore. His ſermon at large we may read Matt. xiii. Mark iv. and Luke viii. But this is very obſervable, that this ſecond ſermon of his, here, is quite different from his former in the mount: for that was all ſo plain and intelligible, that nothing could be more ſo; whereas this is all ſo involved in parables, that even the apoſtles themſelves did not underſtand it. If we inquire into the reaſon of this, we ſhall poſſibly have ſome light, from the different ſubjects of theſe two ſermons. There he preached to the people only morality; clearing the precepts of the law from the falſe gloſſes which were received in thoſe days, and ſetting forth the duties of a good life, in their full obligation and extent, beyond what the judiciary laws of the Iſraelites did, or the civil laws of any country could preſcribe, or take no-

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tice of. But here, in this ſermon by the ſea-ſide, he ſpeaks of nothing but the kingdom of the Meſſiah, which he does all in parables. One reaſon whereof St. Matthew gives us, chap. xiii. 35, "That it might be fulfilled which was "ſpoken by the prophet," ſaying, "I will open my mouth in parables, I will "utter things that have been kept ſecret from the foundations of the world." Another reaſon our Saviour himſelf gives of it, ver. 11, 12, "Becauſe to you "is given to know the myſteries of the kingdom of heaven, but to them it is "not given. For whoſoever hath, to him ſhall be given, and he ſhall have "more abundantly; but whoſoever hath not," i. e. improves not the talents that he hath, "from him ſhall be taken away even that he hath."

ONE thing it may not be amiſs to obſerve, that our Saviour here, in the explication of the firſt of theſe parables to his apoſtles, calls the preaching of the kingdom of the Meſſiah, ſimply, "The word;" and Luke viii. 21, "The "word of God:" from whence St. Luke, in the Acts, often mentions it under the name of the "word," and "the word of God," as we have elſewhere obſerved. To which I ſhall here add that of Acts viii. 4. "Therefore they "that were ſcattered abroad, went every-where preaching the word;" which word, as we have found by examining what they preached all through their hiſtory, was nothing but this, that "Jeſus was the Meſſiah:" I mean, this was all the doctrine they propoſed to be believed: for what they taught, as well as our Saviour, contained a great deal more; but that concerned practice, and not belief. And therefore our Savour ſays, in the place before quoted, Luke viii. 21, "They are my mother and my brethren, who hear the word of God, and do "it:" obeying the law of the Meſſiah their king being no leſs required, than their believing that Jeſus was the Meſſiah, the king and deliverer that was promiſed them.

MATT. ix. 13, we have an account again of this preaching; what it was, and how: "And Jeſus went about all the cities and villages, teaching in their "ſynagogues, and preaching the goſpel of the kingdom, and healing every "ſickneſs and every diſeaſe among the people." He acquainted them, that the kingdom of the Meſſiah was come, and left it to his miracles to inſtruct and convince them, that he was the Meſſiah.

MATT. x, when he ſent his apoſtles abroad, their commiſſion to preach we have, ver 7, 8, in theſe words: "As ye go, preach ſaying, The kingdom of "heaven is at hand: heal the ſick," &c. All that they had to preach was, that the kingdom of the Meſſiah was come. Whoſoever ſhould not receive them, the meſſengers of theſe good tidings, nor hearken to their meſſage, incurred a heavier doom than Sodom and Gomorrah, at the day of judgment, ver. 14, 15. But, ver. 32, "Whoſoever ſhall confeſs me before men, I will con-"feſs him before my Father who is in heaven." What this confeſſing of Chriſt is, we may ſee by comparing John xii. 42. with ix. 22. "Nevertheleſs, a-"mong the chief rulers alſo many believed on him; but becauſe of the Pha-"riſees they did not CONFESS HIM, leſt they ſhould be put out of the ſyna-"gogue." And chap. ix. 22, "Theſe words ſpake his parents, becauſe "they feared the Jews; for the Jews had agreed already, that if any man did "CONFESS THAT HE WAS THE MESSIAH, he ſhould be put out of the ſyna-

gogue." By which places it is evident, that to confeſs him was to confeſs that he was the Meſſiah. From which, give me leave to obſerve alſo, (what I have cleared from other places, but cannot be too often remarked, becauſe of the different ſenſe has been put upon that phraſe) viz. " that believing on, or " in him," (for εἰς 'αυτὸν is rendered either way by the Engliſh tranſlation) ſignifies believing that he was the Meſſiah. For many of the rulers (the text ſays) " believed on him;" but they durſt not confeſs what they believed, " for " fear they ſhould be put out of the ſynagogue." Now the offence for which it was agreed that any one ſhould be put out of the ſynagogue, was, if he " did " confeſs, that Jeſus was the Meſſiah." Hence we may have a clear underſtanding of that paſſage of St. Paul to the Romans, where he tells them poſitively, what is the faith he preaches, Rom. x. 8, 9, " That is the word of faith " which we preach, that if thou ſhalt confeſs with thy mouth the Lord Jeſus, " and believe in thine heart, that God hath raiſed him from the dead, thou " ſhalt be ſaved:" And that alſo of 1 John iv. 14, 15, " We have ſeen, and do " teſtify, that the Father ſent the Son to be the Saviour of the world: who- " ſoever ſhall confeſs, that Jeſus is the Son of God, God dwelleth in him, and " he in God." Where confeſſing Jeſus to be the Son of God, is the ſame with confeſſing him to be the Meſſiah; thoſe two expreſſions being underſtood amongſt the Jews to ſignify the ſame thing, as we have ſhewn already.

How calling him the Son of God, came to ſignify that he was the Meſſiah, would not be hard to ſhew. But it is enough, that it appears plainly, that it was ſo uſed, and had that import among the Jews at that time: which if any one deſires to have further evidenced to him, he may add Matt. xxvi. 63. John vi. 69. and xi. 27. and xx. 31. to thoſe places before occaſionally taken notice of.

As was the apoſtles commiſſion, ſuch was their performance; as we read, Luke xi. 6, " They departed and went through the towns, preaching the goſ- " pel, and healing every-where." Jeſus bid them preach, " ſaying, The king- " dom of heaven is at hand." And St. Luke tells us, they went through the towns preaching the goſpel; a word which in Saxon anſwers well the Greek εὐαγγέλιον, and ſignifies, as that does, " good news." So that what the inſpired writers call the goſpel, is nothing but the good tidings, that the Meſſiah and his kingdom was come; and ſo it is to be underſtood in the new teſtament, and ſo the angel calls it, " good tidings of great joy," Luke ii. 10, bringing the firſt news of our Saviour's birth. And this ſeems to be all that his diſciples were at that time ſent to preach.

So, Luke ix. 59, 60, to him that would have excuſed his preſent attendance, becauſe of burying his father; " Jeſus ſaid unto him, Let the dead bury their " dead, but go thou and preach the kingdom of God." When I ſay, this was all they were to preach, I muſt be underſtood, that this was the faith they preached; but with it they joined obedience to the Meſſiah, whom they received for their king. So likewiſe, when he ſent out the ſeventy, Luke x, their commiſſion was in theſe words, ver. 9, " Heal the ſick, and ſay unto them, The king- " dom of God is come nigh unto you."

AFTER the return of his apoſtles to him, he ſits down with them on a mountain; and a great multitude being gathered about them, St. Luke tells us, chap. ix. 11, "The people followed him, and he received them, and ſpake unto them "of the kingdom of God, and healed them that had need of healing." This was his preaching to this aſſembly, which conſiſted of five thouſand men, beſides women and children: all which great multitude he fed with five loaves and two fiſhes, Matt. xiv. 21. And what this miracle wrought upon them, St. John tells us, chap. vi. 14, 15, "Then theſe men, when they had ſeen the miracle "that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into "the world," i. e. the Meſſiah. For the Meſſiah was the only perſon that they expected from God, and this the time they looked for him. And hence John the Baptiſt, Matt. xi. 3, ſtyles him, "He that ſhould come: as in other places, "come from God," or "ſent from God," are phraſes uſed for the Meſſiah.

HERE we ſee our Saviour keeps to his uſual method of preaching: he ſpeaks to them of the kingdom of God, and does miracles; by which they might underſtand him to be the Meſſiah, whoſe kingdom he ſpake of. And here we have the reaſon alſo, why he ſo much concealed himſelf, and forbore to own his being the Meſſiah. For what the conſequence was, of the multitude's but thinking him ſo, when they were got together, St. John tells us in the very next words: "When Jeſus then perceived, that they would come and take him by "force to make him a king, he departed again into a mountain himſelf alone." If they were ſo ready to ſet him up for their king, only becauſe they gathered from his miracles, that he was the Meſſiah, whilſt he himſelf ſaid nothing of it; what would not the people have done, and what would not the Scribes and Phariſees have had an opportunity to accuſe him of, if he had openly profeſſed himſelf to have been the Meſſiah, that king they looked for? But this we have taken notice of already.

FROM hence going to Capernaum, whither he was followed by a great part of the people, whom he had the day before ſo miraculouſly fed; he, upon the occaſion of their following him for the loaves, bids them ſeek for the meat that endureth to eternal life: and thereupon, John vi. 22—69, declares to them his being ſent from the father; and that thoſe who believed in him, ſhould be raiſed to eternal life: but all this very much involved in a mixture of allegorical terms of eating, and of bread; bread of life, which came down from heaven, &c. Which is all comprehended and expounded in theſe ſhort and plain words, ver. 47 and 54, "Verily, verily, I ſay unto you, he that believeth on me, hath everlaſting life, and I will raiſe him up at the laſt day." The ſum of all which diſcourſe is, that he was the Meſſiah ſent from God; and that thoſe who believed him to be ſo, ſhould be raiſed from the dead at the laſt day, to eternal life. Theſe whom he ſpoke to here were of thoſe who, the day before, would by force have made him king; and therefore it is no wonder he ſhould ſpeak to them of himſelf, and his kingdom and ſubjects, in obſcure and myſtical terms; and ſuch as ſhould offend thoſe who looked for nothing but the grandeur of a temporal kingdom in this world, and the protection and proſperity they had promiſed themſelves under it. The hopes of ſuch a kingdom, now that they had found a man

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that did miracles, and therefore concluded to be the Deliverer they expected; had the day before almoſt drawn them into an open inſurrection, and involved our Saviour in it. This he thought fit to put a ſtop to; they ſtill following him, 'tis like, with the ſame deſign. And therefore, though he here ſpeaks to them of his kingdom, it was in a way that ſo plainly baulked their expectation, and ſhocked them, that when they found themſelves diſappointed of thoſe vain hopes, and that he talked of their eating his fleſh, and drinking his blood, that they might have life; the Jews ſaid, ver. 52, "How can this man give us his "fleſh to eat? And many, even of his diſciples, ſaid, It was an hard ſaying: "Who can hear it?" And ſo were ſcandalized in him, and forſook him, ver. 60, 66. But what the true meaning of this diſcourſe of our Saviour was, the confeſſion of St. Peter, who underſtood it better, and anſwered for the reſt of the apoſtles, ſhews: when Jeſus aſked him, ver. 67, "Will ye alſo go away? "Then Simon Peter anſwered him, Lord, to whom ſhall we go? Thou haſt "the words of eternal life:" i. e. thou teacheſt us the way to attain eternal life; and accordingly, "we believe, and are ſure, that thou art the Meſſiah, the Son "of the living God." This was the eating his fleſh and drinking his blood, whereby thoſe who did ſo had eternal life.

SOME time after this, he enquires of his diſciples, Mark viii. 27, who the people took him for? They telling him, "for John the Baptiſt," or one of the old prophets riſen from the dead; he aſked, What they themſelves thought? And here again, Peter anſwers in theſe words, Mark viii. 29, "Thou art the "Meſſiah." Luke ix. 20, "The Meſſiah of God." And, Matt. xvi. 16, "Thou art the Meſſiah, the Son of the living God:" Which expreſſions, we may hence gather, amount to the ſame thing. Whereupon our Saviour tells Peter, Matth. xvi. 17, 18, That this was ſuch a truth "as fleſh and blood could "not reveal to him, but only his Father who was in heaven;" and that this was the foundation, on which he was "to build his church:" By all the parts of which paſſage it is more than probable, that he had never yet told his apoſtles in direct words, that he was the Meſſiah; but that they had gathered it from his life and miracles. For which we may imagine to ourſelves this probable reaſon; becauſe that, if he had familiarly, and in direct terms, talked to his apoſtles in private, that he was the Meſſiah the Prince, of whoſe kingdom he preached ſo much in publick every-where; Judas, whom he knew falſe and treacherous, would have been readily made uſe of, to teſtify againſt him, in a matter that would have been really criminal to the Roman governor. This, perhaps, may help to clear to us that ſeemingly abrupt reply of our Saviour to his apoſtles, John vi. 70, when they confeſſed him to be the Meſſiah: I will, for the better explaining of it, ſet down the paſſage at large. Peter having ſaid, "We believe and are ſure that thou art the Meſſiah, the Son of the living "God; Jeſus anſwered them, Have not I choſen you twelve, and one of you "is διάβολος?" This is a reply, ſeeming at firſt ſight, nothing to the purpoſe; when yet it is ſure all our Saviour's diſcourſes were wiſe and pertinent. It ſeems therefore to me to carry this ſenſe, to be underſtood afterwards by the eleven (as that of deſtroying the temple, and raiſing it again in three days was) when they ſhould reflect on it, after his being betrayed by Judas: You have

confeſſed, and believe the truth concerning me; I am the Meſſiah your king: but do not wonder at it, that I have never openly declared it to you; for amongſt you twelve, whom I have choſen to be with me, there is one who is an informer, or falſe accuſer, (for ſo the Greek word ſignifies, and may, poſſibly, here be ſo tranſlated, rather than devil) who, if I had owned myſelf in plain words to have been the "Meſſiah, the King of Iſrael," would have betrayed me, and informed againſt me.

THAT he was yet cautious of owning himſelf to his apoſtles, poſitively, to be the Meſſiah, appears farther from the manner wherein he tells Peter, ver. 18, that he will build his church upon that confeſſion of his, that he was the Meſſiah: I ſay unto thee, "Thou art Cephas," or a rock, "and upon this rock "I will build my church, and the gates of hell ſhall not prevail againſt it." Words too doubtful to be laid hold on againſt him, as a teſtimony that he profeſſed himſelf to be the Meſſiah; eſpecially if we join with them the following words, ver. 19, "And I will give thee the keys of the kingdom of heaven, "and what thou ſhalt bind on earth, ſhall be bound in heaven; and what thou "ſhalt looſe on earth, ſhall be looſed in heaven." Which being ſaid perſonally to Peter, render the foregoing words of our Saviour, (wherein he declares the fundamental article of his church to be the believing him to be the Meſſiah) the more obſcure and doubtful, and leſs liable to be made uſe of againſt him; but yet ſuch as might afterwards be underſtood. And for the ſame reaſon, he yet, here again, forbids the apoſtles to ſay that he was the Meſſiah, ver. 20.

FROM this time (ſay the evangeliſts) "Jeſus began to ſhew to his diſciples," i. e. his apoſtles, (who are often called diſciples) "that he muſt go to Jeruſa-"lem, and ſuffer many things from the elders, chief prieſts, and ſcribes; and "be killed, and be raiſed again the third day," Matt. xvi. 21. Theſe, though all marks of the Meſſiah, yet how little underſtood by the apoſtles, or ſuited to their expectation of the Meſſiah, appears from Peter's rebuking him for it in the following words, Matth. xvi. 22. Peter had twice before owned him to be the Meſſiah, and yet he cannot here bear that he ſhould ſuffer, and be put to death, and be raiſed again. Whereby we may perceive, how little yet Jeſus had explained to the apoſtles what perſonally concerned himſelf. They had been a good while witneſſes of his life and miracles: and thereby being grown into a belief that he was the Meſſiah, were, in ſome degree, prepared to receive the particulars that were to fill up that character, and anſwer the prophecies concerning him. This, from henceforth, he began to open to them (though in a way which the Jews could not form an accuſation out of;) the time of the accompliſhment of all, in his ſufferings, death, and reſurrection, now drawing on. For this was in the laſt year of his life; he being to meet the Jews at Jeruſalem but once more at the paſſover, and then they ſhould have their will upon him: and, therefore, he might now begin to be a little more open concerning himſelf: though yet ſo, as to keep himſelf out of the reach of any accuſation, that might appear juſt or weighty to the Roman deputy.

AFTER his reprimand to Peter, telling him, "That he ſavoured not the things of God, but of man," Mark viii. 34, he calls the people to him, and prepares

pares thoſe, who would be his diſciples, for ſuffering, telling them, ver. 38, "Whoſoever ſhall be aſhamed of me and my words in this adulterous and ſinful "generation, of him alſo ſhall the Son of man be aſhamed, when he cometh "in the glory of his Father, with the holy angels:" and then ſubjoins, Matt. xvi. 27, 28, two great and ſolemn acts, wherein he would ſhew himſelf to be the Meſſiah, the king: "For the Son of man ſhall come in the glory of his "Father, with his angels; and then he ſhall render to every man according to "his works." This is evidently meant of the glorious appearance of his kingdom, when he ſhall come to judge the world at the laſt day; deſcribed more at large, Matt. xxv, "When the Son of man ſhall come in his glory, and all "the holy angels with him, then ſhall he ſit upon the THRONE of his glory. "Then ſhall the KING ſay to them on his right hand," &c.

BUT what follows in the place above quoted, Matt. xvi. 28, "Verily, ve-"rily, there be ſome ſtanding here, who ſhall not taſte of death, till they ſee "the Son of man coming in his kingdom;" importing that dominion, which ſome there ſhould ſee him exerciſe over the nation of the Jews; was ſo covered, by being annexed to the preaching, ver. 27, (where he ſpoke of the manifeſtation and glory of his kingdom, at the day of judgment) that though his plain meaning here in ver. 28. be, that the appearance and viſible exerciſe of his kingly power in his kingdom was ſo near, that ſome there ſhould live to ſee it; yet, if the foregoing words had not caſt a ſhadow over theſe latter, but they had been left plainly to be underſtood, as they plainly ſignified; that he ſhould be a King, and that it was ſo near, that ſome there ſhould ſee him in his kingdom; this might have been laid hold on, and made the matter of a plauſible and ſeemingly juſt accuſation againſt him, by the Jews before Pilate. This ſeems to be the reaſon of our Saviour's inverting here the order of the two ſolemn manifeſtations to the world, of his rule and power; thereby perplexing at preſent his meaning, and ſecuring himſelf, as was neceſſary, from the malice of the Jews, which always lay at catch to intrap him, and accuſe him to the Roman governor; and would, no doubt, have been ready to have alledged theſe words, "Some here ſhall not taſte of death, till they ſee the Son of man com-"ing in his kingdom," againſt him, as criminal, had not their meaning been, by the former verſe, perplexed, and the ſenſe at that time rendered unintelligible, and not applicable by any of his auditors to a ſenſe that might have been prejudicial to him before Pontius Pilate. For how well the chief of the Jews were diſpoſed towards him, St. Luke tells us, chap. xi. 54, "Laying wait for "him, and ſeeking to catch ſomething out of his mouth, that they might ac-"cuſe him:" which may be a reaſon to ſatisfy us of the ſeemingly doubtful and obſcure way of ſpeaking, uſed by our Saviour in other places; his circumſtances being ſuch, that without ſuch a prudent carriage and reſervedneſs, he could not have gone through the work which he came to do; nor have performed all the parts of it, in a way correſpondent to the deſcriptions given of the Meſſiah; and which would be afterwards fully underſtood to belong to him, when he had left the world.

AFTER this, Matth. xvii. 10, &c. he, without ſaying it in direct words, begins, as it were, to own himſelf to his apoſtles to be the Meſſiah, by aſſuring them,

them, that as the Scribes, according to the prophecy of Malachi, chap. iv. 5, rightly ſaid, that Elias was to uſher in the Meſſiah; ſo indeed Elias was already come, though the Jews knew him not, and treated him ill: whereby "they "underſtood that he ſpoke to them of John the Baptiſt," ver. 13. And a little after he ſomewhat more plainly intimates, that he is the Meſſiah, Mark ix. 41, in theſe words: "Whoſoever ſhall give you a cup of water to drink in my "name, becauſe ye belong to the Meſſiah." This, as I remember, is the firſt place where our Saviour ever mentioned the name of Meſſiah; and the firſt time that he went ſo far towards the owning, to any of the Jewiſh nation, himſelf to be him.

IN his way to Jeruſalem, bidding one follow him, Luke ix. 59, who would firſt bury his father, ver. 60, "Jeſus ſaid unto him, Let the dead bury their "dead; but go thou and preach the kingdom of God." And Luke x. 1, ſending out the ſeventy diſciples, he ſays to them, ver. 9, "Heal the ſick, and ſay, "The kingdom of God is come nigh unto you." He had nothing elſe for theſe, or for his apoſtles, or any one, it ſeems, to preach, but the good news of the coming of the kingdom of the Meſſiah. And if any city would not receive them, he bids them, ver. 10, "Go into the ſtreets of the ſame, and "ſay, Even the very duſt of your city, which cleaveth on us, do we wipe off "againſt you: notwithſtanding, be ye ſure of this, that the kingdom of God "is come nigh unto you." This they were to take notice of, as that which they ſhould dearly anſwer for; viz. that they had not with faith received the good tidings of the kingdom of the Meſſiah.

AFTER this, his brethren ſay unto him, John vii. 2, 3, 4, (the feaſt of tabernacles being near) "Depart hence, and go into Judea, that thy diſciples alſo "may ſee the works that thou doeſt: for there is no man that does any thing "in ſecret, and he himſelf ſeeketh to be known openly. If thou do theſe "things, ſhew thyſelf to the world." Here his brethren, which, the next verſe tells us, "did not believe in him," ſeem to upbraid him with the inconſiſtency of his carriage; as if he deſigned to be received for the Meſſiah, and yet was afraid to ſhew himſelf: to whom he juſtified his conduct, (mentioned, ver. 1.) in the following verſes, by telling them, "That the world," (meaning the Jews eſpecially) "hated him, becauſe he teſtified of it, that the works thereof "are evil; and that his time was not yet fully come," wherein to quit his reſerve, and abandon himſelf freely to their malice and fury. Therefore, though he "went up unto the feaſt," it was "not openly, but, as it were, in ſecret," ver. 10. And here, coming into the temple about the middle of the feaſt, he juſtifies his being ſent from God; and that he had not done any thing againſt the law, in curing the man at the pool of Bethesda, John v. 1—16, on the ſabbath-day; which, though done above a year and a half before, they made uſe of as a pretence to deſtroy him. But what was the true reaſon of ſeeking his life, appears from what we have in this viith chapter, ver. 25—34, "Then "ſaid ſome of them at Jeruſalem, Is not this he whom they ſeek to kill? But "lo, he ſpeaketh boldly, and they ſay nothing unto him. Do the rulers know "indeed, that this is the very MESSIAH? Howbeit, we know this man "whence he is; but when the Meſſiah cometh, no man knoweth whence he

" is. Then cried Jeſus in the temple, as he taught, Ye both know me, and " ye know whence I am: and I am not come of myſelf, but he that ſent me is " true, whom ye know not. But I know him; for I am from him, and he " hath ſent me. Then they ſought [an occaſion] to take him, but no man laid " hands on him, becauſe his hour was not yet come. And many of the people " believed on him, and ſaid, When the Meſſiah cometh, will he do more mi- " racles than theſe, which this man hath done? The Phariſees heard that the " people murmured ſuch things concerning him; and the Phariſees and chief " prieſts ſent officers to take him. Then ſaid Jeſus unto them, Yet a little " while am I with you, and then I go to him that ſent me: ye ſhall ſeek me, " and not find me; and where I am, there you cannot come. Then ſaid the " Jews among themſelves, Whither will he go, that we ſhall not find him?" Here we find that the great fault in our Saviour, and the great provocation to the Jews, was his being taken for the Meſſiah; and doing ſuch things as made the people " believe in him;" i. e. believe that he was the Meſſiah. Here alſo our Saviour declares, in words very eaſy to be underſtood, at leaſt after his reſurrection; that he was the Meſſiah: for, if he were " ſent from God," and did his miracles by the Spirit of God, there could be no doubt but he was the Meſſiah. But yet this declaration was in a way that the Phariſees and prieſts could not lay hold on, to make an accuſation of, to the diſturbance of his miniſtry, or the ſeizure of his perſon, how much ſoever they deſired it: for his time was not yet come. The officers they had ſent to apprehend him, charmed with his diſcourſe, returned without laying hands on him, ver. 45, 46. And when the chief prieſts aſked them, " Why they brought him not?" They anſwered, " Never man ſpake like this man." Whereupon the Phariſees reply, " Are ye alſo deceived? Have any of the rulers, or of the Phariſees, believed on " him? But this people, who know not the law, are curſed." This ſhews what was meant by " believing on him," viz. believing that he was the Meſſiah. For, ſay they, have any of the rulers, who are ſkilled in the law, or of the devout and learned Phariſees, acknowledged him to be the Meſſiah? For as for thoſe, who in the diviſion among the people concerning him, ſay, " That he " is the Meſſiah, they are ignorant and vile wretches, know nothing of the ſcripture, and being accurſed, are given up by God, to be deceived by this impoſtor, and to take him for the Meſſiah. Therefore, notwithſtanding their deſire to lay hold on him, he goes on; and ver. 37, 38, " In the laſt and great " day of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him " come unto me and drink: he that believeth on me, as the ſcripture hath ſaid, " out of his belly ſhall flow rivers of living water." And thus he here again declares himſelf to be the Meſſiah; but in the prophetic ſtyle, as we may ſee by the next verſe of this chapter, and thoſe places in the old teſtament, that theſe words of our Savour refer to.

IN the next chapter, John viii, all that he ſays concerning himſelf, and what they were to believe, tends to this, viz. that he was ſent from God his Father; and that, if they did not believe that he was the Meſſiah, they ſhould die in their ſins: but this, in a way, as St. John obſerves, ver. 27, that they did not well

well underſtand. But our Saviour himſelf tells them, ver. 28, "When ye have "lift up the Son of man, then ſhall ye know that I am he."

GOING from them, he cures the man born blind, whom meeting with again, after the Jews had queſtioned him, and caſt him out, John ix. 35—38, "Jeſus ſaid to him, Doſt thou believe on the Son of God? He anſwered, Who "is he, Lord, that I might believe on him? And Jeſus ſaid unto him, Thou "haſt both ſeen him, and it is he that talketh with thee. And he ſaid, Lord, "I believe." Here we ſee this man is pronounced a believer, when all that was propoſed to him to believe, was, that Jeſus was "the Son of God;" which was, as we have already ſhewn, to believe that he was the Meſſiah.

IN the next chapter, John x. 1,—21, he declares the laying down of his life for both Jews and Gentiles; but in a parable which they underſtood not, ver. 6,—20.

As he was going to the feaſt of the dedication, the Phariſees aſk him, Luke xvii. 20, "When the kingdom of God," i. e. of the Meſſiah, "ſhould come?" He anſwers, That it ſhould not come with pomp and obſervation, and great concourſe; but that it was already begun amongſt them. If he had ſtopt here, the ſenſe had been ſo plain, that they could hardly have miſtaken him; or have doubted, but that he meant, that the Meſſiah was already come, and amongſt them; and ſo might have been prone to infer, that Jeſus took upon him to be him. But here, as in the place before taken notice of, ſubjoining to this future revelation of himſelf, both in his coming to execute vengeance on the Jews, and in his coming to judgment, mixed together, he ſo involved his ſenſe, that it was not eaſy to underſtand him. And therefore the Jews came to him again in the temple, John x. 23, and ſaid, "How long doſt thou make us "doubt? If thou be the Chriſt, tell us plainly. Jeſus anſwered, I told you, "and ye BELIEVED not: the works that I do in my Father's name, they bear "witneſs of me. But ye BELIEVED not, becauſe ye are not of my ſheep, as "I told you." The BELIEVING here, which he accuſes them of not doing, is plainly their not BELIEVING him to be the Meſſiah, as the foregoing words evince; and in the ſame ſenſe it is evidently meant in the following verſes of this chapter.

FROM hence Jeſus going to Bethabara, and thence returning into Bethany; upon Lazarus's death, John xi. 25,—27, Jeſus ſaid to Martha, "I am the re-"ſurrection and the life; he that believeth in me, though he were dead, yet "ſhall he live; and whoſoever liveth and believeth in me ſhall not die for ever." So I underſtand ἀποθάνη εἰς τὸν αἰῶνα, anſwerable to ζήσεται εἰς τὸν αἰῶνα, of the ſeptuagint, Gen. iii. 22, or John vi. 51, which we read right, in our Engliſh tranſlation, "live for ever." But whether this ſaying of our Saviour here, can with truth be tranſlated, "He that liveth and believeth in me ſhall never die," will be apt to be queſtioned. But to go on, "Believeſt thou this? She ſaid "unto him, Yea, Lord, I believe that thou art the Meſſiah, the Son of God, "which ſhould come into the world." This ſhe gives as a full anſwer to our Saviour's demands; this being that faith, which whoever had, wanted no more to make them believers.

WE may obſerve farther, in this ſame ſtory of the raiſing of Lazarus, what faith it was our Saviour expected, by what he ſays, ver. 41, 42, "Father, I "thank thee, that thou haſt heard me; and I know that thou heareſt me al-"ways. But becauſe of the people who ſtand by, I ſaid it, that they may be-"lieve that thou haſt ſent me." And what the conſequence of it was, we may ſee, ver. 45, "Then many of the Jews who came to Mary, and had ſeen the "things which Jeſus did, believed on him:" which belief was, that he was "ſent from the Father;" which, in other words, was, that he was the Meſſiah. That this is the meaning, in the evangeliſts, of the phraſe of "believing "on him," we have a demonſtration in the following words, ver. 47, 48, "Then "gathered the chief prieſts and Phariſees a council, and ſaid, What do we? "For this man does many miracles; and if we let him alone, all men will "BELIEVE ON HIM." Thoſe who here ſay, all men would BELIEVE ON HIM, were the chief prieſts and Phariſees, his enemies, who ſought his life; and therefore could have no other ſenſe nor thought of this faith in him, which they ſpake of; but only the believing him to be the Meſſiah: and that that was their meaning, the adjoining words ſhew: "If we let him alone, all the world "will believe on him;" i. e. believe him to be the Meſſiah. "And the Ro-"mans will come and take away both our place and nation." Which reaſoning of theirs was thus grounded: If we ſtand ſtill, and let the people "believe "on him," i. e. receive him for the Meſſiah: they will thereby take him and ſet him up for their King, and expect deliverance by him; which will draw the Roman arms upon us, to the deſtruction of us and our country. The Romans could not be thought to be at all concerned in any other belief whatſoever, that the people might have on him. It is therefore plain, that "believing "on him," was, by the writers of the goſpel, underſtood to mean the "believing "him to be the Meſſiah." The ſanhedrim therefore, ver. 53, 54, from that day forth conſulted to put him to death. "Jeſus therefore walked not yet" (for ſo the word οὐκέτι ſignifies, and ſo I think it ought here to be tranſlated) "boldly," or open-faced, "among the Jews," i. e. of Jeruſalem. Οὐκέτι cannot well here be tranſlated "no more," becauſe, within a very ſhort time after, he appeared openly at the paſſover, and by his miracles and ſpeech declared himſelf more freely than ever he had done; and, all the week before his paſſion, taught daily in the temple, Matt. xx. 17. Mark x. 32. Luke xviii. 31, &c. The meaning of this place ſeems therefore to be this: that his time being not yet come, he durſt not yet ſhew himſelf openly and confidently before the ſcribes and Phariſees, and thoſe of the ſanhedrim at Jeruſalem, who were full of malice againſt him, and had reſolved his death: "But went thence into a country near the "wilderneſs, into a city called Ephraim, and there continued with his diſciples," to keep himſelf out of the way until the paſſover, "which was nigh at hand," ver. 55. In his return thither, he takes the twelve aſide, and tells them beforehand, what ſhould happen to him at Jeruſalem, whither they were now going; and that all things that are written by the prophets, concerning the Son of man, ſhould be accompliſhed; that he ſhould be betrayed to the chief prieſts and ſcribes; and that they ſhould condemn him to death, and deliver him to the Gentiles; that he ſhould be mocked, and ſpit on, and ſcourged, and put to

death; and the third day he ſhould riſe again. But St. Luke tells us, chap. xviii. 34, That the apoſtles "underſtood none of theſe things, and this ſaying "was hid from them; neither knew they the things which were ſpoken." They believed him to be the Son of God, the Meſſiah ſent from the Father; but their notion of the Meſſiah was the ſame with the reſt of the Jews, that he ſhould be a temporal prince and deliverer: Accordingly we ſee, Mark x. 35, that, even in this their laſt journey with him to Jeruſalem, two of them, James and John, coming to him, and falling at his feet, ſaid, "Grant unto us, that "we may ſit, one on thy right hand, and the other on thy left hand, in thy "glory:" or, as St. Matthew has it, chap. xx. 21, "in thy kingdom." That which diſtinguiſhed them from the unbelieving Jews, was, that they believed Jeſus to be the very Meſſiah, and ſo received him as their King and Lord.

AND now, the hour being come that the Son of man ſhould be glorified, he, without his uſual reſerve, makes his publick entry into Jeruſalem, riding on a young aſs! "As it is written, Fear not, daughter of Sion; behold, thy "King cometh, ſitting on an aſs's colt." But "theſe things," ſays St. John, chap. xii. 16, "his diſciples underſtood not, at the firſt; but when Jeſus was "glorified, then remembered they that theſe things were written of him, and "that they had done theſe things unto him." Though the apoſtles believed him to be the Meſſiah, yet there were many occurrences of his life, which they underſtood not (at the time when they happened) to be foretold of the Meſſiah; which, after his aſcenſion, they found exactly to quadrate. Thus, according to what was foretold of him, he rode into the city, "all the people crying, "Hoſanna, bleſſed is the King of Iſrael, that cometh in the name of the Lord." This was ſo open a declaration of his being the Meſſiah, that, Luke xix. 39, "Some of the Phariſees from among the multitude ſaid unto him, Maſter, re-"buke thy diſciples." But he was ſo far now from ſtopping them, or diſowning this their acknowledgment of his being the Meſſiah, that he ſaid unto them, "I tell you, that if theſe ſhould hold their peace, the ſtones would immediately cry out." And again upon the like occaſion of their crying, "Hoſanna "to the Son of David," in the temple, Matt. xxi. 15, 16, "When the chief "prieſts and ſcribes were ſore diſpleaſed, and ſaid unto him, Heareſt thou "what they ſay? Jeſus ſaid unto them, Yea; Have ye never read, Out of the "mouths of babes and ſucklings thou haſt perfected praiſe?" And now, ver. 14, 15, "He cures the blind and the lame openly in the temple. And when "the chief prieſts and ſcribes ſaw the wonderful things that he did, and the "children crying in the temple, Hoſanna, they were enraged." One would not think, that after the multitude of miracles, that our Saviour had now been doing for above three years together, the curing the lame and blind ſhould ſo much move them. But we muſt remember, that though his miniſtry had abounded with miracles, yet the moſt of them had been done about Galilee, and in parts remote from Jeruſalem. There is but one left upon record, hitherto done in that city; and that had ſo ill a reception, that they ſought his life for it; as we may read, John v. 16. And therefore we hear not of his being at the next paſſover, becauſe he was there only privately, as an ordinary Jew: the reaſon whereof we may read, John vii. 1, "After theſe things Jeſus walk-

" ed in Galilee; for he would not walk in Jewry, becauſe the Jews ſought to " kill him."

HENCE we may gueſs the reaſon why St. John omitted the mention of his being at Jeruſalem, at the third paſſover after his baptiſm; probably becauſe he did nothing memorable there. Indeed, when he was at the feaſt of tabernacles, immediately preceding this his laſt paſſover, he cured the man born blind: but it appears not to have been done in Jeruſalem itſelf, but in the way, as he retired to the mount of Olives; for there ſeems to have been no-body by, when he did it, but his apoſtles. Compare ver. 2. with ver. 8, 10, of John ix. This, at leaſt, is remarkable, that neither the cure of this blind man, nor that of the other infirm man, at the paſſover, above a twelve-month before, at Jeruſalem, was done in the ſight of the ſcribes, Phariſees, chief prieſts, or rulers. Nor was it without reaſon, that, in the former part of his miniſtry, he was cautious of ſhewing himſelf to them to be the Meſſiah. But now, that he was come to the laſt ſcene of his life, and that the paſſover was come, the appointed time, wherein he was to complete the work he came for, in his death and reſurrection, he does many things in Jeruſalem itſelf, before the face of the ſcribes, Phariſees, and whole body of the Jewiſh nation, to manifeſt himſelf to be the Meſſiah. And, as St. Luke ſays, chap. xix. 47, 48, " He taught daily in the " temple: but the chief prieſts, and the ſcribes, and the chief of the people, " ſought to deſtroy him; and could not find what they might do; for all the " people were very attentive to hear him." What he taught we are not left to gueſs, by what we have found him conſtantly preaching elſewhere: but St. Luke tells us, chap. xx. 1, " He taught in the temple, and evangelized;" or, as we tranſlate it, " preached the goſpel:" which, as we have ſhewed, was the making known to them the good news of the kingdom of the Meſſiah. And this we ſhall find he did, in what now remains of his hiſtory.

IN the firſt diſcourſe of his, which we find upon record, after this, John xii. 20, &c. he foretels his crucifixion, and the belief of all ſorts, both Jews and Gentiles, on him after that. Whereupon the people ſay to him, ver. 34, " We " have heard out of the law, that the Meſſiah abideth for ever; and how ſayeſt " thou, that the Son of man muſt be lifted up? Who is this Son of man?" In his anſwer, he plainly deſigns himſelf under the name of Light; which was what he had declared himſelf to them to be, the laſt time that they had ſeen him in Jeruſalem. For then, at the feaſt of tabernacles, but ſix months before, he tells them in the very place where he now is, viz. in the temple, " I " am the Light of the world; whoſoever follows me, ſhall not walk in dark- " neſs, but ſhall have the light of life;" as we may read, John viii. 12. and ix. 5. He ſays, " As long as I am in the world, I am the LIGHT of the " world." But neither here, nor any where elſe, does he, even in theſe four or five laſt days of his life, (though he knew his hour was come, and was prepared to his death, ver. 27, and ſcrupled not to manifeſt himſelf to the rulers of the Jews to be the Meſſiah, by doing miracles before them in the temple) ever once in direct words own himſelf to the Jews to be the Meſſiah; though by miracles and other ways he did every-where make it known unto them, ſo that it might be underſtood. This could not be without ſome reaſon: and the pre-

ſervation of his life, which he came now to Jeruſalem on purpoſe to lay down, could not be it. What other could it then be, but the ſame which had made him uſe caution in the former part of his miniſtry; ſo to conduct himſelf, that he might do the work which he came for, and in all parts anſwer the character given of the Meſſiah, in the law and the prophets? He had fulfilled the time of his miniſtry; and now taught, and did miracles openly in the temple, before the rulers and the people, not fearing to be ſeized. But he would not be ſeized for any thing, that might make him a criminal to the government: and therefore he avoided giving thoſe, who, in the diviſion that was about him, inclined towards him, occaſion of tumult for his ſake: or to the Jews, his enemies, matter of juſt accuſation againſt him, out of his own mouth, by profeſſing himſelf to be the Meſſiah, the King of Iſrael, in direct words. It was enough, that by words and deeds he declared it ſo to them, that they could not but underſtand him; which it is plain they did, Luke xx. 16, 19. Matt. xxi. 45. But yet neither his actions, which were only doing of good; nor words, which were myſtical and parabolical (as we may ſee, Matt. xxi. and xxii, and the parallel places of Matthew and Luke;) nor any of his ways of making himſelf known to be the Meſſiah; could be brought in teſtimony, or urged againſt him, as oppoſite or dangerous to the government. This preſerved him from being condemned as a malefactor; and procured him a teſtimony from the Roman governor, his judge, that he was an innocent man, ſacrificed to the envy of the Jewiſh nation. So that he avoided ſaying, that he was the Meſſiah, that to thoſe who would call to mind his life and death, after his reſurrection, he might the more clearly appear to be ſo. It is farther to be remarked, that though he often appeals to the teſtimony of his miracles, who he is, yet he never tells the Jews, that he was born at Bethlehem, to remove the prejudice that lay againſt him, whilſt he paſſed for a Galilean, and which was urged as a proof that he was not the Meſſiah, John vii. 41, 42. The healing of the ſick, and doing good miraculouſly, could be no crime in him, nor accuſation againſt him. But the naming of Bethlehem for his birth-place might have wrought as much upon the mind of Pilate, as it did on Herod's; and have raiſed a ſuſpicion in Pilate, as prejudicial to our Saviour's innocence as Herod's was to the children born there. His pretending to be born at Bethlehem, as it was liable to be explained by the Jews, could not have failed to have met with a ſiniſter interpretation in the Roman governor, and have rendered Jeſus ſuſpected of ſome criminal deſign againſt the government. And hence we ſee, that when Pilate aſked him, John xix. 9, "Whence art thou? Jeſus gave him no anſwer."

WHETHER our Saviour had not an eye to this ſtraitneſs, this narrow room that was left to his conduct, between the new converts and the captious Jews, when he ſays, Luke xii. 50, "I have a baptiſm to be baptized with, and πῶς "συνέχομαι, how I am ſtraitened, until it be accompliſhed!" I leave to be conſidered. "I am come to ſend fire on the earth," ſays our Saviour, "and "what if it be already kindled?" i. e. There begin already to be diviſions about me, John vii. 12, 43. and ix. 16. and x. 19. And I have not the freedom, the latitude, to declare myſelf openly to be the Meſſiah; though I am he, that muſt not be ſpoken on, until after my death. My way to my throne is cloſely

hedged

hedged in on every ſide, and much ſtraitened; within which I muſt keep, until it bring me to my croſs in its due time and manner; ſo that it do not cut ſhort the time, nor croſs the end of my miniſtry.

AND therefore, to keep up this inoffenſive character, and not to let it come within the reach of accident or calumny, he withdrew, with his apoſtles, out of the town, every evening; and kept himſelf retired out of the way, Luke xxi. 37. "And in the day-time he was teaching in the temple, and every night he "went out and abode in the mount, that is called the Mount of Olives," that he might avoid all concourſe to him in the night, and give no occaſion of diſturbance, or ſuſpicion of himſelf, in that great conflux of the whole nation of the Jews, now aſſembled in Jeruſalem at the paſſover.

BUT to return to his preaching in the temple: He bids them, John xii. 36, "To believe in the Light, whilſt they have it." And he tells them, ver. 46, "I am the Light come into the world, that every one who believes in me, "ſhould not remain in darkneſs;" which believing in him, was the believing him to be the Meſſiah, as I have elſewhere ſhewed.

THE next day, Matt. xxi, he rebukes them for not having believed John the Baptiſt, who had teſtified that he was the Meſſiah. And then, in a parable, declares himſelf to be the "Son of God," whom they ſhould deſtroy; and that for it God would take away the kingdom of the Meſſiah from them, and give it to the Gentiles. That they underſtood him thus, is plain from Luke xxi. 16. "And when they heard it, they ſaid, God forbid." And ver. 19, "For they "knew that he had ſpoken this parable againſt them."

MUCH to the ſame purpoſe was his next parable, concerning "the king-"dom of heaven," Matt. xxi. 1—10. That the Jews not accepting of the kingdom of the Meſſiah, to whom it was firſt offered, others ſhould be brought in.

THE ſcribes and Phariſees and chief prieſts, not able to bear the declaration he made of himſelf to be the Meſſiah, (by his diſcourſes and miracles before them, ἔμπροσθεν αὐτῶν, John xii. 37, which he had never done before) impatient of his preaching and miracles, and being not able otherwiſe to ſtop the increaſe of his followers, (for, "ſaid the Phariſees among themſelves, Perceive ye "how ye prevail nothing? Behold, the world is gone after him,") John xii. 19. So that "the chief prieſts, and the ſcribes, and the chief of the people "ſought to deſtroy him," the firſt day of his entrance into Jeruſalem, Luke xix. 47. The next day, again, they were intent upon the ſame thing, Mark xi. 17, 18, "And he taught in the temple; and the ſcribes and the chief prieſts "heard it, and ſought how they might deſtroy him; for they feared him, be-"cauſe all the people were aſtoniſhed at his doctrine."

THE next day but one, upon his telling them the kingdom of the Meſſiah ſhould be taken from them, "The chief prieſts and ſcribes ſought to lay hands "on him the ſame hour, and they feared the people," Luke xx. 19. If they had ſo great a deſire to lay hold on him, why did they not? They were the chief prieſts and the rulers, the men of power. The reaſon St. Luke plainly tells us, in the next verſe: "And they watched him, and ſent forth ſpies, who ſhould "feign themſelves juſt men, that they might take hold of his words; that ſo "they might deliver him unto the power and authority of the governor." They

wanted

wanted matter of accuſation againſt him, to the power they were under; that they watched for, and that they would have been glad of, if they could have "entangled him in his talk;" as St. Matthew expreſſes it, chap. xxii. 15. If they could have laid hold on any word, that had dropt from him, that they might have rendered him guilty, or ſuſpected to the Roman governor; that would have ſerved their turn, to have laid hold upon him, with hopes to deſtroy him. For their power not anſwering their malice, they could not put him to death by their own authority, without the permiſſion and aſſiſtance of the governor; as they confeſs, John xviii. 31, "It is not lawful for us to put any man "to death." This made them ſo earneſt for a declaration in direct words, from his own mouth, that he was the Meſſiah. It was not that they would more have believed in him, for ſuch a declaration of himſelf, than they did for his miracles, or other ways of making himſelf known, which it appears they underſtood well enough. But they wanted plain direct words, ſuch as might ſupport an accuſation, and be of weight before an heathen judge. This was the reaſon, why they preſſed him to ſpeak out, John x. 24, "Then came the Jews round "about him, and ſaid unto him, How long doſt thou hold us in ſuſpenſe? If "thou be the Meſſiah, tell us PLAINLY, παῤῥησίᾳ;" i. e. in direct words: for that St. John uſes it in that ſenſe we may ſee, chap. xi. 11—14. "Jeſus ſaith "to them, Lazarus ſleepeth. His diſciples ſaid, If he ſleeps, he ſhall do well. "Howbeit, Jeſus ſpake of his death; but they thought he had ſpoken of taking "reſt in ſleep. Then ſaid Jeſus to them plainly, παῤῥησίᾳ, Lazarus is dead." Here we ſee what is meant by παῤῥησίᾳ, PLAIN, direct words, ſuch as expreſs the ſame thing without a figure; and ſo they would have had Jeſus pronounce himſelf to be the Meſſiah. And the ſame thing they preſs again, Matt. xxvi. 63, the high prieſt adjuring him by the living God, to tell them whether he were the Meſſiah, the Son of God; as we ſhall have occaſion to take notice by-and-by.

THIS we may obſerve in the whole management of their deſign againſt his life. It turned upon this, that they wanted and wiſhed for a declaration from him in direct words, that he was the Meſſiah; ſomething from his own mouth, that might offend the Roman power, and render him criminal to Pilate. In the 21ſt verſe of this xxth of Luke, "They aſked him, ſaying, Maſter, we know "that thou ſayeſt and teacheſt rightly; neither acceptеſt thou the perſon of any, "but teacheſt the way of God truly. Is it lawful for us to give tribute to Cæ-"ſar, or no?" By this captious queſtion they hoped to catch him, which way ſoever he anſwered. For if he had ſaid, they ought to pay tribute to Cæſar, it would be plain he allowed their ſubjection to the Romans; and ſo in effect diſowned himſelf to be their King and Deliverer; whereby he would have contradicted what his carriage and doctrine ſeemed to aim at, the opinion that was ſpread amongſt the people, that he was the Meſſiah. This would have quaſhed the hopes, and deſtroyed the faith of thoſe who believed on him; and have turned the ears and hearts of the people from him. If on the other ſide he anſwered, No, it is not lawful to pay tribute to Cæſar: they had had out of his own mouth, wherewithal to condemn him before Pontius Pilate. But St. Luke tells us, ver. 23, "He perceived their craftineſs, and ſaid unto them, Why tempt ye me?"

i. e.

i. e. Why do ye lay ſnares for me? "Ye hypocrites, ſhew me the tribute-mo-
"ney;" ſo it is, Matt. xxii. 19, "Whoſe image and inſcription has it? They
"ſaid, Cæſar's." He ſaid unto them, "Render therefore to Cæſar the things
"that are Cæſar's, and to God the things that are God's." By the wiſdom and caution of which unexpected anſwer, he defeated their whole deſign: "And
"they could not take hold of his words before the people; and they marvelled
"at his anſwer, and held their peace." Luke xx. 26. "And leaving him,
"they departed." Matt. xxii. 22.

HE having, by this reply, (and what he anſwered to the Sadducees, concerning the reſurrection, and to the lawyer, about the firſt commandment, Mark xii.) anſwered ſo little to their ſatisfaction or advantage, they durſt aſk him no more queſtions, any of them. And now, their mouths being ſtopped, he himſelf begins to queſtion them about the Meſſiah; aſking the Phariſees, Matt. xxii. 41, "What think ye of the Meſſiah? whoſe Son is he? They ſay unto him, The
"Son of David." Wherein though they anſwered right, yet he ſhews them in the following words, that, however they pretended to be ſtudiers and teachers of the law, yet they underſtood not clearly the ſcriptures concerning the Meſſiah; and thereupon he ſharply rebukes their hypocriſy, vanity, pride, malice, covetouſneſs, and ignorance; and particularly tells them, ver. 13, "Ye ſhut up
"the kingdom of heaven againſt men: for ye neither go in yourſelves, nor ſuffer
"ye them that are entering, to go in." Whereby he plainly declares to them, that the Meſſiah was come, and his kingdom begun; but that they refuſed to believe in him themſelves, and did all they could to hinder others from believing in him; as is manifeſt throughout the new teſtament: the hiſtory whereof ſufficiently explains what is meant here by "the kingdom of heaven," which the ſcribes and Phariſees would neither go into themſelves, nor ſuffer others to enter into. And they could not chuſe but underſtand him, though he named not himſelf in the caſe.

PROVOKED anew by his rebukes, they get preſently to council, Matt. xxvi. 3, 4. "Then aſſembled together the chief prieſts, and the ſcribes, and the elders
"of the people, unto the palace of the high prieſt, who was called Caiaphas, and
"conſulted that they might take Jeſus by ſubtlety, and kill him. But they ſaid,
"Not on the feaſt-day, leſt there ſhould be an uproar among the people. For
"they feared the people," ſays St. Luke, chap. xxii. 2.

HAVING in the night got Jeſus into their hands, by the treachery of Judas, they preſently led him away bound to Annas, the father-in-law of Caiaphas. Annas, probably, having examined him, and getting nothing out of him for his purpoſe, ſends him away to Caiaphas, John xviii. 24, where the chief prieſts, the ſcribes, and the elders were aſſembled. Matt. xxvi. 57. John xviii. 13, 19. "The high-prieſt then aſked Jeſus of his diſciples, and of his doctrine.
"Jeſus anſwered him, I ſpake openly to the world: I ever taught in the ſyna-
"gogue, and in the temple, whither the Jews always reſort, and in ſecret have
"I ſaid nothing." A proof that he had not in private, to his diſciples, declared himſelf in expreſs words to be the Meſſiah, the Prince. But he goes on: "Why
"aſkeſt thou me?" Aſk Judas, who has been always with me. "Aſk them
"who heard me, what I have ſaid unto them; behold, they know what I ſaid."
Our Saviour, we ſee here, warily declines, for the reaſons above-mentioned, all

diſcourſe

diſcourſe of his doctrine. The ſanhedrim, Matt. xxvi. 59, "ſought falſe wit-
"neſs againſt him:" but when "they found none that were ſufficient," or came up to the point they deſired, which was to have ſomething againſt him to take away his life, (for ſo, I think, the words ἵσαι and ἴσον mean, Mark xiv. 56, 59.) they try again what they can get out of him himſelf, concerning his being the Meſſiah; which if he owned in expreſs words, they thought they ſhould have enough againſt him at the tribunal of the Roman governor, to make him "læſæ
"majeſtatis reum," and ſo to take away his life. They therefore ſay to him, Luke xxii. 67, "If thou be the Meſſiah, tell us." Nay, as St. Matthew hath it, the high-prieſt adjures him by the living God, to tell them whether he were the Meſſiah. To which our Saviour replies, "If I tell you, ye will not believe;
"and if I alſo aſk you, ye will not anſwer me, nor let me go." If I tell you, and prove to you, by the teſtimony given me from heaven, and by the works that I have done among you, you will not believe in me, that I am the Meſſiah. Or if I ſhould aſk where the Meſſiah is to be born, and what ſtate he ſhould come in; how he ſhould appear, and other things that you think in me are not reconcileable with the Meſſiah; you will not anſwer me, nor let me go, as one that has no pretence to be the Meſſiah, and you are not afraid ſhould be received for ſuch. But yet I tell you, "Hereafter ſhall the Son of man ſit on the right
"hand of the power of God," ver. 70. "Then ſay they All, Art thou then
"the Son of God? And he ſaid unto them, Ye ſay that I am." By which diſcourſe with them, related at large here by St. Luke, it is plain, that the anſwer of our Saviour, ſet down by St. Matthew, chap. xxvi. 64, in theſe words, "Thou haſt ſaid;" and by St. Mark, chap. xiv. 62, in theſe, "I am;" is an anſwer only to this queſtion, "Art thou then the Son of God?" And not to that other, "Art thou the Meſſiah?" which preceded, and he had anſwered to before; though Matthew and Mark, contracting the ſtory, ſet them down together, as if making but one queſtion, omitting all the intervening diſcourſe; whereas it is plain out of St. Luke, that they were two diſtinct queſtions, to which Jeſus gave two diſtinct anſwers. In the firſt whereof he, according to his uſual caution, declined ſaying in plain expreſs words, that he was the Meſſiah; though in the latter he owned himſelf to be "the Son of God." Which, though they, being Jews, underſtood to ſignify the Meſſiah, yet he knew could be no legal or weighty accuſation againſt him, before a heathen; and ſo it proved. For upon his anſwering to their queſtion, "Art thou then the
"Son of God? Ye ſay that I am;" they cry out, Luke xxii. 71, "What need
"we any further witneſs? For we ourſelves have heard out of his own
"mouth." And ſo thinking they had enough againſt him, they hurry him away to Pilate. Pilate aſking them, John xviii. 29,—32, "What accuſation
"bring you againſt this man? They anſwered and ſaid, If he were not a male-
"factor, we would not have delivered him up unto thee." Then ſaid Pilate unto them, "Take ye him, and judge him according to your law." But this would not ſerve their turn, who aimed at his life, and would be ſatisfied with nothing elſe. "The Jews therefore ſaid unto him, It is not lawful for us to put
"any man to death." And this was alſo, "That the ſaying of Jeſus might
"be fulfilled, which he ſpake, ſignifying what death he ſhould die." Purſuing therefore

therefore their deſign of making him appear, to Pontius Pilate, guilty of treaſon againſt Cæſar, Luke xxiii. 2, "They began to accuſe him, ſaying, We "found this fellow perverting the nation, and forbidding to give tribute to Cæ- "ſar; ſaying, that he himſelf is the Meſſiah, the King;" all which were inferences of theirs, from his ſaying, he was "the Son of God:" which Pontius Pilate finding, (for it is conſonant that he examined them to the preciſe words he had ſaid) their accuſation had no weight with him. However, the name of King being ſuggeſted againſt Jeſus, he thought himſelf concerned to ſearch it to the bottom, John xviii. 33,—37. "Then Pilate entered again into the judg- "ment-hall, and called Jeſus, and ſaid unto him, Art thou the King of the "Jews? Jeſus anſwered him, Sayeſt thou this of thyſelf, or did others tell it "thee of me? Pilate anſwered, Am I a Jew? Thine own nation and the chief "prieſts have delivered thee unto me: What haſt thou done? Jeſus anſwered, "My kingdom is not of this world: if my kingdom were of this world, then "would my ſervants fight, that I ſhould not be delivered to the Jews; but now "my kingdom is not from hence. Pilate therefore ſaid unto him, Art thou a "King then? Jeſus anſwered, Thou ſayeſt that I am a King. For this end was "I born, and for this cauſe came I into the world, that I ſhould bear witneſs to "the truth: every one that is of the truth heareth my voice." In this dialogue between our Saviour and Pilate, we may obſerve, 1. That being aſked, Whether he were "the King of the Jews?" he anſwered ſo, that though he deny it not, yet he avoids giving the leaſt umbrage, that he had any deſign upon the government. For, though he allows himſelf to be a King, yet, to obviate any ſuſpicion, he tells Pilate, "his kingdom is not of this world;" and evidences it by this, that if he had pretended to any title to that country, his followers, which were not a few, and were forward enough to believe him their King, would have fought for him; if he had had a mind to ſet himſelf up by force, or his kingdom were ſo to be erected. "But my kingdom," ſays he, "is not from hence," is not of this faſhion, or of this place.

2. PILATE being, by his words and circumſtances, ſatisfied that he laid no claim to his province, or meant any diſturbance of the government; was yet a little ſurprized to hear a man in that poor garb, without retinue, or ſo much as a ſervant, or a friend, own himſelf to be a King; and therefore aſks him, with ſome kind of wonder, "Art thou a King then?"

3. THAT our Saviour declares, that his great buſineſs into the world was, to teſtify and make good this great truth, that he was a King; i. e. in other words, that he was the Meſſiah.

4. THAT whoever were followers of truth, and got into the way of truth and happineſs, received this doctrine concerning him, viz. That he was the Meſſiah, their King.

PILATE being thus ſatisfied, that he neither meant, nor could there ariſe, any harm from his pretence, whatever it was, to be a King; tells the Jews, ver. 31, "I find no fault in this man." But the Jews were the more fierce, Luke xxiii. 5, ſaying, "He ſtirreth up the people to ſedition, by his preaching through "all Jewry, beginning from Galilee to this place." And then Pilate, learning that he was of Galilee, Herod's juriſdiction, ſent him to Herod; to whom alſo

" the chief prieſts and ſcribes," ver. 10, " vehemently accuſed him." Herod, finding all their accuſations either falſe or frivolous, thought our Saviour a bare object of contempt; and ſo turning him only into ridicule, ſent him back to Pilate: who, calling unto him the chief prieſts, and the rulers, and the people, ver. 14, " Said unto them, Ye have brought this man unto me, as one that per-
" verteth the people; and behold, I having examined him before you, have
" found no fault in this man, touching theſe things whereof ye accuſe him;
" no, nor yet Herod; for I ſent you to him: and lo, nothing worthy of death
" is done by him." And therefore he would have releaſed him: " For he
" knew the chief prieſts had delivered him through envy," Mark xv. 10. And when they demanded Barabbas to be releaſed, but as for Jeſus, cried, " Crucify
" him;" Luke xxiii. 22, " Pilate ſaid unto them the third time, Why? What
" evil hath he done? I have found no cauſe of death in him; I will, therefore,
" chaſtiſe him, and let him go."

WE may obſerve, in all this whole proſecution of the Jews, that they would fain have got it out of Jeſus's own mouth, in expreſs words, that he was the Meſſiah: which not being able to do, with all their art and endeavour; all the reſt that they could alledge againſt him not amounting to a proof before Pilate, that he claimed to be King of the Jews; or that he had cauſed, or done any thing towards a mutiny or inſurrection among the people (for upon theſe two, as we ſee, their whole charge turned); Pilate again and again pronounced him innocent: for ſo he did a fourth, and a fifth time; bringing him out to them, after he had whipped him, John xix. 4, 6. And after all, " When Pilate ſaw
" that he could prevail nothing, but that rather a tumult was made, he took
" water, and waſhed his hands before the multitude, ſaying, I am innocent of
" the blood of this juſt man: ſee you to it:" Matt. xxvii. 24. Which gives us a clear reaſon of the cautious and wary conduct of our Saviour, in not declaring himſelf, in the whole courſe of his miniſtry, ſo much as to his diſciples; much leſs to the multitude, or to the rulers of the Jews, in expreſs words, to be the Meſſiah the King; and why he kept himſelf always in prophetical, or parabolical terms, (he and his diſciples preaching only the kingdom of God, i. e. of the Meſſiah, to be come); and left to his miracles to declare who he was; though this was the truth, which he came into the world, as he ſays himſelf, John xviii. 37, to teſtify, and which his diſciples were to believe.

WHEN Pilate, ſatisfied of his innocence, would have releaſed him; and the Jews perſiſted to cry out, " Crucify him, crucify him," John xix. 6, " Pilate
" ſays to them, Take ye him yourſelves, and crucify him: for I do not find any
" fault in him." The Jews then, ſince they could not make him a ſtate-criminal, by alledging his ſaying, that he was " the Son of God," ſay, by their law it was a capital crime, ver. 7. " The Jews anſwered to Pilate, We have a law,
" and by our law he ought to die; becauſe he made himſelf the Son of God,"
i. e. becauſe, by ſaying " he is the Son of God," he has made himſelf the Meſſiah, the Prophet, which was to come. For we find no other law but that againſt falſe prophets, Deut. xviii. 20, whereby " making himſelf the Son of
" God" deſerved death. After this, Pilate was the more deſirous to releaſe him, ver. 12, 13. " But the Jews cried out, ſaying, If thou let this man go, thou art

" not Cæſar's friend: whoſoever maketh himſelf a King, ſpeaketh againſt Cæ-
" ſar." Here we ſee the ſtreſs of their charge againſt Jeſus; whereby they hoped to take away his life, viz. that he " made himſelf King." We ſee alſo upon what they grounded this accuſation, viz. Becauſe he had owned himſelf to be " the Son of God." For he had, in their hearing, never made or profeſſed himſelf to be a King. We ſee here, likewiſe, the reaſon why they were ſo deſirous to draw from his own mouth a confeſſion in expreſs words, that he was the Meſſiah; viz. That they might have what might be a clear proof that he did ſo. And, laſt of all, we ſee reaſon why, though in expreſſions which they underſtood, he owned himſelf to them to be the Meſſiah; yet he avoided declaring it to them, in ſuch words as might look criminal at Pilate's tribunal. He owned himſelf to be the Meſſiah plainly, to the underſtanding of the Jews; but in ways that could not, to the underſtanding of Pilate, make it appear that he had laid claim to the kingdom of Judea; or went about to make himſelf King of that country. But whether his ſaying, that he was " the Son of God," was criminal by their law, that Pilate troubled not himſelf about.

HE that conſiders what Tacitus, Suetonius, Seneca de benef. l. 3. c. 26. ſay of Tiberius and his reign, will find how neceſſary it was for our Saviour, if he would not die as a criminal and a traitor, to take great heed to his words and actions; that he did or ſaid not any thing that might be offenſive, or give the leaſt umbrage to the Roman government. It behoved an innocent man, who was taken notice of, for ſomething extraordinary in him; to be very wary under a jealous and cruel prince, who encouraged informations, and filled his reign with executions for treaſon; under whom, words ſpoken innocently, or in jeſt, if they could be miſconſtrued, were made treaſon, and proſecuted with a rigour, that made it always the ſame thing to be accuſed and condemned. And therefore we ſee, that when the Jews told Pilate, John xix. 12, that he ſhould not be a friend to Cæſar, if he let Jeſus go (for that whoever made himſelf king, was a rebel againſt Cæſar): he aſks them no more, whether they would take Barabbas, and ſpare Jeſus; but (though againſt his conſcience) gives him up to death, to ſecure his own head.

ONE thing more there is, that gives us light into this wiſe and neceſſarily cautious management of himſelf, which manifeſtly agrees with it, and makes a part of it: and that is, the choice of his apoſtles; exactly ſuited to the deſign and foreſight of the neceſſity of keeping the declaration of the kingdom of the Meſſiah, which was now expected, within certain general terms, during his miniſtry. It was not fit to open himſelf too plainly or forwardly to the heady Jews, that he himſelf was the Meſſiah: that was to be left to the obſervation of thoſe, who would attend to the purity of his life, the teſtimony of his miracles, and the conformity of all with the predictions concerning him: by theſe marks, thoſe he lived amongſt were to find it out, without an expreſs promulgation that he was the Meſſiah, until after his death. His kingdom was to be opened to them by degrees, as well to prepare them to receive it, as to enable him to be long enough amongſt them, to perform what was the work of the Meſſiah to be done; and fulfil all thoſe ſeveral parts of what was foretold of him in the old teſtament, and we ſee applied to him in the new.

THE Jews had no other thoughts of their Meſſiah, but of a mighty temporal prince, that ſhould raiſe their nation into an higher degree of power, dominion and proſperity, than ever it had enjoyed. They were filled with the expectation of a glorious earthly kingdom. It was not, therefore, for a poor man, the ſon of a carpenter, and (as they thought, born in Galilee, to pretend to it. None of the Jews, no, not his diſciples, could have borne this, if he had expreſly avowed this at firſt, and began his preaching and the opening of his kingdom this way, eſpecially if he had added to it, that in a year or two, he ſhould die an ignominious death upon the croſs. They are therefore prepared for the truth by degrees. Firſt, John the Baptiſt tells them, "The kingdom of God" (a name by which the Jews called the kingdom of the Meſſiah) "is at hand." Then our Saviour comes, and he tells them "of the kingdom of God;" ſometimes that it is it hand, and upon ſome occaſions, that it is come; but ſays, in his publick preaching, little or nothing of himſelf. Then come the apoſtles and evangeliſts after his death, and they, in expreſs words, teach what his birth, life, and doctrine had done before, and had prepared the well-diſpoſed to receive, viz. That "Jeſus is the Meſſiah."

To this deſign and method of publiſhing the goſpel, was the choice of the apoſtles exactly adjuſted; a company of poor, ignorant, illiterate men; who, as Chriſt himſelf tells us, Matt xi. 25. and Luke x. 21, were not of the "wiſe "and prudent" men of the world: they were, in that reſpect, but mere children. Theſe, convinced by the miracles they ſaw him daily do, and the unblameable life he led, might be diſpoſed to believe him to be the Meſſiah: and though they, with others, expected a temporal kingdom on earth, might yet reſt ſatisfied in the truth of their Maſter, (who had honoured them with being near his perſon) that it would come, without being too inquiſitive after the time, manner, or ſeat of his kingdom, as men of letters, more ſtudied in their rabbins, or men of buſineſs, more verſed in the world, would have been forward to have been. Men, great or wiſe in knowledge, or ways of the world, would hardly have been kept from prying more narrowly into his deſign and conduct; or from queſtioning him about the ways and meaſures he would take, for aſcending the throne; and what means were to be uſed towards it, and when they ſhould in earneſt ſet about it. Abler men, of higher births or thoughts, would hardly have been hindered from whiſpering, at leaſt to their friends and relations, that their Maſter was the Meſſiah; and that, though he concealed himſelf to a fit opportunity, and until things were ripe for it, yet they ſhould, ere long, ſee him break out of his obſcurity, caſt off the cloud, and declare himſelf, as he was, King of Iſrael. But the ignorance and lowneſs of theſe good, poor men, made them of another temper. They went along, in an implicit truſt on him, punctually keeping to his commands, and not exceeding his commiſſion. When he ſent them to preach the goſpel, he bid them preach "the kingdom of God" to be at hand; and that they did, without being more particular than he had ordered, or mixing their own prudence with his commands, to promote the kingdom of the Meſſiah. They preached it, without giving, or ſo much as intimating that their Maſter was he: which men of another condition, and an higher education, would ſcarce have forborn to have done. When he aſked

them,

them, who they thought him to be; and Peter anſwered, "The Meſſiah, the "Son of God," Matt. xvi. 16, he plainly ſhews by the following words, that he himſelf had not told them ſo; and at the ſame time, ver. 20, forbids them to tell this their opinion of him to any body. How obedient they were to him in this, we may not only conclude from the ſilence of the evangeliſts concerning any ſuch thing, publiſhed by them any where before his death; but from the exact obedience three of them paid to a like command of his. He takes Peter, James, and John, into a mountain; and there Moſes and Elias coming to him, he is transfigured before them, Matt. xvii. 9. He charges them, ſaying, "See that ye tell no man what ye have ſeen, until the Son of man ſhall be riſen "from the dead." And St. Luke tells us, what punctual obſervers they were of his orders in this caſe, chap. ix. 36. "They kept it cloſe, and told no man, "in thoſe days, any of thoſe things which they had ſeen."

WHETHER twelve other men, of quicker parts, and of a ſtation or breeding, which might have given them any opinion of themſelves, or their own abilities, would have been ſo eaſily kept from meddling, beyond juſt what was preſcribed them, in a matter they had ſo much intereſt in; and have ſaid nothing of what they might, in human prudence, have thought would have contributed to their maſter's reputation, and made way for his advancement to his kingdom; I leave to be conſidered. And it may ſuggeſt matter of meditation, whether St. Paul was not for this reaſon, by his learning, parts, and warmer temper, better fitted for an apoſtle after, than during our Saviour's miniſtry: and therefore, though a choſen veſſel, was not by the divine wiſdom called, until after Chriſt's reſurrection.

I OFFER this only as a ſubject of magnifying the admirable contrivance of the divine wiſdom, in the whole work of our redemption, as far as we are able to trace it, by the footſteps which God hath made viſible to human reaſon. For though it be as eaſy to omnipotent power to do all things by an immediate over-ruling will, and ſo to make any inſtruments work, even contrary to their nature, in ſubſerviency to his ends; yet his wiſdom is not uſually at the expence of miracles, (if I may ſo ſay) but only in caſes that require them, for the evidencing of ſome revelation or miſſion to be from him. He does conſtantly (unleſs where the confirmation of ſome truth requires it otherwiſe) bring about his purpoſes by means operating according to their natures. If it were not ſo, the courſe and evidence of things would be confounded, miracles would loſe their name and force; and there could be no diſtinction between natural and ſupernatural.

THERE had been no room left to ſee and admire the wiſdom, as well as innocence of our Saviour, if he had raſhly every-where expoſed himſelf to the fury of the Jews, and had always been preſerved by a miraculous ſuſpenſion of their malice, or a miraculous reſcuing him out of their hands. It was enough for him once to eſcape from the men of Nazareth, who were going to throw him down a precipice, for him never to preach to them again. Our Saviour had multitudes that followed him for the loaves; who barely ſeeing the miracles that he did, would have made him King. If to the miracles he did, he had openly added, in expreſs words, that he was the Meſſiah, and the King they

expected

expected to deliver them, he would have had more followers, and warmer in the cauſe, and readier to ſet him up at the head of a tumult. Theſe indeed God, by a miraculous influence, might have hindered from any ſuch attempt: but then poſterity could not have believed, that the nation of the Jews did, at that time, expect the Meſſiah, their King and Deliverer; or that Jeſus, who declared himſelf to be that King and Deliverer, ſhewed any miracles amongſt them, to convince them of it; or did any thing worthy to make him be credited or received. If he had gone about preaching to the multitude, which he drew after him, that he was the "Meſſiah, the King of Iſrael," and this had been evidenced to Pilate; God could indeed, by a ſupernatural influence upon his mind, have made Pilate pronounce him innocent, and not condemn him as a malefactor, who had openly, for three years together, preached ſedition to the people, and endeavoured to perſuade them, that he was "the Meſſiah, their "King," of the royal blood of David, come to deliver them. But then I aſk, Whether poſterity would not either have ſuſpected the ſtory, or that ſome art had been uſed to gain that teſtimony from Pilate? Becauſe he could not (for nothing) have been ſo favourable to Jeſus, as to be willing to releaſe ſo turbulent and ſeditious a man; to declare him innocent, and to caſt the blame and guilt of his death, as unjuſt, upon the envy of the Jews.

BUT now, the malice of the chief prieſts, ſcribes, and Phariſees; the headineſs of the mob, animated with hopes, and raiſed with miracles; Judas's treachery, and Pilate's care of his government, and of the peace of his province, all working naturally as they ſhould; Jeſus, by the admirable warineſs of his carriage, and an extraordinary wiſdom, viſible in his whole conduct; weathers all theſe difficulties, does the work he comes for, uninterruptedly goes about preaching his full appointed time, ſufficiently manifeſts himſelf to be the Meſſiah, in all the particulars the ſcriptures had foretold of him; and when his hour is come, ſuffers death: but is acknowledged, both by Judas that betrayed, and Pilate that condemned him, to die innocent. For, to uſe his own words, Luke xxiv. 46, "Thus it is written, and thus it behoved the Meſſiah to ſuf-"fer." And of his whole conduct we have a reaſon and clear reſolution in thoſe words to St. Peter, Matt. xxvi. 53, "Thinkeſt thou that I cannot now "pray to my Father, and he ſhall preſently give me more than twelve legions "of angels? But how then ſhall the ſcripture be fulfilled, that thus it muſt "be?"

HAVING this clew to guide us, let us now obſerve, how our Saviour's preaching and conduct comported with it in the laſt ſcene of his life. How cautious he had been in the former part of his miniſtry, we have already obſerved. We never find him to uſe the name of the Meſſiah but once, until he now came to Jeruſalem, this laſt paſſover. Before this, his preaching and miracles were leſs at Jeruſalem, (where he uſed to make but very ſhort ſtays) than any where elſe. But now he comes ſix days before the feaſt, and is every day in the temple teaching; and there publickly heals the blind and the lame, in the preſence of the ſcribes, Phariſees, and chief prieſts. The time of his miniſtry drawing to an end, and his hour coming, he cared not how much the chief prieſts, elders, rulers, and the ſanhedrim, were provoked againſt him by his

his doctrine and miracles: he was as open and bold in his preaching, and doing the works of the Meſſiah now at Jeruſalem, and in the ſight of the rulers, and of all the people; as he had been before cautious and reſerved there, and careful to be little taken notice of in that place, and not to come in their way more than needs. All that he now took care of was, not what they ſhould think of him, or deſign againſt him, (for he knew they would ſeize him) but to ſay or do nothing that might be a juſt matter of accuſation againſt him, or render him criminal to the governor. But, as for the grandees of the Jewiſh nation, he ſpares them not, but ſharply now reprehends their miſcarriages publickly in the temple; where he calls them, more than once, "hypocrites;" as is to be ſeen, Matt. xxiii. And concludes all with no ſofter a compellation than "ſerpents," and "a generation of vipers."

AFTER this ſevere reproof of the ſcribes and Phariſees, being retired with his diſciples into the "Mount of Olives" over-againſt the temple, and there foretelling the deſtruction of it; his diſciples aſk him, Matth. xxiv. 3, &c. "When it ſhould be, and what ſhould be the ſign of his coming?" He ſays, to them, "Take heed that no man deceive you: for many ſhall come in my "name," (i. e. taking on them the name and dignity of the Meſſiah, which is only mine) ſaying, "I am the Meſſiah, and ſhall deceive many." But be not you by them miſled, nor by perſecution driven away from this fundamental truth, that I am the Meſſiah; "for many ſhall be ſcandalized," and apoſtatize; "but he that endures to the end, the ſame ſhall be ſaved: and this goſpel "of the kingdom ſhall be preached in all the world;" i. e. the good news of me, the Meſſiah, and my kingdom, ſhall be ſpread through the world. This was the great and only point of belief they were warned to ſtick to; and this is inculcated again, ver. 23,—26, and Mark xiii. 21,—23, with this emphatical application to them, in both theſe evangeliſts, "Behold, I have told you before-"hand; remember, you are forewarned."

THIS was in his anſwer to the apoſtles enquiry, concerning his "coming, "and the end of the world," ver. 3. For ſo we tranſlate τῆς συντελείας τοῦ αἰῶνος. We muſt underſtand the diſciples here to put their queſtion, according to the notion and way of ſpeaking of the Jews. For they had two worlds, as we tranſlate it, ὁ νῦν αἰὼν καὶ ὁ μέλλων αἰὼν; "the preſent world," and the "world to "come." The kingdom of God, as they called it, or the time of the Meſſiah, they called ὁ μέλλων αἰὼν, "the world to come," which they believed was to put an end to "this world;" and that then the juſt ſhould be raiſed from the dead, to enjoy in that "new world;" a happy eternity, with thoſe of the Jewiſh nation, who ſhould be then living.

THESE two things, viz. the viſible and powerful appearance of his kingdom, and the end of the world, being confounded in the apoſtles queſtion, our Saviour does not ſeparate them, nor diſtinctly reply to them apart; but, leaving the enquirers in the common opinion, anſwers at once concerning his coming to take vengeance on the Jewiſh nation, and put an end to their church worſhip and commonwealth; which was their ὁ νῦν αἰὼν, "preſent world," which they counted ſhould laſt till the Meſſiah came; and ſo it did, and then had an end put to it. And to this he joins his laſt coming to judgment, in the glory of his

his Father, to put a final end to this world, and all the diſpenſation belonging to the poſterity of Adam upon earth. This joining them together, made his anſwer obſcure, and hard to be underſtood by them then; nor was it ſafe for him to ſpeak plainer of his kingdom, and the deſtruction of Jeruſalem; unleſs he had a mind to be accuſed for having deſigns againſt the government. For Judas was amongſt them: and whether no other but his apoſtles were comprehended under the name of "his diſciples," who were with him at this time, one cannot determine. Our Saviour, therefore, ſpeaks of his kingdom in no other ſtyle, but that which he had all along hitherto uſed, viz. "the kingdom of "God," Luke xxi. 31. "When you ſee theſe things come to paſs, know ye "that the kingdom of God is nigh at hand." And continuing on his diſcourſe with them, he has the ſame expreſſion, Matt. xxv. 1, "Then the kingdom of "heaven ſhall be like unto ten virgins." At the end of the following parable of the talents, he adds, ver. 31, "When the Son of man ſhall come in his glory, "and all the holy angels with him, then ſhall he ſit upon the throne of his glory. "And before him ſhall be gathered all the nations. And he ſhall ſet the ſheep "on his right hand, and the goats on his left. Then ſhall the KING ſay, &c." Here he deſcribes to his diſciples the appearance of his kingdom, wherein he will ſhew himſelf a king in glory upon his throne; but this in ſuch a way, and ſo remote, and ſo unintelligible to an heathen magiſtrate; that, if it had been alledged againſt him, it would have ſeemed rather the dream of a crazy brain, than the contrivance of an ambitious or dangerous man, deſigning againſt the government: the way of expreſſing what he meant, being in the prophetick ſtyle, which is ſeldom ſo plain as to be underſtood, till accompliſhed. It is plain, that his diſciples themſelves comprehended not what kingdom he here ſpoke of, from their queſtion to him after his reſurrection, "Wilt thou at this "time reſtore again the kingdom unto Iſrael?"

HAVING finiſhed theſe diſcourſes, he takes order for the paſſover, and eats it with his diſciples; and at ſupper tells them, that one of them ſhould betray him; and adds, John xiii. 19, "I tell it you now, before it come, that when "it is come to paſs, you may know that I am." He does not ſay out, "the "Meſſiah;" Judas ſhould not have that to ſay againſt him, if he would; though that be the ſenſe in which he uſes this expreſſion, ἐγὼ εἰμι, "I am," more than once. And that this is the meaning of it, is clear from Mark xii. 6. Luke xxi. 8. In both which evangeliſts the words are, "For many ſhall come in my name, ſaying, ἐγὼ εἰμι, I am:" the meaning whereof we ſhall find explained in the parallel place of St. Matthew, chap xxiv. 5, "For many ſhall come in my name, ſaying, ἐγὼ εἰμι ὁ Χριστὸς, "I am the Meſſiah." Here, in this place of John xiii, Jeſus foretells what ſhould happen to him, viz. that he ſhould be betrayed by Judas; adding this prediction to the many other particulars of his death and ſuffering, which he had at other times foretold to them. And here he tells them the reaſon of theſe his predictions, viz. that afterwards they might be a confirmation to their faith. And what was it that he would have them believe, and be confirmed in the belief of? Nothing but this, ὅτι ἐγὼ εἰμι ὁ Χριστὸς, "that he was the Meſſiah." The ſame reaſon he gives, John xiv. 28, "You have "heard how I ſaid unto you, I go away, and come again unto you: and now

" I have told you, before it comes to paſs, that when it is come to paſs, ye " might believe."

WHEN Judas had left them, and was gone out, he talks a little freer to them of his glory and his kingdom, than ever he had done before. For now he ſpeaks plainly of himſelf, and of his kingdom, John xiii. 31, " Therefore " when he [Judas] was gone out, Jeſus ſaid, Now is the Son of man glorified, " and God is alſo glorified in him. And, if God be glorified in him, God ſhall " alſo glorify him in himſelf, and ſhall ſtraitway glorify him." And Luke xxii. 29, " And I will appoint unto you a kingdom, as my Father hath appointed " unto me; that ye may eat and drink with me at my table, in my kingdom." Though he has every-where, all along through his miniſtry, preached the " goſpel of the kingdom," and nothing elſe but that and repentance, and the duties of a good life: yet it has been always " the kingdom of God," and " the kingdom of heaven:" and I do not remember, that any where, till now, he uſes any ſuch expreſſion, as " my kingdom." But here now he ſpeaks in the firſt perſon, " I will appoint you a kingdom," and, " in my kingdom:" and this we ſee is only to the eleven, now Judas was gone from them.

WITH theſe eleven, whom he was juſt now leaving, he has a long diſcourſe, to comfort them for the loſs of him; and to prepare them for the perſecution of the world, and to exhort them to keep his commandments, and to love one another. And here one may expect all the articles of faith ſhould be laid down plainly, if any thing elſe were required of them to believe, but what he had taught them, and they believed already, viz. " That he was the Meſſiah." John xiv. 1, " Ye believe in God, believe alſo in me." Ver. 29, " I have told " you before it come to paſs, that when it is come to paſs, ye may believe." It is believing on him, without any thing elſe. John xvi. 31, " Jeſus anſwered " them, Do ye now believe?" This was in anſwer to their profeſſion, ver. 30, " Now are we ſure, that thou knoweſt all things, and needeſt not that any man " ſhould aſk thee: by this we believe that thou cameſt forth from God."

JOHN xvii. 20, " Neither pray I for theſe alone, but for them alſo which " ſhall believe on me through their word." All that is ſpoke of believing, in this his laſt ſermon to them, is only " believing on him," or believing that " he " came from God;" which was no other than believing him to be the Meſſiah.

INDEED, John xiv. 9, our Saviour tells Philip, " He that hath ſeen me, " hath ſeen the father." And adds, ver 10, " Believeſt thou not that I am " in the Father, and the Father in me? The words that I ſpeak unto you, I " ſpeak not of myſelf: but the Father that dwelleth in me, he doth the " works." Which being in anſwer to Philip's words, ver. 9, " Shew us the " Father," ſeem to import thus much: " No man hath ſeen God at any time," he is known only by his works. And that he is my Father, and I the Son of God, i. e. the Meſſiah, you may know by the works I have done; which it is impoſſible I could do of myſelf, but by the union I have with God my Father. For that by being " in God," and " God in him," he ſignifies ſuch an union with God, that God operates in and by him, appears not only by the words above cited out of ver. 10. (which can ſcarce otherwiſe be made coherent ſenſe) but alſo from the ſame phraſe, uſed again by our Saviour preſently after, ver. 20, " At that day," viz. after his reſurrection, when they ſhould ſee him a-

gain, " you ſhall know that I am in my Father, and you in me, and I in you;" i. e. by the works that I ſhall enable you to do, through a power I have received from the Father: which whoſoever ſees me do, muſt acknowledge the Father to be in me; and whoſoever ſees you do, muſt acknowledge me to be in you. And therefore he ſays, ver. 12, " Verily, verily, I ſay unto you, he that " believeth on me, the works that I do ſhall he do alſo, becauſe I go unto my " Father." Though I go away, yet I ſhall be in you, who believe in me; and ye ſhall be enabled to do miracles alſo, for the carrying on of my kingdom, as I have done; that it may be manifeſted to others, that you are ſent by me, as I have evidenced to you, that I am ſent by the Father. And hence it is that he ſays, in the immediately preceding ver. 11, " Believe me, that I am in the " Father, and the Father in me; if not, believe me for the ſake of the works " themſelves." Let the works that I have done convince you, that I am ſent by the Father; that he is with me, and that I do nothing but by his will; and by virtue of the union I have with him; and that conſequently I am the Meſſiah, who am anointed, ſanctified, and ſeparated by the Father, to the work for which he ſent me.

To confirm them in this faith, and to enable them to do ſuch works as he had done, he promiſes them the Holy Ghoſt, John xiv. 25, 26. " Theſe things " I have ſaid unto you, being yet preſent with you." But when I am gone, " The Holy Ghoſt, the Paraclet," (which may ſignify Monitor, as well as Comforter, or Advocate) " which the Father ſhall ſend you in my name, he " ſhall ſhew you all things, and bring to your remembrance all things which I " have ſaid." So that, conſidering all that I have ſaid, and laying it together, and comparing it with what you ſhall ſee come to paſs; you may be more abundantly aſſured, that I am the Meſſiah; and fully comprehend, that I have done and ſuffered all things foretold of the Meſſiah, and that were to be accompliſhed and fulfilled by him, according to the ſcriptures. But be not filled with grief, that I leave you, John xvi. 7, " It is expedient for you, that I go away; " for if I go not away, the Paraclet will not come unto you." One reaſon why, if he went not away, the Holy Ghoſt could not come, we may gather from what has been obſerved, concerning the prudent and wary carriage of our Saviour all through his miniſtry, that he might not incur death with the leaſt ſuſpicion of a malefactor. And therefore, though his diſciples believed him to be the Meſſiah, yet they neither underſtood it ſo well, nor were ſo well confirmed in the belief of it, as after that, he being crucified and riſen again, they had received the Holy Ghoſt; and with the gifts of the Holy Spirit, a fuller and clearer evidence and knowledge that he was the Meſſiah. They then were enlightened to ſee how his kingdom was ſuch as the ſcriptures foretold; though not ſuch as they, till then, had expected. And now this knowledge and aſſurance, received from the Holy Ghoſt, was of uſe to them after his reſurrection; when they could now boldly go about, and openly preach, as they did, that Jeſus was the Meſſiah; confirming that doctrine by the miracles which the Holy Ghoſt empowered them to do. But till he was dead and gone, they could not do this. Their going about openly preaching, as they did after his reſurrection, that Jeſus was the Meſſiah, and doing miracles every-where, to make it good,

would not have conſiſted with that character of humility, peace and innocence, which the Meſſiah was to ſuſtain, if they had done it before his crucifixion. For this would have drawn upon him the condemnation of a malefactor, either as a ſtirrer of ſedition againſt the publick peace, or as a pretender to the kingdom of Iſrael. Hence we ſee, that they, who before his death preached only the "goſpel of the kingdom;" that "the kingdom of God was at hand;" as ſoon as they had received the Holy Ghoſt, after his reſurrection, changed their ſtyle, and every-where in expreſs words declare, that Jeſus is the Meſſiah, that King which was to come. This, the following words here in St. John xvi. 8—14. confirm; where he goes on to tell them, "And when he is come, he will "convince the world of ſin; becauſe they believed not on me." Your preaching then, accompanied with miracles, by the aſſiſtance of the Holy Ghoſt, ſhall be a conviction to the world, that the Jews ſinned in not believing me to be the Meſſiah. "Of righteouſneſs," or juſtice; "becauſe I go to my Father, and ye "ſee me no more." By the ſame preaching and miracles you ſhall confirm the doctrine of my aſcenſion; and thereby convince the world, that I was that juſt one, who am, therefore, aſcended to the Father into heaven, where no unjuſt perſon ſhall enter. "Of judgment; becauſe the prince of this world is judged." And by the ſame aſſiſtance of the Holy Ghoſt ye ſhall convince the world, that the devil is judged or condemned by your caſting of him out, and deſtroying his kingdom, and his worſhip, where-ever you preach. Our Saviour adds, "I have "yet many things to ſay unto you, but you cannot bear them now." They were yet ſo full of a temporal kingdom, that they could not bear the diſcovery of what kind of kingdom his was, nor what a king he was to be: and therefore he leaves them to the coming of the Holy Ghoſt, for a farther and fuller diſcovery of himſelf, and the kingdom of the Meſſiah; for fear they ſhould be ſcandalized in him, and give up the hopes they now had in him, and forſake him. This he tells them, ver. 1, of this xvith chapter: "Theſe things "I have ſaid unto you, that you may not be ſcandalized." The laſt thing he had told them, before his ſaying this to them, we find in the laſt verſes of the preceding chapter: "When the Paraclet is come, the Spirit of truth, he ſhall "witneſs concerning me." He ſhall ſhew you who I am, and witneſs it to the world; and then, "Ye alſo ſhall bear witneſs, becauſe ye have been with me "from the beginning." He ſhall call to your mind what I have ſaid and done, that ye may underſtand it, and know, and bear witneſs concerning me. And again here, John xvi, after he had told them they could not bear what he had more to ſay, he adds, ver. 13, "Howbeit, when the Spirit of truth is come, he "will guide you into all truth; and he will ſhew you things to come: he ſhall "glorify me." By the Spirit, when he comes, ye ſhall be fully inſtructed concerning me; and though you cannot yet, from what I have ſaid to you, clearly comprehend my kingdom and glory, yet he ſhall make it known to you wherein it conſiſts: and though I am now in a mean ſtate, and ready to be given up to contempt, torment, and death, ſo that ye know not what to think of it; yet the Spirit, when he comes, "ſhall glorify me," and fully ſatisfy you of my power and kingdom; and that I ſit on the right hand of God, to order all

things for the good and increaſe of it, till I come again at the laſt day, in the fulneſs of glory.

ACCORDINGLY, the apoſtles had a full and clear ſight and perſuaſion of this, after they had received the Holy Ghoſt; and they preached it every-where boldly and openly, without the leaſt remainder of doubt or uncertainty. But that, even ſo late as this, they underſtood not his death and reſurrection, is evident from ver. 17, 18, "Then ſaid ſome of his diſciples among themſelves, "What is it that he ſaith unto us; A little while, and ye ſhall not ſee me; "and again, a little while, and ye ſhall ſee me; and becauſe I go to the Fa- "ther? They ſaid therefore, What is this that he ſaith, A little while? We "know not what he ſaith." Upon which he goes on to diſcourſe to them of his death and reſurrection, and of the power they ſhould have of doing miracles. But all this he declares to them in a myſtical and involved way of ſpeaking: as he tells them himſelf, ver. 25, "Theſe things have I ſpoken to you in "proverbs;" i. e. in general, obſcure, ænigmatical, or figurative terms (all which, as well as alluſive apologues, the Jews called proverbs or parables.) Hitherto my declaring of myſelf to you hath been obſcure, and with reſerve; and I have not ſpoken of myſelf to you in plain and direct words, becauſe ye "could not bear it." A Meſſiah, and not a King, you could not underſtand: and a King, living in poverty and perſecution, and dying the death of a ſlave and malefactor upon a croſs; you could not put together. And had I told you in plain words, that I was the Meſſiah, and given you a direct commiſſion to preach to others, that I profeſſedly owned myſelf to be the Meſſiah; you and they would have been ready to have made a commotion, to have ſet me upon the throne of my father David, and to fight for me; and that your Meſſiah, your King, in whom are your hopes of a kingdom, ſhould not be delivered up into the hands of his enemies, to be put to death; and of this Peter will inſtantly give you a proof. But "the time cometh, when I ſhall no more ſpeak unto "you in parables; but I ſhall ſhew unto you plainly of the Father." My death and reſurrection, and the coming of the Holy Ghoſt, will ſpeedily enlighten you, and then I ſhall make you know the will and deſign of my Father; what a kingdom I am to have, and by what means, and to what end, ver. 27. And this the Father himſelf will ſhew unto you; "For he loveth you, becauſe ye "have loved me, and have believed that I came out from the Father." Becauſe ye have believed that I am "the Son of God, the Meſſiah;" that he hath anointed and ſent me; though it hath not yet been fully diſcovered to you, what kind of kingdom it ſhall be, nor by what means brought about. And then our Saviour, without being aſked, explaining to them what he had ſaid, and making them underſtand better what before they ſtuck at, and complained ſecretly among themſelves that they underſtood not; they thereupon declare, ver. 30, "Now are we ſure that thou knoweſt all things, and needeſt not that any "man ſhould aſk thee." It is plain, thou knoweſt men's thoughts and doubts before they aſk. "By this we believe that thou cameſt forth from God. Je- "ſus anſwered, Do ye now believe?" Notwithſtanding that you now believe, that I came from God, and am the Meſſiah, ſent by him;" "Behold, the hour "cometh, yea, is now come, that ye ſhall be ſcattered;" and as it is Matth.

xxvi. 31, and "ſhall all be ſcandalized in me." What it is to be ſcandalized in him, we may ſee by what followed hereupon, if that which he ſays to St. Peter, Mark xiv, did not ſufficiently explain it.

THIS I have been the more particular in; that it may be ſeen, that in this laſt diſcourſe to his diſciples (where he opened himſelf more than he had hitherto done; and where, if any thing more was required to make them believers than what they already believed, we might have expected they ſhould have heard of it) there were no new articles propoſed to them, but what they believed before, viz. that he was the Meſſiah, the Son of God, ſent from the Father; though of his manner of proceeding, and his ſudden leaving of the world, and ſome few particulars, he made them underſtand ſomething more than they did before. But as to the main deſign of the goſpel, viz. that he had a kingdom, that he ſhould be put to death, and riſe again, and aſcend into heaven to his Father, and come again in glory to judge the world; this he had told them: and ſo had acquainted them with the great counſel of God, in ſending him the Meſſiah, and omitted nothing that was neceſſary to be known or believed in it. And ſo he tells them himſelf, John xv. 15, "Henceforth I call you not ſer-"vants; for the ſervant knoweth not what his Lord does: but I have called you "friends; for ALL THINGS that I have heard of my Father, I have made known "unto you;" though perhaps ye do not ſo fully comprehend them, as you will ſhortly, when I am riſen and aſcended.

To conclude all, in his prayer, which ſhuts up this diſcourſe, he tells the Father, what he had made known to his apoſtles; the reſult whereof we have, John xvii. 8, "I have given unto them the words which thou gaveſt me, and "they have received them, and THEY HAVE BELIEVED THAT THOU DIDST SEND ME." Which is, in effect, that he was the Meſſiah promiſed and ſent by God. And then he prays for them, and adds, ver. 20, 21, "Neither pray I for "theſe alone, but for them alſo who ſhall believe on me through their word." What that word was, through which others ſhould believe in him, we have ſeen in the preaching of the apoſtles, all through the hiſtory of the Acts, viz, this one great point, that Jeſus was the Meſſiah. The apoſtles, he ſays, ver. 25, "know that thou haſt ſent me;" i. e. are aſſured that I am the Meſſiah. And in ver. 21 and 23. he prays, "That the world may believe" (which, ver 23, is called knowing) "that thou haſt ſent me." So that what Chriſt would have believed by his diſciples, we may ſee by this his laſt prayer for them, when he was leaving the world, as well as by what he preached whilſt he was in it.

AND, as a teſtimony of this, one of his laſt actions, even when he was upon the croſs, was to confirm his doctrine, by giving ſalvation to one of the thieves that was crucified with him, upon his declaration, that he believed him to be the Meſſiah: for ſo much the words of his requeſt imported, when he ſaid, "Remember me, Lord, when thou comeſt into thy kingdom," Luke xxiii. 42. To which Jeſus replied, ver. 43, "Verily, I ſay unto thee, To-day ſhalt "thou be with me in paradiſe." An expreſſion very remarkable: for as Adam, by ſin, loſt paradiſe, i. e. a ſtate of happy immortality; here the believing thief,

thief, through his faith in Jeſus the Meſſiah, is promiſed to be put in paradiſe, and ſo re-inſtated in an happy immortality.

THUS our Saviour ended his life. And what he did after his reſurrection, St Luke tells us, Acts i. 3, That he ſhewed himſelf to the apoſtles, "forty "days, ſpeaking things concerning the kingdom of God." This was what our Saviour preached in the whole courſe of his miniſtry, before his paſſion: and no other myſteries of faith does he now diſcover to them after his reſurrection. All he ſays, is concerning the kingdom of God; and what it was he ſaid concerning that, we ſhall ſee preſently out of the other evangeliſts; having firſt only taken notice, that when now they aſked him, ver. 6, "Lord, wilt "thou at this time reſtore again the kingdom of Iſrael? He ſaid unto them, "ver. 7, It is not for you to know the times and the ſeaſons, which the Father "hath put in his own power: but ye ſhall receive power, after that the Holy "Ghoſt is come upon you; and ye ſhall be witneſſes unto me, unto the utmoſt "parts of the earth." Their great buſineſs was to be witneſſes to Jeſus, of his life, death, reſurrection, and aſcenſion; which, put together, were undeniable proofs of his being the Meſſiah. This was what they were to preach, and what he ſaid to them, concerning the kingdom of God; as will appear by what is recorded of it in the other evangeliſts.

WHEN on the day of his reſurrection he appeared to the two going to Emmaus, Luke xxiv, they declare, ver. 21, what his diſciples faith in him was: "But we truſted that it had been he that ſhould have redeemed Iſrael;" i. e. we believed that he was the Meſſiah, come to deliver the nation of the Jews. Upon this, Jeſus tells them, they ought to believe him to be the Meſſiah, notwithſtanding what had happened; nay, they ought, by his ſufferings and death, to be confirmed in that faith, that he was the Meſſiah. And ver. 26, 27, "Be-"ginning at Moſes and all the prophets, he expounded unto them, in all the "ſcriptures, the things concerning himſelf," how, "that the Meſſiah ought "to have ſuffered theſe things, and to have entered into his glory." Now he applies the prophecies of the Meſſiah to himſelf, which we read not, that he did ever do before his paſſion. And afterwards appearing to the eleven, Luke xxiv. 36, he ſaid unto them, ver. 44,—47, "Theſe are the words, which I ſpake unto you, "while I was yet with you, that all things muſt be fulfilled which are written "in the law of Moſes, and in the prophets, and in the pſalms concerning me. "Then opened he their underſtanding, that they might underſtand the ſcrip-"ture, and ſaid unto them: Thus it is written, and thus it behoved the Meſſiah "to ſuffer, and to riſe from the dead the third day; and that repentance and "remiſſion of ſins ſhould be preached in his name among all nations, beginning "at Jeruſalem." Here we ſee what it was he had preached to them, though not in ſo plain open words, before his crucifixion; and what it is he now makes them underſtand; and what it was that was to be preached to all nations, viz. That he was the Meſſiah that had ſuffered, and roſe from the dead the third day, and fulfilled all things that were written in the old teſtament concerning the Meſſiah; and that thoſe who believed this, and repented, ſhould receive remiſſion of their ſins, through this faith in him. Or, as St. Mark has it, chap. xvi. 15, "Go into all the world, and preach the goſpel to every creature; he

"that

" that believeth, and is baptized, ſhall be ſaved; but he that believeth not, " ſhall be damned, ver. 16. What the " goſpel," or " good news," was, we have ſhewed already, viz. The happy tidings of the Meſſiah being come. Ver. 20, And " they went forth and preached every where, the Lord working with " them, and confirming the word with ſigns following." What the " word" was which they preached, and the Lord confirmed with miracles, we have ſeen already, out of the hiſtory of their Acts. I have already given an account of their preaching every-where, as it is recorded in the Acts, except ſome few places, where the kingdom of " the Meſſiah" is mentioned under the name of " the kingdom of God;" which I forbore to ſet down, till I had made it plain out of the evangeliſts, that that was no other but the kingdom of the Meſſiah.

IT may be ſeaſonable therefore, now, to add to thoſe ſermons we have formerly ſeen of St. Paul, (wherein he preached no other article of faith, but that " Jeſus was the Meſſiah," the King, who being riſen from the dead, now reigneth, and ſhall more publickly manifeſt his kingdom, in judging the world at the laſt day) what farther is left upon record of his preaching. Acts xix. 8, at Epheſus, " Paul went into the ſynagogues, and ſpake boldly for the ſpace " of three months; diſputing and perſuading concerning the kingdom of God." And, Acts xx. 25, at Miletus he thus takes leave of the elders of Epheſus: " And now, behold, I know that ye all, among whom I have gone preaching " the kingdom of God, ſhall ſee my face no more." What this preaching the kingdom of God was, he tells you, ver. 20, 21, " I have kept nothing back " from you, which was profitable unto you; but have ſhewed you, and have " taught you publickly, and from houſe to houſe; teſtifying both to the Jews, " and to the Greeks, repentance towards God, and faith towards our Lord Je- " ſus Chriſt." And ſo again, Acts xxviii. 23, 24, When they [the Jews at " Rome] had appointed him [Paul] a day, there came many to him into his " lodging; to whom he expounded and teſtified the kingdom of God; per- " ſuading them concerning Jeſus, both out of the law of Moſes, and out of " the prophets, from morning to evening. And ſome believed the things which " were ſpoken, and ſome believed not." And the hiſtory of the Acts is concluded with this account of St. Paul's preaching: " And Paul dwelt two whole " years in his own hired houſe, and received all that came in unto him, preach- " ing the kingdom of God, and teaching thoſe things which concern the Lord " Jeſus the Meſſiah." We may therefore here apply the ſame concluſion to the hiſtory of our Saviour, writ by the evangeliſts, and to the hiſtory of the apoſtles, writ in the Acts, which St. John does to his own goſpel, chap. xx. 30, 31, " Many other ſigns did Jeſus before his diſciples;" and in many other places the apoſtles preached the ſame doctrine, " which are not written" in theſe books; " but theſe are written that you may believe that Jeſus is the Meſſiah, " the Son of God; and that believing you may have life in his name."

WHAT St. John thought neceſſary and ſufficient to be believed, for the attaining eternal life, he here tells us. And this not in the firſt dawning of the goſpel; when, perhaps, ſome will be apt to think leſs was required to be believed, than after the doctrine of faith, and myſtery of ſalvation, was more fully explained, in the epiſtles writ by the apoſtles. For it is to be remembered, that

that St. John ſays this, not as ſoon as Chriſt was aſcended; for theſe words, with the reſt of St. John's goſpel, were not written till many years after not only the other goſpels, and St. Luke's hiſtory of the Acts, but in all appearance, after all the epiſtles writ by the other apoſtles. So that above threeſcore years after our Saviour's paſſion (for ſo long after, both Epiphanius and St. Jerom aſſure us this goſpel was written) St. John knew nothing elſe required to be believed, for the attaining of life, but that "Jeſus is the Meſſiah, the Son of "God."

To this, it is likely, it will be objected by ſome, that to believe only that Jeſus of Nazareth is the Meſſiah, is but an hiſtorical, and not a juſtifying, or ſaving faith.

To which I anſwer, That I allow to the makers of ſyſtems and their followers to invent and uſe what diſtinctions they pleaſe, and to call things by what names they think fit. But I cannot allow to them, or to any man, an authority to make a religion for me, or to alter that which God hath revealed. And if they pleaſe to call the believing that which our Saviour and his apoſtles preached, and propoſed alone to be believed, an hiſtorical faith; they have their liberty. But they muſt have a care, how they deny it to be a juſtifying or ſaving faith, when our Saviour and his apoſtles have declared it ſo to be; and taught no other which men ſhould receive, and whereby they ſhould be made believers unto eternal life: unleſs they can ſo far make bold with our Saviour, for the ſake of their beloved ſyſtems, as to ſay, that he forgot what he came into the world for; and that he and his apoſtles did not inſtruct people right in the way and myſteries of ſalvation. For that this is the ſole doctrine preſſed and required to be believed in the whole tenour of our Saviour's and his apoſtles preaching, we have ſhewed through the whole hiſtory of the evangeliſts and the Acts. And I challenge them to ſhew that there was any other doctrine, upon their aſſent to which, or diſbelief of it, men were pronounced believers or unbelievers; and accordingly received into the church of Chriſt, as members of his body; as far as mere believing could make them ſo; or elſe kept out of it. This was the only goſpel-article of faith which was preached to them. And if nothing elſe was preached every-where, the apoſtle's argument will hold againſt any other articles of faith to be believed under the goſpel, Rom. x. 14, "How ſhall they believe "that whereof they have not heard?" For, to preach any other doctrines neceſſary to be believed, we do not find that any body was ſent.

PERHAPS it will farther be urged, that this is not a "ſaving faith;" becauſe ſuch a faith as this the devils may have, and it was plain they had; for they believed and declared "Jeſus to be the Meſſiah." And St. James, ch. ii. 19, tells us, "The devils believe and tremble;" and yet they ſhall not be ſaved. To which I anſwer, 1. That they could not be ſaved by any faith, to whom it was not propoſed as a means of ſalvation, nor ever promiſed to be counted for righteouſneſs. This was an act of grace ſhewn only to mankind. God dealt ſo favourably with the poſterity of Adam, that if they would believe Jeſus to be the Meſſiah, the promiſed King and Saviour, and perform what other conditions were required of them by the covenant of grace; God would juſtify them, becauſe of this belief. He would account this faith to them for righteouſneſs, and

look

look on it as making up the defects of their obedience; which being thus supplied, by what was taken inſtead of it, they were looked on as juſt or righteous; and ſo inherited eternal life. But this favour ſhewn to mankind, was never offered to the fallen angels. They had no ſuch propoſals made to them: and therefore, whatever of this kind was propoſed to men, it availed not devils, whatever they performed of it. This covenant of grace was never offered to them.

2. I ANSWER; that though the devils believed, yet they could not be ſaved by the covenant of grace; becauſe they performed not the other condition required in it, altogether as neceſſary to be performed as this of believing: and that is repentance. Repentance is as abſolute a condition of the covenant of grace as faith; and as neceſſary to be performed as that. John the Baptiſt, who was to prepare the way for the Meſſiah, "Preached the baptiſm of re-"pentance for the remiſſion of ſins," Mark i. 4.

As John began his preaching with "Repent; for the kingdom of heaven is "at hand," Matt. iii. 2. So did our Saviour begin his, Matt. iv. 17, "From "that time began Jeſus to preach, and to ſay, Repent; for the kingdom of "heaven is at hand." Or, as St. Mark has it in that parallel place, Mark i. 14, 15, "Now, after that John was put in priſon, Jeſus came into Galilee, preach-"ing the goſpel of the kingdom of God, and ſaying, The time is fulfilled, and "the kingdom of God is at hand: repent ye, and believe the goſpel." This was not only the beginning of his preaching, but the ſum of all that he did preach; viz. that men ſhould repent, and believe the good tidings which he brought them; that "the time was fulfilled" for the coming of the Meſſiah. And this was what his apoſtles preached, when he ſent them out, Mark vi. 12, "And they, going out, preached that men ſhould repent." Believing Jeſus to be the Meſſiah, and repenting, were ſo neceſſary and fundamental parts of the covenant of grace, that one of them alone is often put for both. For here St. Mark mentions nothing but their preaching repentance; as St. Luke, in the parallel place, chap. ix. 6, mentions nothing but their evangelizing, or preaching the good news of the kingdom of the Meſſiah: and St. Paul often, in his epiſtles, puts faith for the whole duty of a chriſtian. But yet the tenour of the goſpel is what Chriſt declares, Luke xii. 3, 5, "Unleſs ye repent, ye ſhall all likewiſe "periſh." And in the parable of the rich man in hell, delivered by our Saviour, Luke xvi, repentance alone is the means propoſed, of avoiding that place of torment, ver. 30, 31. And what the tenour of the doctrine which ſhould be preached to the world ſhould be, he tells his apoſtles, after his reſurrection, Luke xxiv. 27. viz. That repentance and remiſſion of ſins ſhould be preached "in his name," who was the Meſſiah. And accordingly, believing Jeſus to be the Meſſiah, and repenting, was what the apoſtles preached. So Peter began, Acts ii. 38, "Repent, and be baptized." Theſe two things were required for the remiſſion of ſins, viz. entering themſelves in the kingdom of God; and owning and profeſſing themſelves the ſubjects of Jeſus, whom they believed to be the Meſſiah, and received for their Lord and King; for that was to be "bap-"tized in his name:" baptiſm being an initiating ceremony, known to the Jews, whereby thoſe, who leaving heatheniſm, and profeſſing a ſubmiſſion to the law of Moſes, were received into the commonwealth of Iſrael. And ſo it

was made uſe of by our Saviour, to be that ſolemn viſible act, whereby thoſe who believed him to be the Meſſiah, received him as their King, and profeſſed obedience to him, were admitted as ſubjects into his kingdom: which in the goſpel, is called "the kingdom of God;" and in the Acts and epiſtles, often by another name, viz. the "Church."

THE ſame St. Peter preaches again to the Jews, Acts iii. 19, "Repent, and "be converted, that your ſins may be blotted out."

WHAT this repentance was which the new covenant required, as one of the conditions to be performed by all thoſe who ſhould receive the benefits of that covenant; is plain in the ſcripture, to be not only a ſorrow for ſins paſt, but (what is a natural conſequence of ſuch ſorrow, if it be real) a turning from them into a new and contrary life. And ſo they are joined together, Acts iii. 19, "Repent and turn about;" or, as we render it, "be converted." And Acts xxvi. 20, "Repent and turn to God."

AND ſometimes "turning about" is put alone to ſignify repentance, Matt. xiii. 15. Luke xxii. 32, which in other words is well expreſſed by "newneſs "of life." For it being certain that he, who is really ſorry for his ſins, and abhors them, will turn from them, and forſake them; either of theſe acts, which have ſo natural a connection one with the other, may be, and is often put for both together. Repentance is an hearty ſorrow for our paſt miſdeeds, and a ſincere reſolution and endeavour, to the utmoſt of our power, to conform all our actions to the law of God. So that repentance does not conſiſt in one ſingle act of ſorrow, (though that being the firſt and leading act, gives denomination to the whole) but in "doing works meet for repentance;" in a ſincere obedience to the law of Chriſt, the remainder of our lives. This was called for by John the Baptiſt, the preacher of repentance, Matt. iii. 8, "Bring forth fruits meet for repen-"tance." And by St. Paul here, Acts xxvi. 20, "Repent and turn to God, "and do works meet for repentance." There are works to follow belonging to repentance, as well as ſorrow for what is paſt.

THESE two, faith and repentance, i. e. believing Jeſus to be the Meſſiah, and a good life, are the indiſpenſable conditions of the new covenant, to be performed by all thoſe who would obtain eternal life. The reaſonableneſs, or rather neceſſity of which, that we may the better comprehend, we muſt a little look back to what was ſaid in the beginning.

ADAM being the ſon of God, and ſo St. Luke calls him, chap. iii. 38, had this part alſo of the likeneſs and image of his Father, viz. that he was immortal. But Adam, tranſgreſſing the command given him by his heavenly Father, incurred the penalty; forfeited that ſtate of immortality, and became mortal. After this, Adam begot children: but they were "in his own likeneſs, after his "own image;" mortal, like their father.

GOD nevertheleſs, out of his infinite mercy, willing to beſtow eternal life on mortal men, ſends Jeſus Chriſt into the world; who being conceived in the womb of a virgin (that had not known man) by the immediate power of God, was properly the Son of God; according to what the angel declared to his mother, Luke i. 30,—35, "The Holy Ghoſt ſhall come upon thee, and the power "of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing, which "ſhall be born of thee, ſhall be called the SON OF GOD." So that being the

Son

Son of God, he was, like the Father, immortal; as he tells us, John v. 26, "As the Father hath life in himſelf, ſo hath he given to the Son to have life "in himſelf."

AND that immortality is a part of that image, wherein thoſe (who were the immediate ſons of God, ſo as to have no other father) were made like their Father, appears probable, not only from the places in Geneſis concerning Adam, above taken notice of, but ſeems to me alſo to be intimated in ſome expreſſions, concerning Jeſus the Son of God, in the new teſtament. Col. i. 15, he is called "the image of the inviſible God." Inviſible ſeems put in, to obviate any groſs imagination, that he (as images uſed to do) repreſented God in any corporeal or viſible reſemblance. And there is farther ſubjoined, to lead us into the meaning of it, "The firſt-born of every creature;" which is farther explained, ver. 18, where he is termed "The firſt-born from the dead:" thereby making out, and ſhewing himſelf to be the image of the inviſible; that death hath no power over him: but being the Son of God, and not having forfeited that ſonſhip by any tranſgreſſion; was the heir of eternal life, as Adam ſhould have been, had he continued in his filial duty. In the ſame ſenſe the apoſtle ſeems to uſe the word image in other places, viz. Rom. viii. 29, "Whom he did foreknow, he alſo did "predeſtinate to be conformed to the image of his Son, that he might be the "firſt-born among many brethren." This image, to which they were conformed, ſeems to be immortality and eternal life: for it is remarkable, that in both theſe places, St. Paul ſpeaks of the reſurrection; and that Chriſt was "The "firſt-born among many brethren;" he being by birth the Son of God, and the others only by adoption, as we ſee in this ſame chapter, ver. 15,—17, "Ye "have received the Spirit of adoption, whereby we cry, Abba, Father; the "Spirit itſelf bearing witneſs with our ſpirit, that we are the children of God. "And if children, then heirs, and joint-heirs with Chriſt; if ſo be that we ſuf-"fer with him, that we may alſo be glorified together." And hence we ſee, that our Saviour vouchſafes to call thoſe, who at the day of Judgment are, through him, entering into eternal life, his brethren; Matt. xxv. 40, "Inaſmuch as ye "have done it unto one of the leaſt of theſe my brethren." May we not in this find a reaſon, why God ſo frequently in the new teſtament, and ſo ſeldom, if at all, in the old, is mentioned under the ſingle title of THE FATHER? And therefore our Saviour ſays, Matt. xi, "No man knoweth the Father, ſave the "Son, and he to whomſoever the Son will reveal him." God has now a Son again in the world, the firſt-born of many brethren, who all now, by the Spirit of adoption, can ſay, Abba, Father. And we, by adoption, being for his ſake made his brethren, and the ſons of God, come to ſhare in that inheritance, which was his natural right; he being by birth the Son of God: which inheritance is eternal life. And again, ver. 23, "We groan within ourſelves, waiting "for the adoption, to wit, the redemption of our body;" whereby is plainly meant, the change of theſe frail mortal bodies, into the ſpiritual immortal bodies at the reſurrection; "When this mortal ſhall have put on immortality," 1 Cor. xv. 54. which in that chapter, ver. 42,—44, he farther expreſſes thus; "So alſo is the reſurrection of the dead. It is ſown in corruption, it is raiſed "in incorruption; it is ſown in diſhonour, it is raiſed in glory; it is ſown in

" weakneſs, it is raiſed in power; it is ſown a natural body, it is raiſed a ſpi-
" ritual body, &c." To which he ſubjoins, ver. 49, " As we have borne the
" image of the earthy," (i. e. as we have been mortal, like earthy Adam, our father, from whom we are deſcended, when he was turned out of paradiſe) " we ſhall alſo bear the image of the heavenly;" into whoſe ſonſhip and inheritance being adopted, we ſhall, at the reſurrection, receive that adoption we expect, " even the redemption of our bodies;" and after his image, which is the image of the Father, become immortal. Hear what he ſays himſelf, Luke xx. 35, 36, " They who ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage. Nei-
" ther can they die any more; for they are equal unto the angels, and are the
" SONS OF GOD, being the ſons of the reſurrection." And he that ſhall read St. Paul's arguing, Acts xiii. 32, 33, will find that the great evidence that Jeſus was the " Son of God," was his reſurrection. Then the image of his Father appeared in him, when he viſibly entered into the ſtate of immortality. For thus the apoſtle reaſons, " We preach to you, how that the promiſe which was made
" to our fathers, God hath fulfilled the ſame unto us, in that he hath raiſed
" up Jeſus again; as it is alſo written in the ſecond pſalm, Thou art my Son,
" this day have I begotten thee."

THIS may ſerve a little to explain the immortality of the ſons of God, who are in this like their Father, made after his image and likeneſs. But that our Saviour was ſo, he himſelf farther declares, John x. 18, where, ſpeaking of his life, he ſays, " No one taketh it from me, but I lay it down of myſelf: I have
" power to lay it down, and I have power to take it up again." Which he could not have had, if he had been a mortal man, the ſon of a man, of the ſeed of Adam; or elſe had by any tranſgreſſion forfeited his life. For " the wages
" of ſin is death:" and he that hath incurred death for his own tranſgreſſion, cannot lay down his life for another, as our Saviour profeſſes he did. For he was the juſt one, Acts vii. 52. and xxii. 14. " Who knew no ſin," 2 Cor. v. 21. " Who did no ſin, neither was guile found in his mouth." And thus, " As
" by man came death, ſo by man came the reſurrection of the dead. For as in
" Adam all die, ſo in Chriſt ſhall all be made alive."

FOR this laying down his life for others, our Saviour tells us, John x. 17, " Therefore does my Father love me, becauſe I lay down my life, that I might
" take it again." And this his obedience and ſuffering was rewarded with a kingdom: which, he tells us, Luke xxii, " His Father had appointed unto him;" and which, it is evident out of the epiſtle to the Hebrews, chap. xii. 2, he had a regard to in his ſufferings: " Who for the joy that was ſet before him, endured
" the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne
" of God." Which kingdom, given him upon this account of his obedience, ſuffering and death, he himſelf takes notice of in theſe words, John xvii. 1,—4, " Jeſus lifted up his eyes to heaven, and ſaid, Father, the hour is come: glorify
" thy Son, that thy Son alſo may glorify thee: as thou haſt given him power
" over all fleſh, that he ſhould give eternal life to as many as thou haſt given
" him. And this is life eternal, that they may know thee the only true God,
" and Jeſus, the Meſſiah, whom thou haſt ſent. I have glorified thee on earth:

" I have finiſhed the work which thou gaveſt me to do." And St. Paul, in his epiſtle to the Philippians, chap. ii. 8,—11, " He humbled himſelf, and became " obedient unto death, even the death of the croſs. Wherefore God alſo hath " highly exalted him, and given him a name that is above every name; that at " the name of Jeſus every knee ſhould bow, of things in heaven, and things in " earth, and things under the earth; and that every tongue ſhould confeſs, that " Jeſus Chriſt is Lord."

THUS God, we ſee, deſigned his Son Jeſus Chriſt a kingdom, an everlaſting kingdom in heaven. But though, " as in Adam all die, ſo in Chriſt ſhall all be " made alive;" and all men ſhall return to life again at the laſt day; yet all men having ſinned, and thereby " come ſhort of the glory of God," as St. Paul aſſures us, Rom. iii. 23, i. e. not attaining to the heavenly kingdom of the Meſſiah, which is often called the glory of God; (as may be ſeen, Rom. v. 2. and xv. 7. and ii. 7. Matth. xvi. 27. Mark viii. 38. For no one who is unrighteous, i. e. comes ſhort of perfect righteouſneſs, ſhall be admitted into the eternal life of that kingdom; as is declared, 1 Cor. vi. 9. " The unrighteous " ſhall not inherit the kingdom of God;") and death, the wages of ſin, being the portion of all thoſe who had tranſgreſſed the righteous law of God; the Son of God would in vain have come into the world, to lay the foundations of a kingdom, and gather together a ſelect people out of the world, if, (they being found guilty at their appearance before the judgment-ſeat of the righteous Judge of all men at the laſt day) inſtead of entrance into eternal life in the kingdom he had prepared for them, they ſhould receive death, the juſt reward of ſin which every one of them was guilty of: this ſecond death would have left him no ſubjects; and inſtead of thoſe ten thouſand times ten thouſand, and thouſands of thouſands, there would not have been one left him to ſing praiſes unto his name, ſaying, " Bleſſing, and honour, and glory, and power, be unto him that " ſitteth on the throne, and unto the lamb for ever and ever." God therefore, out of his mercy to mankind, and for the erecting of the kingdom of his Son, and furniſhing it with ſubjects out of every kindred, and tongue, and people, and nation; propoſed to the children of men, that as many of them as would believe Jeſus his Son (whom he ſent into the world) to be the Meſſiah, the promiſed Deliverer; and would receive him for their King and Ruler; ſhould have all their paſt ſins, diſobedience, and rebellion forgiven them: and if for the future they lived in a ſincere obedience to his law, to the utmoſt of their power; the ſins of human frailty for the time to come, as well as all thoſe of their paſt lives; ſhould, for his Son's ſake, becauſe they gave themſelves up to him, to be his ſubjects, be forgiven them: and ſo their faith, which made them be baptized into his name, (i. e. enrol themſelves in the kingdom of Jeſus the Meſſiah, and profeſs themſelves his ſubjects, and conſequently live by the laws of his kingdom) ſhould be accounted to them for righteouſneſs; i. e. ſhould ſupply the defects of a ſcanty obedience in the ſight of God; who, counting faith to them for righteouſneſs, or complete obedience, did thus juſtify, or make them juſt, and thereby capable of eternal life.

Now, that this is the faith for which God of his free grace juſtifies ſinful man, (for " it is God alone that juſtifieth," Rom. viii. 33. Rom iii. 26.) we have

have already ſhewed, by obſerving through all the hiſtory of our Saviour and the apoſtles, recorded in the evangeliſts, and in the Acts, what he and his apoſtles preached, and propoſed to be believed. We ſhall ſhew now, that beſides believing him to be the Meſſiah, their King, it was farther required, that thoſe who would have the privilege, advantage, and deliverance of his kingdom, ſhould enter themſelves into it; and by baptiſm being made denizons, and ſolemnly incorporated into that kingdom, live as became ſubjects obedient to the laws of it. For if they believed him to be the Meſſiah, their King, but would not obey his laws, and would not have him to reign over them; they were but the greater rebels; and God would not juſtify them for a faith that did but increaſe their guilt, and oppoſe diametrically the kingdom and deſign of the Meſſiah; "Who gave himſelf for us, that he might redeem us from all iniquity, and "purify unto himſelf a peculiar people zealous of good works," Titus ii. 14. And therefore St. Paul tells the Galatians, That that which availeth is faith; but "faith working by love." And that faith without works, i. e. the works of ſincere obedience to the law and will of Chriſt, is not ſufficient for our juſtification, St. James ſhews at large, chap. ii.

NEITHER, indeed, could it be otherwiſe; for life, eternal life, being the reward of juſtice or righteouſneſs only, appointed by the righteous God (who is of purer eyes than to behold iniquity) to thoſe only who had no taint or infection of ſin upon them, it is impoſſible that he ſhould juſtify thoſe who had no regard to juſtice at all, whatever they believed. This would have been to encourage iniquity, contrary to the purity of his nature; and to have condemned that eternal law of right, which is holy, juſt, and good; of which no one precept or rule is abrogated or repealed; nor indeed can be, whilſt God is an holy, juſt, and righteous God, and man a rational creature. The duties of that law, ariſing from the conſtitution of his very nature, are of eternal obligation; nor can it be taken away or diſpenſed with, without changing the nature of things, overturning the meaſures of right and wrong, and thereby introducing and authorizing irregularity, confuſion, and diſorder in the world. Chriſt's coming into the world was not for ſuch an end as that; but, on the contrary, to reform the corrupt ſtate of degenerate man; and out of thoſe who would mend their lives, and bring forth fruit meet for repentance, erect a new kingdom.

THIS is the law of that kingdom, as well as of all mankind; and that law, by which all men ſhall be judged at the laſt day. Only thoſe who have believed Jeſus to be the Meſſiah, and have taken him to be their King, with a ſincere endeavour after righteouſneſs, in obeying his law; ſhall have their paſt ſins not imputed to them; and ſhall have that faith taken inſtead of obedience, where frailty and weakneſs made them tranſgreſs, and ſin prevailed after converſion; in thoſe who hunger and thirſt after righteouſneſs, (or perfect obedience) and do not allow themſelves in acts of diſobedience and rebellion, againſt the laws of that kingdom they are entered into.

HE did not expect, it is true, a perfect obedience, void of ſlips and falls: he knew our make, and the weakneſs of our conſtitution too well, and was ſent with a ſupply for that defect. Beſides, perfect obedience was the righteouſneſs of the law of works; and then the reward would be of debt, and not of grace;

and

and to ſuch there was no need of faith to be imputed to them for righteouſneſs. They ſtood upon their own legs, were juſt already, and needed no allowance to be made them for believing Jeſus to be the Meſſiah, taking him for their King, and becoming his ſubjects. But that Chriſt does require obedience, ſincere obedience, is evident from the law he himſelf delivers, (unleſs he can be ſuppoſed to give and inculcate laws, only to have them diſobeyed) and from the ſentence he will paſs when he comes to judge.

THE faith required was, to believe Jeſus to be the Meſſiah, the Anointed; who had been promiſed by God to the world. Among the Jews (to whom the promiſes and prophecies of the Meſſiah were more immediately delivered) anointing was uſed to three ſorts of perſons, at their inauguration; whereby they were ſet apart to three great offices, viz. of prieſts, prophets, and kings. Though theſe three offices be in holy writ attributed to our Saviour, yet I do not remember that he any where aſſumes to himſelf the title of a prieſt, or mentions any thing relating to his prieſthood; nor does he ſpeak of his being a prophet but very ſparingly, and only once or twice, as it were by the bye: but the goſpel, or the good news of the kingdom of the Meſſiah, is what he preaches every-where, and makes it his great buſineſs to publiſh to the world. This he did, not only as moſt agreeable to the expectation of the Jews, who looked for their Meſſiah, chiefly as coming in power to be their King and Deliverer; but as it beſt anſwered the chief end of his coming, which was to be a King, and, as ſuch, to be received by thoſe who would be his ſubjects in the kingdom which he came to erect. And though he took not directly on himſelf the title of King, until he was in cuſtody, and in the hands of Pilate; yet it is plain, "King" and "King of Iſrael" were the familiar and received titles of the Meſſiah. See John i. 50. Luke xix. 38. compared with Matth xxi. 9. and Mark xi. 9. John xii. 13. Matth. xxi. 5. Luke xxiii. 2. compared with Matth. xxvii. 11. and John xviii. 33,—37. Mark xv. 12. compared with Matth. xxvii. 22, 42.

WHAT thoſe were to do, who believed him to be the Meſſiah, and received him for their King, that they might be admitted to be partakers with him of his kingdom in glory, we ſhall beſt know by the laws he gives them, and requires them to obey; and by the ſentence which he himſelf will give, when, ſitting on his throne, they ſhall all appear at his tribunal, to receive every one his doom from the mouth of this righteous judge of all men.

WHAT he propoſed to his followers to be believed, we have already ſeen, by examining his and his apoſtles preaching, ſtep by ſtep, all through the hiſtory of the four evangeliſts, and the Acts of the apoſtles. The ſame method will beſt and plaineſt ſhew us, whether he required of thoſe who believed him to be the Meſſiah, any thing beſides that faith, and what it was. For, he being a King, we ſhall ſee by his commands what he expects from his ſubjects: for, if he did not expect obedience to them, his commands would be but mere mockery; and if there were no puniſhment for the tranſgreſſors of them, his laws would not be the laws of a king, and that authority to command, and power to chaſtiſe the diſobedient, but empty talk, without force, and without influence.

WE ſhall therefore from his injunctions (if any ſuch there be) ſee what he has made neceſſary to be performed, by all thoſe who ſhall be received into eternal life, in his kingdom prepared in the heavens. And in this we cannot be deceived. What we have from his own mouth, eſpecially if repeated over and over again, in different places and expreſſions, will be paſt doubt and controverſy. I ſhall paſs by all that is ſaid by St. John Baptiſt, or any other before our Saviour's entry upon his miniſtry, and publick promulgation of the laws of his kingdom.

HE began his preaching with a command to repent, as St. Matthew tells us, iv. 17, "From that time Jeſus began to preach, ſaying, Repent; for the king-"dom of heaven is at hand." And Luke v. 32, he tells the ſcribes and Phariſees, "I come not to call the righteous;" (thoſe who were truly ſo, needed no help, they had a right to the tree of Life,) "but ſinners to repentance."

IN his ſermon, as it is called, in the mount, Luke vi. and Matth. v, &c. he commands they ſhould be exemplary in good works: "Let your light ſo ſhine "amongſt men, that they may ſee your good works, and glorify your Father "which is in heaven," Matth. v. 15. And that they might know what he came for, and what he expected of them, he tells them, ver. 17,—20, "Think "not that I am come to diſſolve," or looſen, "the law, or the prophets: I am "not come to diſſolve," or looſen, "but to make it full," or complete; by giving it you in its true and ſtrict ſenſe. Here we ſee he confirms, and at once re-enforces all the moral precepts in the old teſtament. "For verily I ſay to "you, Till heaven and earth paſs, one jot, or one tittle, ſhall in no wiſe paſs "from the law, till all be done. Whoſoever therefore ſhall break one of theſe "leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt "(i.e. as it is interpreted, ſhall not be at all) in the kingdom of heaven." Ver. 21, "I ſay unto you, That except your righteouſneſs," i. e. your performance of the eternal law of right, "ſhall exceed the righteouſneſs of the ſcribes and "Phariſees, ye ſhall in no caſe enter into the kingdom of heaven." And then he goes on to make good what he ſaid, ver. 17, viz. "That he was come to "complete the law," viz. by giving its full and clear ſenſe, free from the corrupt and looſening gloſſes of the ſcribes and Phariſees, ver. 22,—26. He tells them, That not only murder, but cauſeleſs anger, and ſo much as words of contempt, were forbidden. He commands them to be reconciled and kind towards their adverſaries; and that upon pain of condemnation. In the following part of his ſermon, which is to be read Luke vi. and more at large, Matth. v, vi, vii. he not only forbids actual uncleanneſs, but all irregular deſires, upon pain of hell-fire; cauſeleſs divorces; ſwearing in converſation, as well as forſwearing in judgment; revenge; retaliation; oſtentation of charity, of devotion, and of faſting; repetitions in prayer, covetouſneſs, worldly care, cenſorioufneſs: and on the other ſide commands loving our enemies, doing good to thoſe that hate us, bleſſing thoſe that curſe us, praying for thoſe that deſpitefully uſe us; patience and meekneſs under injuries, forgiveneſs, liberality, compaſſion: and cloſes all his particular injunctions, with this general golden rule, Matth. vii. 12, "All things "whatſoever ye would that men ſhould do to you, do you even ſo to them, for this "is the law and the prophets." And to ſhew how much he is in earneſt, and expects

expects obedience to these laws; he tells them, Luke vi. 35, That if they obey, "great shall be their REWARD;" they "shall be called, the sons of the "Highest." And to all this, in the conclusion, he adds the solemn sanction; "Why call ye me, Lord, Lord, and do not the things that I say?" It is in vain for you to take me for the Messiah your King, unless you obey me. "Not "every one who calls me Lord, Lord, shall enter into the kingdom of heaven," "or be the sons of God; But he that doth the will of my Father which is in "heaven." To such disobedient subjects, though they have prophesied and done miracles in my name, I shall say at the day of judgment, "Depart from "me, ye workers of iniquity; I know you not."

WHEN, Matt. xii, he was told, that his mother and brethren sought to speak with him, ver. 49, "Stretching out his hands to his disciples, he said, "Behold my mother and my brethren; for whosoever shall do the will of my "Father, who is in heaven, he is my brother, and sister, and mother." They could not be children of the adoption, and fellow-heirs with him of eternal life, who did not do the will of his heavenly Father.

MATTH. xv. and Mark vi, the Pharisees finding fault, that his disciples eat with unclean hands, he makes this declaration to his apostles: "Do not ye per-"ceive, that whatsoever from without entereth into a man, cannot defile him, "because it entereth not into his heart, but his belly? That which cometh out "of the man, that defileth the man; for from within, out of the heart of "men, proceed evil thoughts, adulteries, fornications, murders, thefts, false "witnesses, covetousness, wickedness, deceit, lasciviousness, an evil eye, blas-"phemy, pride, foolishness. All these ill things come from within, and defile "a man."

HE commands self-denial, and the exposing ourselves to suffering and danger, rather than to deny or disown him: and this upon pain of losing our souls; which are of more worth than all the world. This we may read, Matt. xvi. 24—27, and the parallel places, Mark viii. and Luke ix.

THE apostles disputing among them, who should be greatest in the king-dom of the Messiah, Matt. xviii. 1, he thus determines the controversy, Mark ix. 35, "If any one will be first, let him be last of all, and servant of all:" and setting a child before them, adds, Matt. xviii. 3, "Verily, I say unto you, "Unless ye turn, and become as children, ye shall not enter into the kingdom "of heaven."

MATTH. xviii. 15, "If thy brother shall trespass against thee, go and tell "him his fault between thee and him alone: if he shall hear thee, thou hast "gained thy brother. But if he will not hear thee, then take with thee one "or two more, that in the mouth of two or three witnesses every word may be "established. And if he shall neglect to hear them, tell it to the church: but "if he neglect to hear the church, let him be unto thee as an heathen and "publican. Ver. 21, "Peter said, Lord, how often shall my brother sin against "me, and I forgive him? Till seven times? Jesus said unto him, I say not un-"to thee, till seven times; but until seventy times seven." And then ends the parable of the servant, who being himself forgiven, was rigorous to his fellow-servant, with these words, ver. 34, "And his Lord was wroth, and delivered

" him to the tormentors, till he ſhould pay all that was due to him. So " likewiſe ſhall my heavenly Father do alſo unto you, if you from your hearts " forgive not every one his brother their treſpaſſes."

LUKE x. 25, to the lawyer, aſking him, " What ſhall I do to inherit eternal " life? He ſaid, What is written in the law? How readeſt thou?" He anſwered, " Thou ſhalt love the Lord thy God with all thy heart, and with all " thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neigh- " bour as thyſelf." Jeſus ſaid, " This do, and thou ſhalt live." And when the lawyer, upon our Saviour's parable of the good Samaritan, was forced to confeſs, that he that ſhewed mercy, was his neighbour; Jeſus diſmiſſed him with this charge, ver. 37, " Go, and do thou likewiſe."

LUKE xi. 41, " Give alms of ſuch things as ye have: behold, all things are " clean unto you."

LUKE xii. 15, " Take heed, and beware of covetouſneſs." Ver. 22, " Be " not ſolicitous what ye ſhall eat, or what ye ſhall drink, nor what ye ſhall put " on;" be not fearful, or apprehenſive of want; " for it is your Father's plea- " ſure to give you a kingdom. Sell that you have, and give alms: and provide " yourſelves bags that wax not old, a treaſure in the heavens, that faileth not: " for where your treaſure is, there will your heart be alſo. Let your loins be " girded, and your lights burning; and ye yourſelves like unto men that wait " for the Lord, when he will return. Bleſſed are thoſe ſervants, whom the " Lord, when he cometh, ſhall find watching. Bleſſed is that ſervant, whom " the Lord having made ruler of his houſhold, to give them their portion of " meat in due ſeaſon, the Lord, when he cometh, ſhall find ſo doing. Of a " truth I ſay unto you, that he will make him ruler over all that he hath. But " if that ſervant ſay in his heart, my Lord delayeth his coming; and ſhall be- " gin to beat the men-ſervants, and maidens, and to eat and drink, and to be " drunken; the lord of that ſervant will come in a day when he looketh not for " him, and at an hour when he is not aware; and will cut him in ſunder, and " will appoint him his portion with unbelievers. And that ſervant who knew " his lord's will, and prepared not himſelf, neither did according to his will; " ſhall be beaten with many ſtripes. But he that knew not, and did commit " things worthy of ſtripes, ſhall be beaten with few ſtripes. For unto whom- " ſoever much is given, of him ſhall much be required: and to whom men " have committed much, of him they will aſk the more."

LUKE xiv. 11, " Whoſoever exalteth himſelf, ſhall be abaſed: and he that " humbleth himſelf, ſhall be exalted."

VER. 12, " When thou makeſt a dinner, or ſupper, call not thy friends, or " thy brethren, neither thy kinſmen, nor thy neighbours; leſt they alſo bid " thee again, and a recompence be made thee. But when thou makeſt a feaſt, " call the poor and maimed, the lame and the blind; and thou ſhalt be bleſſed, " for they cannot recompenſe thee; for thou ſhalt be recompenſed at the reſur- " rection of the juſt."

VER. 33, " So likewiſe, whoſoever he be of you, that is not ready to forego " all that he hath, he cannot be my diſciple."

LUKE

LUKE xvi. 9, " I ſay unto you, make to yourſelves friends of the mammon " of unrighteouſneſs; that when ye fail, they may receive you into everlaſting " habitations. If ye have not been faithful in the unrighteous mammon, who " will commit to your truſt the true riches? And if ye have not been faithful " in that which is another man's, who ſhall give you that which is your " own?"

LUKE xvii. 3, " If thy brother treſpaſs againſt thee, rebuke him; and if he " repent, forgive him. And if he treſpaſs againſt thee ſeven times in a day, " and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt for- " give him."

LUKE xviii. 1, " He ſpoke a parable to them, to this end, that men ought " always to pray, and not to faint."

VER. 18, " One comes to him, and aſks him, ſaying, Maſter, what ſhall I " do to inherit eternal life? Jeſus ſaid unto him, if thou wilt enter into life, " keep the commandments. He ſays, Which? Jeſus ſaid, Thou knoweſt the " commandments: Thou ſhalt not kill; thou ſhalt not commit adultery; thou " ſhalt not ſteal; thou ſhalt not bear falſe witneſs; defraud not; honour thy " father and thy mother; and thou ſhalt love thy neighbour as thyſelf. He " ſaid, all theſe have I obſerved from my youth. Jeſus hearing this, loved " him; and ſaid unto him, Yet lackeſt thou one thing: ſell all that thou haſt, " and give it to the poor, and thou ſhalt have treaſure in heaven; and come, " follow me." To underſtand this right, we muſt take notice, that this young man aſks our Saviour, what he muſt do, to be admitted effectually into the kingdom of the Meſſiah? The Jews believed, that when the Meſſiah came, thoſe of their nation that received him, ſhould not die; but that they, with thoſe who, being dead, ſhould then be raiſed again by him, ſhould enjoy eternal life with him. Our Saviour, in anſwer to this demand, tells the young man, that to obtain the eternal life of the kingdom of the Meſſiah, he muſt keep the commandments. And then enumerating ſeveral of the precepts of the law, the young man ſays, he had obſerved theſe from his childhood. For which, the text tells us, Jeſus loved him. But our Saviour, to try whether in earneſt he believed him to be the Meſſiah, and reſolved to take him to be his King, and to obey him as ſuch; bids him give all that he has to the poor, and come, and follow him; and he ſhould have treaſure in heaven. This I look on to be the meaning of the place; this, of ſelling all he had, and giving it to the poor, not being a ſtanding law of his kingdom; but a probationary command to this young man; to try whether he truly believed him to be the Meſſiah, and was ready to obey his commands, and relinquiſh all to follow him, when he, his Prince, required it.

AND therefore we ſee, Luke xix. 14, where our Saviour takes notice of the Jews not receiving him as the Meſſiah, he expreſſes it thus:" " We will not have " this man to reign over us." It is not enough to believe him to be the Meſſiah, unleſs we alſo obey his laws, and take him to be our King, to reign over us.

MATTH. xxii. 11,—13, he that had not on the wedding-garment, though he accepted of the invitation, and came to the wedding; was caſt into utter dark-

neſs. By the wedding-garment, it is evident good works are meant here; that wedding-garment of fine linen, clean and white, which we are told, Rev. xix. 8, is the δικαιώματα, "righteous acts of the ſaints;" or, as St Paul calls it, Epheſ. iv. 1, "The walking worthy of the vocation wherewith we are called." This appears from the parable itſelf: "The kingdom of heaven," ſays our Saviour, ver. 2, "is like unto a king, who made a marriage for his ſon." And here he diſtinguiſhes thoſe who were invited, into three ſorts: 1. Thoſe who were invited, and came not; i. e. thoſe who had the goſpel, the good news of the kingdom of God propoſed to them, but believed not. 2. Thoſe who came, but had not on a wedding-garment; i. e. believed Jeſus to be the Meſſiah, but were not new clad (as I may ſo ſay) with a true repentance, and amendment of life: nor adorned with thoſe virtues, which the apoſtle, Col. iii, requires to be put on. 3. Thoſe who were invited did come, and had on the wedding-garment; i. e. heard the goſpel, believed Jeſus to be the Meſſiah, and ſincerely obeyed his laws. Theſe three ſorts are plainly deſigned here; whereof the laſt only were the bleſſed, who were to enjoy the kingdom prepared for them.

MATTH. xxiii, "Be not ye called Rabbi; for one is your maſter, even the "Meſſiah, and ye are all brethren. And call no man your father upon the "earth: for one is your Father which is in heaven. Neither be ye called maſt-"ers: for one is your maſter, even the Meſſiah. But he that is greateſt amongſt "you, ſhall be your ſervant. And whoſoever ſhall exalt himſelf, ſhall be abaſed; "and he that ſhall humble himſelf, ſhall be exalted."

LUKE xxi. 34, "Take heed to yourſelves, leſt your hearts be at any time "overcharged with ſurfeiting and drunkenneſs, and cares of this life."

LUKE xxii. 25, "He ſaid unto them, The kings of the Gentiles exerciſe "lordſhip over them; and they that exerciſe authority upon them, are called "benefactors. But ye ſhall not be ſo. But he that is greateſt among you, let "him be as the younger; and he that is chief, as he that doth ſerve."

JOHN xiii. 34, "A new commandment I give unto you, That ye love one "another: as I have loved you, that ye alſo love one another. By this ſhall all "men know that ye are my diſciples, if ye love one another." This command, of loving one another, is repeated again, chap. xv. 12. and 17.

JOHN xiv. 15, "If ye love me, keep my commandments. Ver. 21, "He "that hath my commandments, and keepeth them, he it is that loveth me: "and he that loveth me, ſhall be loved of my Father, and I will love him, and "manifeſt myſelf to him." Ver. 23, "If a man loveth me, he will keep my "words." Ver. 24, "He that loveth me not, keepeth not my ſayings."

JOHN xv. 8, "In this is my Father glorified, that ye bear much fruit; ſo ſhall "ye be my diſciples." Ver. 14, "Ye are my friends, if ye do whatſoever I "command you."

THUS we ſee our Saviour not only confirmed the moral law; and clearing it from the corrupt gloſſes of the Scribes and Phariſees, ſhewed the ſtrictneſs as well as obligation of its injunctions; but moreover, upon occaſion, requires the obedience of his diſciples to ſeveral of the commands he afreſh lays upon them; with the inforcement of unſpeakable rewards and puniſhments in another world,

world, according to their obedience or diſobedience. There is not, I think, any of the duties of morality, which he has not, ſomewhere or other, by himſelf and his apoſtles, inculcated over and over again to his followers in expreſs terms. And is it for nothing that he is ſo inſtant with them to bring forth fruit? Does he, their King, command, and is it an indifferent thing? Or will their happineſs or miſery not at all depend upon it, whether they obey or no? They were required to believe him to be the Meſſiah; which faith is of grace promiſed to be reckoned to them, for the completing of their righteouſneſs, wherein it was defective: but righteouſneſs, or obedience to the law of God, was their great buſineſs, which if they could have attained by their own performances, there would have been no need of this gracious allowance, in reward of their faith: but eternal life, after the reſurrection, had been their due by a former covenant, even that of works; the rule whereof was never aboliſhed, though the rigour was abated. The duties enjoined in it were duties ſtill. Their obligations had never ceaſed; nor a wilful neglect of them was ever diſpenſed with. But their paſt tranſgreſſions were pardoned, to thoſe who received Jeſus, the promiſed Meſſiah, for their king; and their future ſlips covered, if renouncing their former iniquities, they entered into his kingdom, and continued his ſubjects, with a ſteady reſolution and endeavour to obey his laws. This righteouſneſs therefore, a complete obedience and freedom from ſin, are ſtill ſincerely to be endeavoured after. And it is no-where promiſed, that thoſe who perſiſt in a wilful diſobedience to his laws, ſhall be received into the eternal bliſs of his kingdom, how much ſoever they believe in him.

A SINCERE obedience, how can any one doubt to be, or ſcruple to call, a condition of the new covenant, as well as faith; whoever reads our Saviour's ſermon in the mount, to omit all the reſt? Can any thing be more expreſs than theſe words of our Lord? Matt. vi. 14, "If you forgive men their treſpaſſes, "your heavenly Father will alſo forgive you: but if ye forgive not men their "treſpaſſes, neither will your Father forgive your treſpaſſes." And John xiii. 17, "If ye know theſe things, happy are ye if you do them." This is ſo indiſpenſable a condition of the new covenant, that believing without it, will not do, nor be accepted; if our Saviour knew the terms on which he would admit men into life. "Why call ye me, Lord, Lord," ſays he, Luke vi. 46, "and "do not the things which I ſay?" It is not enough to believe him to be the Meſſiah, the Lord, without obeying him. For that theſe he ſpeaks to here, were believers, is evident from the parallel place, Matt. vii. 21,—23, where it is thus recorded: "Not every one who ſays Lord, Lord, ſhall enter into the "kingdom of heaven; but he that doth the will of my Father, which is in "heaven." No rebels, or refractory diſobedient, ſhall be admitted there, though they have ſo far believed in Jeſus, as to be able to do miracles in his name: as is plain out of the following words: "Many will ſay to me in that "day, Have we not propheſied in thy name, and in thy name have caſt out de-"vils, and in thy name have done many wonderful works? And then will I "profeſs unto them, I never knew you: depart from me, ye workers of ini-"quity."

THIS part of the new covenant, the apoſtles alſo, in their preaching the goſpel of the Meſſiah, ordinarily joined with the doctrine of faith.

ST. PETER, in his firſt ſermon, Acts ii, when they were pricked in heart, and aſked, "What ſhall we do?" ſays, ver. 38, "REPENT, and be baptized, every "one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins." The ſame he ſays to them again in his next ſpeech, Acts iv. 26, "Unto you firſt, "God having raiſed up his Son Jeſus, ſent him to bleſs you." How was this done? "IN TURNING AWAY EVERY ONE FROM YOUR INIQUITIES."

THE ſame doctrine they preach to the high prieſt and rulers, Acts v. 30, "The God of our fathers raiſed up Jeſus, whom ye ſlew, and hanged on a tree. "Him hath God exalted with his right hand, to be a Prince and a Saviour, for "to give REPENTANCE to Iſrael, and forgiveneſs of ſins; and we are witneſſes "of theſe things, and ſo is alſo the Holy Ghoſt, whom God hath given to them "that obey him."

ACTS xvii. 30, St. Paul tells the Athenians, That now under the goſpel, "God commandeth all men every-where to REPENT."

ACTS xx. 21, St. Paul, in his laſt conference with the elders of Epheſus, profeſſes to have taught them the whole doctrine neceſſary to ſalvation: "I "have," ſays he, "kept back nothing that was profitable unto you; but have "ſhewed you, and have taught you publickly, and from houſe to houſe; teſti- "fying both to the Jews and to the Greeks:" and then gives an account what his preaching had been, viz. "REPENTANCE towards God, and faith towards "our Lord Jeſus the Meſſiah." This was the ſum and ſubſtance of the goſpel which St. Paul preached, and was all that he knew neceſſary to ſalvation; viz. "Repentance, and believing Jeſus to be the Meſſiah:" and ſo takes his laſt farewell of them, whom he ſhould never ſee again, ver. 32, in theſe words, "And now, brethren, I commend you to God, and to the word of his grace, "which is able to build you up, and to give you an inheritance among all them "that are ſanctified." There is an inheritance conveyed by the word and covenant of grace; but it is only to thoſe who are ſanctified.

ACTS xxiv. 24, "When Felix ſent for Paul," that he and his wife Druſilla might hear him, "concerning the faith in Chriſt;" Paul reaſoned of righteouſneſs, or juſtice; and temperance; the duties we owe to others, and to ourſelves; and of the judgment to come; until he made Felix to tremble. Whereby it appears, that "temperance and juſtice" were fundamental parts of the religion that Paul profeſſed, and were contained in the faith which he preached. And if we find the duties of the moral law not preſſed by him every-where, we muſt remember, that moſt of his ſermons left upon record, were preached in their ſynagogues to the Jews, who acknowledged their obedience due to all the precepts of the law; and would have taken it amiſs to have been ſuſpected not to have been more zealous for the law than he. And therefore it was with reaſon that his diſcourſes were directed chiefly to what they yet wanted, and were averſe to, the knowledge and embracing of Jeſus, their promiſed Meſſiah. But what his preaching generally was, if we will believe him himſelf, we may ſee Acts xxvi, where giving an account to king Agrippa, of his life and doctrine, he tells him, ver. 20, "I ſhewed unto them of Damaſcus, and at Jeru-

"ſalem,

" ſalem, and throughout all the coaſts of Judea, and then to the Gentiles,
" that they ſhould repent, and turn to God, and do works meet for repent-
" ance."

THUS we ſee, by the preaching of our Saviour and his apoſtles, that he required of thoſe who believed him to be the Meſſiah, and received him for their Lord and Deliverer, that they ſhould live by his laws: and that (though in conſideration of their becoming his ſubjects, by faith in him, whereby they believed and took him to be the Meſſiah, their former ſins ſhould be forgiven, yet) he would own none to be his, nor receive them as true denizons of the new Jeruſalem, into the inheritance of eternal life; but leave them to the condemnation of the unrighteous; who renounced not their former miſcarriages, and lived in a ſincere obedience to his commands. What he expects from his followers, he has ſufficiently declared as a Legiſlator: and that they may not be deceived, by miſtaking the doctrine of faith, grace, free-grace, and the pardon and forgiveneſs of ſins, and ſalvation by him, (which was the great end of his coming) he more than once declares to them, for what omiſſions and miſcarriages he ſhall judge and condemn to death, even thoſe who have owned him, and done miracles in his name: when he comes at laſt to render to every one according to what he had DONE in the fleſh, ſitting upon his great and glorious tribunal, at the end of the world.

THE firſt place where we find our Saviour to have mentioned the day of judgment, is John v. 28, 29, in theſe words: " The hour is coming, in which all
" that are in their graves ſhall hear his [i. e. the Son of God's] voice, and ſhall
" come forth; they that have DONE GOOD, unto the reſurrection of life; and
" they that have DONE EVIL, unto the reſurrection of damnation." That which puts the diſtinction, if we will believe our Saviour, is the having done good or evil. And he gives a reaſon of the neceſſity of his judging or condemning thoſe " who have done evil," in the following words, ver. 30, " I
" can of myſelf do nothing. As I hear, I judge; and my judgment is juſt;
" becauſe I ſeek not my own will, but the will of my Father who hath ſent me." He could not judge of himſelf; he had but a delegated power of judging from the Father, whoſe will he obeyed in it; and who was of purer eyes than to admit any unjuſt perſon into the kingdom of heaven.

MATT. vii. 22, 23, ſpeaking again of that day, he tells what his ſentence will be, " Depart from me, ye WORKERS of iniquity." Faith, in the penitent and ſincerely obedient, ſupplies the defect of their performances; and ſo by grace they are made juſt. But we may obſerve, none are ſentenced or puniſhed for unbelief, but only for their miſdeeds. " They are workers of iniquity" on whom the ſentence is pronounced.

MATT. xiii. 41, " At the end of the world, the Son of man ſhall ſend forth
" his angels; and they ſhall gather out of his kingdom all ſcandals, and them
" which DO INIQUITY; and caſt them into a furnace of fire; there ſhall be
" wailing and gnaſhing of teeth." And again, ver. 49, " The angels ſhall ſever
" the WICKED from among the JUST; and ſhall caſt them into the furnace
" of fire."

MATT. xvi. 24, " For the Son of man ſhall come in the glory of his

" Father, with his angels: and then he ſhall reward every man according to " his WORKS."

LUKE xiii. 26, " Then ſhall ye begin to ſay, We have eaten and drank in " thy preſence, and thou haſt taught in our ſtreets. But he ſhall ſay, I tell you, " I know you not; depart from me, ye workers of iniquity."

MATT. xxv. 31,—46, " When the Son of man ſhall come in his glory; and " before him ſhall be gathered all nations; he ſhall ſet the ſheep on his right " hand, and the goats on his left. Then ſhall the King ſay to them on his right " hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you " from the foundation of the world; for I was an hungred, and ye gave me " meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me " in; naked, and ye clothed me; I was ſick, and ye viſited me; I was in pri- " ſon, and ye came unto me. Then ſhall the righteous anſwer him, ſaying, " Lord, when ſaw we thee an hungred, and fed thee? &c. And the King ſhall " anſwer and ſay unto them, Verily, I ſay unto you, Inaſmuch as ye have done " it unto one of the leaſt of theſe my brethren, ye have done it unto me. Then " ſhall he ſay unto them on the left hand, Depart from me, ye curſed, into " everlaſting fire, prepared for the devil and his angels: for I was an hungred, " and ye gave me no meat; I was thirſty, and ye gave me no drink; I was a " ſtranger, and ye took me not in; naked, and ye clothed me not; ſick and " in priſon, and ye viſited me not. Inſomuch that ye did it not to one of theſe, " ye did it not to me. And theſe ſhall go into everlaſting puniſhment: but the " righteous into life eternal."

THESE, I think, are all the places where our Saviour mentions the laſt judgment, or deſcribes his way of proceeding in that great day; wherein, as we have obſerved, it is remarkable, that every-where the ſentence follows doing or not doing, without any mention of believing or not believing. Not that any, to whom the goſpel hath been preached, ſhall be ſaved, without believing Jeſus to be the Meſſiah: for all being ſinners, and tranſgreſſors of the law, and ſo unjuſt; are all liable to condemnation; unleſs they believe, and ſo through grace are juſtified by God, for this faith, which ſhall be accounted to them for righteouſneſs. But the reſt wanting this cover, this allowance for their tranſgreſſions, muſt anſwer for all their actions; and being found tranſgreſſors of the law, ſhall, by the letter and ſanction of that law, be condemned, for not having paid a full obedience to that law; and not for want of faith. That is not the guilt on which the puniſhment is laid; though it be the want of faith, which lays open their guilt uncovered; and expoſes them to the ſentence of the law, againſt all that are unrighteous.

THE common objection here, is, If all ſinners ſhall be condemned, but ſuch as have a gracious allowance made them; and ſo are juſtified by God, for believing Jeſus to be the Meſſiah, and ſo taking him for their King, whom they are reſolved to obey to the utmoſt of their power; " What ſhall become of all man- " kind, who lived before our Saviour's time, who never heard of his name, and " conſequently could not believe in him?" To this the anſwer is ſo obvious and natural, that one would wonder how any reaſonable man ſhould think it worth the urging. No-body was, or can be required to believe, what was never pro-

poſed to him to believe. Before the fulneſs of time, which God from the counſel of his own wiſdom had appointed to ſend his Son in, he had, at ſeveral times, and in different manners, promiſed to the people of Iſrael, an extraordinary perſon to come; who, raiſed from amongſt themſelves, ſhould be their Ruler and Deliverer. The time, and other circumſtances of his birth, life, and perſon, he had in ſundry prophecies ſo particularly deſcribed, and ſo plainly foretold, that he was well known, and expected by the Jews, under the name of the Meſſiah, or Anointed, given him in ſome of theſe prophecies. All then that was required, before his appearing in the world, was to believe what God had revealed, and to rely with a full aſſurance on God, for the performance of his promiſe; and to believe, that in due time he would ſend them the Meſſiah, this anointed King, this promiſed Saviour and Deliverer, according to his word. This faith in the promiſes of God, this relying and acquieſcing in his word and faithfulneſs, the Almighty takes well at our hands, as a great mark of homage, paid by us poor frail creatures, to his goodneſs and truth, as well as to his power and wiſdom: and accepts it as an acknowledgment of his peculiar providence, and benignity to us. And therefore our Saviour tells us, John xii. 44, "He that believes on "me, believes not on me, but on him that ſent me." The works of nature ſhew his wiſdom and power: but it is his peculiar care of mankind moſt eminently diſcovered in his promiſes to them, that ſhews his bounty and goodneſs; and conſequently engages their hearts in love and affection to him. This oblation of an heart, fixed with dependence on, and affection to him, is the moſt acceptable tribute we can pay him, the foundation of true devotion, and life of all religion. What a value he puts on this depending on his word, and reſting ſatisfied in his promiſes, we have an example in Abraham; whoſe faith "was "counted to him for righteouſneſs," as we have before remarked out of Rom. iv. And his relying firmly on the promiſe of God, without any doubt of its performance, gave him the name of the father of the faithful; and gained him ſo much favour with the Almighty, that he was called the "friend of God;" the higheſt and moſt glorious title that can be beſtowed on a creature. The thing promiſed was no more but a ſon by his wife Sarah; and a numerous poſterity by him, which ſhould poſſeſs the land of Canaan. Theſe were but temporal bleſſings, and (except the birth of a ſon) very remote, ſuch as he ſhould never live to ſee, nor in his own perſon have the benefit of. But becauſe he queſtioned not the performance of it; but reſted fully ſatisfied in the goodneſs, truth, and faithfulneſs of God, who had promiſed; it was counted to him for righteouſneſs. Let us ſee how St. Paul expreſſes it, Rom. iv. 18—22, "Who, againſt hope, be-"lieved in hope, that he might become the father of many nations; according "to that which was ſpoken, So ſhall thy ſeed be. And being not weak in "faith, he conſidered not his own body now dead, when he was above an hun-"dred years old, neither yet the deadneſs of Sarah's womb. He ſtaggered not "at the promiſe of God through unbelief, but was ſtrong in faith: giving glo-"ry to God, and being fully perſuaded, that what he had promiſed he was "able to perform. And THEREFORE it was imputed to him for righteouſ-"neſs." St. Paul having here emphatically deſcribed the ſtrength and firmneſs of Abraham's faith, informs us, that he thereby "gave glory to God;" and there-

fore it was "accounted to him for righteouſneſs." This is the way that God deals with poor frail mortals. He is graciouſly pleaſed to take it well of them, and give it the place of righteouſneſs, and a kind of merit in his ſight; if they believe his promiſes, and have a ſtedfaſt relying on his veracity and goodneſs. St. Paul, Heb. xi. 6, tells us, "Without faith it is impoſſible to pleaſe God:" but at the ſame time tells us what faith that is. "For," ſays he, "he that "cometh to God, muſt believe that he is; and that he is a rewarder of them "that diligently ſeek him." He muſt be perſuaded of God's mercy and good-will to thoſe who ſeek to obey him; and reſt aſſured of his rewarding thoſe who rely on him, for whatever, either by the light of nature, or particular promiſes, he has revealed to them of his tender mercies, and taught them to expect from his bounty. This deſcription of faith, (that we might not miſtake what he means by that faith, without which we cannot pleaſe God, and which recommended the ſaints of old) St. Paul places in the middle of the liſt of thoſe who were eminent for their faith; and whom he ſets as patterns to the converted Hebrews, under perſecution, to encourage them to perſiſt in their confidence of deliverance by the coming of Jeſus Chriſt, and in their belief of the promiſes they now had under the goſpel. By thoſe examples he exhorts them not to "draw "back" from the hope that was ſet before them, nor apoſtatize from the profeſſion of the chriſtian religion. This is plain from ver. 35—38. of the precedent chapter: "Caſt not away therefore your confidence, which hath great recom-"pence of reward. For ye have great need of perſiſting or perſeverance;" (for ſo the Greek word ſignifies here, which our tranſlation renders "patience." Vide Luke viii. 15.) "that after ye have done the will of God, ye might receive the "promiſe. For yet a little while, and he that ſhall come will come, and will "not tarry. Now the juſt ſhall live by faith. But if any man draw back, my "ſoul ſhall have no pleaſure in him."

THE examples of faith, which St. Paul enumerates and propoſes in the following words, chap. xi, plainly ſhew, that the faith whereby thoſe believers of old pleaſed God, was nothing but a ſtedfaſt reliance on the goodneſs and faithfulneſs of God, for thoſe good things, which either the light of nature, or particular promiſes, had given them grounds to hope for. Of what avail this faith was with God, we may ſee, ver. 4, "By faith Abel offered unto God a more "excellent ſacrifice than Cain; by which he obtained witneſs that he was righ-"teous." Ver. 5, "By faith Enoch was tranſlated, that he ſhould not ſee "death: for before his tranſlation he had this teſtimony, that he pleaſed God." Ver. 7, "Noah being warned of God of things not ſeen as yet;" being wary, "by faith prepared an ark, to the ſaving of his houſe; by the which he con-"demned the world, and became heir of the righteouſneſs which is by faith." And what it was that God ſo graciouſly accepted and rewarded, we are told, ver. 11, "Through faith alſo Sarah herſelf received ſtrength to conceive ſeed, "and was delivered of a child, when ſhe was paſt age." How ſhe came to obtain this grace from God, the apoſtle tells us, "Becauſe ſhe judged him "faithful who had promiſed." Thoſe therefore, who pleaſed God, and were accepted by him before the coming of Chriſt, did it only by believing the promiſes, and relying on the goodneſs of God, as far as he had revealed it to them.

For the apoſtle, in the following words, tells us, ver. 13, "Theſe all died in "faith, not having received (the accompliſhment of) the promiſes; but hav- "ing ſeen them afar off: and were perſuaded of them, and embraced them." This was all that was required of them; to be perſuaded of, and embrace the promiſes which they had. They could be "perſuaded of" no more than was propoſed to them; "embrace" no more than was revealed; according to the promiſes they had received, and the diſpenſations they were under. And if the faith of things "ſeen afar off;" if their truſting in God for the promiſes he then gave them; if a belief of the Meſſiah to come; were ſufficient to render thoſe who lived in the ages before Chriſt acceptable to God, and righteous be- fore him: I deſire thoſe who tell us, that God will not (nay, ſome go ſo far as to ſay, cannot) accept any, who do not believe every article of their particular creeds and ſyſtems, to conſider, why God, out of his infinite mercy, cannot as well juſtify men now, for believing Jeſus of Nazareth to be the promiſed Meſ- ſiah, the King and Deliverer; as thoſe heretofore, who believed only that God would, according to his promiſe, in due time ſend the Meſſiah, to be a King and Deliverer.

THERE is another difficulty often to be met with, which ſeems to have ſome- thing of more weight in it: and that is, that "though the faith of thoſe be- "fore Chriſt, (believing that God would ſend the Meſſiah, to be a Prince, and a "Saviour to his people, as he had promiſed) and the faith of thoſe ſince his "time, (believing Jeſus to be that Meſſiah, promiſed and ſent by God) ſhall be "accounted to them for righteouſneſs; yet what ſhall become of all the reſt of "mankind, who, having never heard of the promiſe or news of a Saviour; not a "word of a Meſſiah to be ſent, or that was come; have had no thought or be- "lief concerning him?"

To this I anſwer; that God will require of every man, "according to what "a man hath, and not according to what he hath not." He will not expect the improvement of ten talents, where he gave but one; nor require any one ſhould believe a promiſe of which he has never heard. The apoſtle's reaſon- ing, Rom. x. 14, is very juſt: "How ſhall they believe in him, of whom they "have not heard?" But though there be many, who being ſtrangers to the commonwealth of Iſrael, were alſo ſtrangers to the oracles of God, committed to that people; many, to whom the promiſe of the Meſſiah never came, and ſo were never in a capacity to believe or reject that revelation; yet God had, by the light of reaſon, revealed to all mankind, who would make uſe of that light, that he was good and merciful. The ſame ſpark of the divine nature and knowledge in man, which, making him a man, ſhewed him the law he was under, as a man; ſhewed him alſo the way of atoning the merciful, kind, com- paſſionate Author and Father of him and his being, when he had tranſgreſſed that law. He that made uſe of this candle of the Lord, ſo far as to find what was his duty, could not miſs to find alſo the way to reconciliation and forgive- neſs, when he had failed of his duty: though, if he uſed not his reaſon this way, if he put out or neglected this light, he might, perhaps, ſee neither.

THE law is the eternal, immutable ſtandard of right. And a part of that law is, that a man ſhould forgive, not only his children, but his enemies, upon their

repentance, aſking pardon, and amendment. And therefore he could not doubt that the author of this law, and God of patience and conſolation, who is rich in mercy, would forgive his fraïl offſpring, if they acknowledged their faults, diſapproved the iniquity of their tranſgreſſions, begged his pardon, and reſolved in earneſt, for the future, to conform their actions to this rule, which they owned to be juſt and right. This way of reconciliation, this hope of atonement, the light of nature revealed to them: and the revelation of the goſpel, having ſaid nothing to the contrary, leaves them to ſtand and fall to their own Father and Maſter, whoſe goodneſs and mercy is over all his works.

I KNOW ſome are forward to urge that place of the Acts, chap. iv, as contrary to this. The words, ver. 10. and 12, ſtands thus: "Be it known unto you all, "and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, "whom ye crucified, whom God raiſed from the dead, even by him, doth this "man" [i. e. the lame man reſtored by Peter] "ſtand here before you whole. "This is the ſtone which is ſet at nought by you builders, which is become the "head of the corner. Neither is there ſalvation in any other: for there is none "other name under heaven given among men, in which we muſt be ſaved." Which, in ſhort, is, that Jeſus is the only true Meſſiah, neither is there any other perſon, but he, given to be a mediator between God and man; in whoſe name we may aſk, and hope for ſalvation.

IT will here poſſibly be aſked, "Quorſum perditio hæc?" What need was there of a Saviour? What advantage have we by Jeſus Chriſt?

IT is enough to juſtify the fitneſs of any thing to be done, by reſolving it into the "wiſdom of God," who has done it; though our ſhort views, and narrow underſtandings, may utterly incapacitate us to ſee that wiſdom, and to judge rightly of it. We know little of this viſible, and nothing at all of the ſtate of that intellectual world, wherein are infinite numbers and degrees of ſpirits out of the reach of our ken, or gueſs; and therefore know not what tranſactions there were between God and our Saviour, in reference to his kingdom. We know not what need there was to ſet up an head and a chieftain, in oppoſition to "the prince of this world, the prince of the power of the air," &c. whereof there are more than obſcure intimations in ſcripture. And we ſhall take too much upon us, if we ſhall call God's wiſdom or providence to account, and pertly condemn for needleſs, all that our weak, and perhaps biaſſed, underſtanding cannot account for.

THOUGH this general anſwer be reply enough to the forementioned demand, and ſuch as a rational man, or fair ſearcher after truth, will acquieſce in; yet in this particular caſe, the wiſdom and goodneſs of God has ſhewn itſelf ſo viſibly to common apprehenſions, that it hath furniſhed us abundantly wherewithal to ſatisfy the curious and inquiſitive; who will not take a bleſſing, unleſs they be inſtructed what need they had of it, and why it was beſtowed upon them. The great and many advantages we receive by the coming of Jeſus the Meſſiah, will ſhew, that it was not without need, that he was ſent into the world.

THE evidence of our Saviour's miſſion from heaven is ſo great, in the multitude of miracles he did before all ſorts of people, that what he delivered can-

not but be received as the oracles of God, and unqueſtionable verity. For the miracles he did were ſo ordered by the divine providence and wiſdom, that they never were, nor could be denied by any of the enemies, or oppoſers of chriſtianity.

THOUGH the works of nature, in every part of them, ſufficiently evidence a Deity; yet the world made ſo little uſe of their reaſon, that they ſaw him not, where, even by the impreſſions of himſelf, he was eaſy to be found. Senſe and luſt blinded their minds in ſome, and a careleſs inadvertency in others, and fearful apprehenſions in moſt (who either believed there were, or could not but ſuſpect there might be, ſuperior unknown beings) gave them up into the hands of their prieſts, to fill their heads with falſe notions of the Deity, and their worſhip with fooliſh rites, as they pleaſed: and what dread or craft once began, devotion ſoon made ſacred, and religion immutable. In this ſtate of darkneſs and ignorance of the true God, vice and ſuperſtition held the world. Nor could any help be had, or hoped for from reaſon; which could not be heard, and was judged to have nothing to do in the caſe; the prieſts, every-where, to ſecure their empire, having excluded reaſon from having any thing to do in religion. And in the crowd of wrong notions, and invented rites, the world had almoſt loſt the ſight of the one only true God. The rational and thinking part of mankind, it is true, when they ſought after him, they found the one ſupreme, inviſible God; but if they acknowledged and worſhipped him, it was only in their own minds. They kept this truth locked up in their own breaſts as a ſecret, nor ever durſt venture it amongſt the people; much leſs amongſt the prieſts, thoſe wary guardians of their own creeds and profitable inventions. Hence we ſee, that reaſon, ſpeaking ever ſo clearly to the wiſe and virtuous, had never authority enough to prevail on the multitude; and to perſuade the ſocieties of men, that there was but one God, that alone was to be owned and worſhipped. The belief and worſhip of one God, was the national religion of the Iſraelites alone: and if we will conſider it, it was introduced and ſupported amongſt the people by revelation. They were in Goſhen, and had light, whilſt the reſt of the world were in almoſt Egyptian darkneſs, "without God in the world." There was no part of mankind, who had quicker parts, or improved them more; that had a greater light of reaſon, or followed it farther in all ſorts of ſpeculations, than the Athenians: and yet we find but one Socrates amongſt them, that oppoſed and laughed at their polytheiſm, and wrong opinions of the Deity; and we ſee how they rewarded him for it. Whatſoever Plato, and the ſobereſt of the philoſophers, thought of the nature and being of the one God, they were fain, in their outward profeſſions and worſhip, to go with the herd, and keep to the religion eſtabliſhed by law: which what it was, and how it had diſpoſed the minds of theſe knowing and quick-ſighted Grecians, St. Paul tells us, Acts xvii. 22,—29, "Ye men of Athens," ſays he, "I perceive, that in all things "ye are too ſuperſtitious. For as I paſſed by, and beheld your devotions, I "found an altar with this inſcription, TO THE UNKNOWN GOD. Whom there- "fore ye ignorantly worſhip, him declare I unto you. God that made the "world, and all things therein, ſeeing that he is Lord of heaven and earth, "dwelleth not in temples made with hands: neither is worſhipped with men's

"hands,

" hands, as though he needed any thing, ſeeing that he giveth unto all life, " and breath, and all things; and hath made of one blood all the nations of " men, for to dwell on the face of the earth; and hath determined the times " before appointed, and the bounds of their habitations; that they ſhould ſeek " the Lord, if haply they might feel him out and find him, though he be not " far from every one of us." Here he tells the Athenians, that they, and the reſt of the world (given up to ſuperſtition) whatever light there was in the works of creation and providence, to lead them to the true God; yet few of them found him. He was every-where near them; yet they were but like people groping and feeling for ſomething in the dark, and did not ſee him with a full and clear day-light; " But thought the Godhead like to gold and ſilver, and ſtone, graven " by art and man's device."

IN this ſtate of darkneſs and error, in reference to the " true God," our Saviour found the world. But the clear revelation he brought with him, diſſipated this darkneſs; made the " one inviſible true God" known to the world: and that with ſuch evidence and energy, that polytheiſm and idolatry have no-where been able to withſtand it: but wherever the preaching of the truth he delivered, and the light of the goſpel hath come, thoſe miſts have been diſpelled. And, in effect, we ſee, that ſince our Saviour's time, the " belief of one God" has prevailed and ſpread itſelf over the face of the earth. For even to the light that the Meſſiah brought into the world with him, we muſt aſcribe the owning and profeſſion of one God, which the Mahometan religion hath derived and borrowed from it. So that in this ſenſe it is certainly and manifeſtly true of our Saviour, what St. John ſays of him, 1 John iii. 8, " For this purpoſe the Son " of God was manifeſted, that he might deſtroy the works of the devil. This light the world needed, and this light is received from him: that there is but " one God," and he " eternal, inviſible;" not like to any viſible objects, nor to be repreſented by them.

IF it be aſked, whether the revelation to the patriarchs by Moſes did not teach this, and why that was not enough? The anſwer is obvious; that however clearly the knowledge of one inviſible God, maker of heaven and earth, was revealed to them; yet that revelation was ſhut up in a little corner of the world; amongſt a people, by that very law, which they received with it, excluded from a commerce and communication with the reſt of mankind. The Gentile world, in our Saviour's time, and ſeveral ages before, could have no atteſtation of the miracles on which the Hebrews built their faith, but from the Jews themſelves, a people not known to the greateſt part of mankind; contemned and thought vilely of, by thoſe nations that did know them; and therefore very unfit and unable to propagate the doctrine of one God in the world, and diffuſe it through the nations of the earth, by the ſtrength and force of that ancient revelation, upon which they had received it. But our Saviour, when he came, threw down this wall of partition; and did not confine his miracles or meſſage to the land of Canaan, or the worſhippers at Jeruſalem. But he himſelf preached at Samaria, and did miracles in the borders of Tyre and Sidon, and before multitudes of people gathered from all quarters. And after his reſurrection, ſent his apoſtles amongſt the nations, accompanied with miracles; which were done in all parts

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ſo frequently, and before ſo may witneſſes of all ſorts, in broad day-light, that, as I have before obſerved, the enemies of Chriſtianity have never dared to deny them; no, not Julian himſelf: who neither wanted ſkill nor power to enquire into the truth: nor would have failed to have proclaimed and expoſed it, if he could have detected any falſhood in the hiſtory of the goſpel; or found the leaſt ground to queſtion the matter of fact publiſhed of Chriſt and his apoſtles. The number and evidence of the miracles done by our Saviour and his followers, by the power and force of truth, bore down this mighty and accompliſhed emperor, and all his parts, in his own dominions. He durſt not deny ſo plain a matter of fact, which being granted, the truth of our Saviour's doctrine and miſſion unavoidably follows; notwithſtanding whatſoever artful ſuggeſtions his wit could invent, or malice ſhould offer to the contrary.

NEXT to the knowledge of one God; maker of all things; "a clear "knowledge of their duty was wanting to mankind." This part of knowledge, though cultivated with ſome care by ſome of the heathen philoſophers, yet got little footing among the people. All men, indeed, under pain of diſpleaſing the gods, were to frequent the temples: every one went to their ſacrifices and ſervices: but the prieſts made it not their buſineſs to teach them virtue. If they were diligent in their obſervations and ceremonies; punctual in their feaſts and ſolemnities, and the tricks of religion; the holy tribe aſſured them the gods were pleaſed, and they looked no farther. Few went to the ſchools of the philoſophers to be inſtructed in their duties, and to know what was good and evil in their actions. The prieſts ſold the better pennyworths, and therefore had all the cuſtom. Luſtrations and proceſſions were much eaſier than a clean conſcience, and a ſteady courſe of virtue; and an expiatory ſacrifice that atoned for the want of it, was much more convenient than a ſtrict and holy life. No wonder then, that religion was every-where diſtinguiſhed from, and preferred to virtue; and that it was dangerous hereſy and profaneneſs to think the contrary. So much virtue as was neceſſary to hold ſocieties together, and to contribute to the quiet of governments, the civil laws of commonwealths taught, and forced upon men that lived under magiſtrates. But theſe laws being for the moſt part made by ſuch, who had no other aims but their own power, reached no farther than thoſe things that would ſerve to tie men together in ſubjection; or at moſt were directly to conduce to the proſperity and temporal happineſs of any people. But natural religion, in its full extent, was no-where, that I know, taken care of, by the force of natural reaſon. It ſhould ſeem, by the little that has hitherto been done in it, that it is too hard a taſk for unaſſiſted reaſon to eſtabliſh morality in all its parts, upon its true foundation, with a clear and convincing light. And it is at leaſt a ſurer and ſhorter way, to the apprehenſions of the vulgar, and maſs of mankind, that one manifeſtly ſent from God, and coming with viſible authority from him, ſhould, as a King and Law-maker, tell them their duties; and require their obedience; than leave it to the long and ſometimes intricate deductions of reaſon, to be made out to them. Such trains of reaſoning the greateſt part of mankind have neither leiſure to weigh; nor, for want of education and uſe, ſkill to judge of. We ſee how unſucceſsful in this the attempts of philoſophers were before our Saviour's time. How ſhort their

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ſeveral ſyſtems came of the perfection of a true and complete morality, is very viſible. And if, ſince that, the chriſtian philoſophers have much out-done them; yet we may obſerve, that the firſt knowledge of the truths they have added, is owing to revelation: though as ſoon as they are heard and conſidered, they are found to be agreeable to reaſon; and ſuch as can by no means be contradicted. Every one may obſerve a great many truths, which he receives at firſt from others, and readily aſſents to, as conſonant to reaſon, which he would have found it hard, and perhaps beyond his ſtrength, to have diſcovered himſelf. Native and original truth is not ſo eaſily wrought out of the mine, as we, who have it delivered already dug and faſhioned into our hands, are apt to imagine. And how often at fifty or threeſcore years old are thinking men told what they wonder how they could miſs thinking of? Which yet their own contemplations did not, and poſſibly never would have helped them to. Experience ſhews, that the knowledge of morality, by mere natural light, (how agreeable ſoever it be to it) makes but a ſlow progreſs, and little advance in the world. And the reaſon of it is not hard to be found in men's neceſſities, paſſions, vices, and miſtaken intereſts; which turn their thoughts another way: and the deſigning leaders, as well as following herd, find it not to their purpoſe to employ much of their meditations this way. Or whatever elſe was the cauſe, it is plain, in fact, that human reaſon unaſſiſted failed men in its great and proper buſineſs of morality. It never from unqueſtionable principles, by clear deductions, made out an intire body of the "law of nature." And he that ſhall collect all the moral rules of the philoſophers, and compare them with thoſe contained in the new teſtament, will find them to come ſhort of the morality delivered by our Saviour, and taught by his apoſtles; a college made up, for the moſt part, of ignorant, but inſpired fiſhermen.

THOUGH yet, if any one ſhould think, that out of the ſayings of the wiſe heathens before our Saviour's time, there might be a collection made of all thoſe rules of morality, which are to be found in the chriſtian religion; yet this would not at all hinder, but that the world, nevertheleſs, ſtood as much in need of our Saviour, and the morality delivered by him. Let it be granted (though not true) that all the moral precepts of the goſpel were known by ſomebody or other, amongſt mankind before. But where, or how, or of what uſe, is not conſidered. Suppoſe they may be picked up here and there; ſome from Solon and Bias in Greece, others from Tully in Italy: and to complete the work, let Confucius, as far as China, be conſulted; and Anacharſis, the Scythian, contribute his ſhare. What will all this do, to give the world a complete morality, that may be to mankind the unqueſtionable rule of life and manners? I will not here urge the impoſſibility of collecting from men, ſo far diſtant from one another, in time and place, and languages. I will ſuppoſe there was a Stobeus in thoſe times, who had gathered the moral ſayings from all the ſages of the world. What would this amount to, towards being a ſteady rule; a certain tranſcript of a law that we are under? Did the ſaying of Ariſtippus, or Confucius, give it an authority? Was Zeno a law-giver to mankind? If not, what he or any other philoſopher delivered, was but a ſaying of his. Mankind might hearken to it, or reject it, as they pleaſed; or as it ſuited their intereſt, paſſions, principles or humours.

humours. They were under no obligation; the opinion of this or that philoſopher was of no authority. And if it were, you muſt take all he ſaid under the ſame character. All his dictates muſt go for law, certain and true; or none of them. And then, if you will take any of the moral ſayings of Epicurus (many whereof Seneca quotes with eſteem and approbation) for precepts of the law of nature; you muſt take all the reſt of his doctrine for ſuch too; or elſe his authority ceaſes: and ſo no more is to be received from him, or any of the ſages of old, for parts of the law of nature, as carrying with it an obligation to be obeyed, but what they prove to be ſo. But ſuch a body of ethicks, proved to be the law of nature, from principles of reaſon, and teaching all the duties of life; I think no-body will ſay the world had before our Saviour's time. It is not enough, that there were up and down ſcattered ſayings of wiſe men, conformable to right reaſon. The law of nature, is the law of convenience too: and it is no wonder, that thoſe men of parts, and ſtudious of virtue (who had occaſion to think on any particular part of it) ſhould, by meditation, light on the right even from the obſervable convenience and beauty of it; without making out its obligation from the true principles of the law of nature, and foundations of morality. But theſe incoherent apophthegms of philoſophers, and wiſe men, however excellent in themſelves, and well intended by them; could never make a morality, whereof the world could be convinced; could never riſe to the force of a law, that mankind could with certainty depend on. Whatſoever ſhould thus be univerſally uſeful, as a ſtandard to which men ſhould conform their manners, muſt have its authority, either from reaſon or revelation. It is not every writer of morality, or compiler of it from others, that can thereby be erected into a law-giver to mankind; and a dictator of rules, which are therefore valid, becauſe they are to be found in his books; under the authority of this or that philoſopher. He, that any one will pretend to ſet up in this kind, and have his rules paſs for authentick directions, muſt ſhew, that either he builds his doctrine upon principles of reaſon, ſelf-evident in themſelves; and that he deduces all the parts of it from thence, by clear and evident demonſtration: or muſt ſhew his commiſſion from heaven, that he comes with authority from God, to deliver his will and commands to the world. In the former way, no-body that I know, before our Saviour's time, ever did, or went about to give us a morality. It is true, there is a law of nature: but who is there that ever did, or undertook to give it us all entire, as a law; no more, nor no leſs, than what was contained in, and had the obligation of that law? Who ever made out all the parts of it, put them together, and ſhewed the world their obligation? Where was there any ſuch code, that mankind might have recourſe to, as their unerring rule, before our Saviour's time? If there was not, it is plain there was need of one to give us ſuch a morality; ſuch a law, which might be the ſure guide of thoſe who had a deſire to go right; and, if they had a mind, need not miſtake their duty, but might be certain when they had performed, when failed in it. Such a law of morality Jeſus Chriſt hath given us in the new teſtament; but by the latter of theſe ways, by revelation. We have from him a full and ſufficient rule for our direction, and conformable to that of reaſon. But the truth and obligation of its precepts have their force, and are put paſt doubt to us, by the evi-

dence of his miſſion. He was ſent by God: his miracles ſhew it; and the authority of God in his precepts cannot be queſtioned. Here morality has a ſure ſtandard, that revelation vouches, and reaſon cannot gainſay, nor queſtion; but both together witneſs to come from God the great law-maker. And ſuch an one as this, out of the new teſtament, I think the world never had, nor can any one ſay, is any where elſe to be found. Let me aſk any one, who is forward to think that the doctrine of morality was full and clear in the world, at our Saviour's birth; whither would he have directed Brutus and Caſſius, (both men of parts and virtue, the one whereof believed, and the other diſbelieved a future being) to be ſatisfied in the rules and obligations of all the parts of their duties; if they ſhould have aſked him, Where they might find the law they were to live by, and by which they ſhould be charged, or acquitted, as guilty, or innocent? If to the ſayings of the wiſe, and the declarations of philoſophers, he ſends them into a wild wood of uncertainty, to an endleſs maze, from which they ſhould never get out: if to the religions of the world, yet worſe: and if to their own reaſon, he refers them to that which had ſome light and certainty; but yet had hitherto failed all mankind in a perfect rule; and, we ſee, reſolved not the doubts that had riſen amongſt the ſtudious and thinking philoſophers; nor had yet been able to convince the civilized parts of the world, that they had not given, nor could, without a crime, take away the lives of their children, by expoſing them.

If any one ſhall think to excuſe human nature, by laying blame on men's negligence, that they did not carry morality to an higher pitch; and make it out entire in every part, with that clearneſs of demonſtration which ſome think it capable of; he helps not the matter. Be the cauſe what it will, our Saviour found mankind under a corruption of manners and principles, which ages after ages had prevailed, and muſt be confeſſed, was not in a way or tendency to be mended. The rules of morality were in different countries and ſects different. And natural reaſon no-where had cured, nor was like to cure the defects and errors in them. Thoſe juſt meaſures of right and wrong, which neceſſity had any wherein troduced, the civil laws preſcribed, or philoſophy recommended, ſtood not on their true foundations. They were looked on as bonds of ſociety, and conveniences of common life, and laudable practices. But where was it that their obligation was thoroughly known and allowed, and they received as precepts of a law; of the higheſt law, the law of nature? That could not be, without a clear knowledge and acknowledgement of the law-maker, and the great rewards and puniſhments, for thoſe that would, or would not obey him. But the religion of the heathens, as was before obſerved, little concerned itſelf in their morals. The prieſts, that delivered the oracles of heaven, and pretended to ſpeak from the gods, ſpoke little of virtue and a good life. And, on the other ſide, the philoſophers, who ſpoke from reaſon, made not much mention of the Deity in their ethicks. They depended on reaſon and her oracles, which contain nothing but truth: but yet ſome parts of that truth lie too deep for our natural powers eaſily to reach, and make plain and viſible to mankind; without ſome light from above to direct them. When truths are once known to us, though by tradition, we are apt to be favourable to our own parts; and aſcribe to our own underſtand-

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ings the diſcovery of what, in reality, we borrowed from others: or, at leaſt, finding we can prove, what at firſt we learn from others, we are forward to conclude it an obvious truth, which, if we had ſought, we could not have miſſed. Nothing ſeems hard to our underſtandings that is once known: and becauſe what we ſee, we ſee with our own eyes; we are apt to overlook, or forget the help we had from others who ſhewed it us, and firſt made us ſee it; as if we were not at all beholden to them, for thoſe truths they opened the way to, and led us into. For knowledge being only of truths that are perceived to be ſo, we are favourable enough to our own faculties, to conclude, that they of their own ſtrength would have attained thoſe diſcoveries, without any foreign aſſiſtance; and that we know thoſe truths, by the ſtrength and native light of our own minds, as they did from whom we received them by theirs, only they had the luck to be before us. Thus the whole ſtock of human knowledge is claimed by every one, as his private poſſeſſion, as ſoon as he (profiting by others diſcoveries) has got it into his own mind: and ſo it is; but not properly by his own ſingle induſtry, nor of his own acquiſition. He ſtudies, it is true, and takes pains to make a progreſs in what others have delivered: but their pains were of another ſort, who firſt brought thoſe truths to light, which he afterwards derives from them. He that travels the roads now, applauds his own ſtrength and legs that have carried him ſo far in ſuch a ſcantling of time; and aſcribes all to his own vigour; little conſidering how much he owes to their pains, who cleared the woods, drained the bogs, built the bridges, and made the ways paſſable; without which he might have toiled much with little progreſs. A great many things which we have been bred up in the belief of, from our cradles, (and are notions grown familiar, and, as it were, natural to us, under the goſpel) we take for unqueſtionable obvious truths, and eaſily demonſtrable; without conſidering how long we might have been in doubt or ignorance of them, had revelation been ſilent. And many are beholden to revelation, who do not acknowledge it. It is no diminiſhing to revelation, that reaſon gives its ſuffrage too, to the truths revelation has diſcovered. But it is our miſtake to think, that becauſe reaſon confirms them to us, we had the firſt certain knowledge of them from thence; and in that clear evidence we now poſſeſs them. The contrary is manifeſt, in the defective morality of the Gentiles, before our Saviour's time; and the want of reformation in the principles and meaſures of it, as well as practice. Philoſophy ſeemed to have ſpent its ſtrength, and done its utmoſt: or if it ſhould have gone farther, as we ſee it did not; and from undeniable principles given us ethicks in a ſcience like mathematicks, in every part demonſtrable; this yet would not have been ſo effectual to man in this imperfect ſtate, nor proper for the cure. The greateſt part of mankind want leiſure or capacity for demonſtration; nor can carry a train of proofs, which in that way they muſt always depend upon for conviction, and cannot be required to aſſent to, until they ſee the demonſtration. Wherever they ſtick, the teachers are always put upon proof, and muſt clear the doubt by a thread of coherent deductions from the firſt principle, how long, or how intricate ſoever they be. And you may as ſoon hope to have all the day-labourers and tradeſmen, the ſpinſters and dairy-maids, perfect mathematicians, as to have them perfect in ethicks

this way. Hearing plain commands, is the ſure and only courſe to bring them to obedience and practice. The greateſt part cannot know, and therefore they muſt believe. And I aſk, whether one coming from heaven in the power of God, in full and clear evidence and demonſtration of miracles, giving plain and direct rules of morality and obedience; be not likelier to enlighten the bulk of mankind, and ſet them right in their duties, and bring them to do them, than by reaſoning with them from general notions and principles of human reaſon? And were all the duties of human life clearly demonſtrated, yet I conclude, when well conſidered, that method of teaching men their duties would be thought proper only for a few, who had much leiſure, improved underſtandings, and were uſed to abſtract reaſonings. But the inſtruction of the people were beſt ſtill to be left to the precepts and principles of the goſpel. The healing of the ſick, the reſtoring ſight to the blind by a word, the raiſing and being raiſed from the dead, are matters of fact, which they can without difficulty conceive, and that he who does ſuch things, muſt do them by the aſſiſtance of a divine power. Theſe things lie level to the ordinarieſt apprehenſion: he that can diſtinguiſh between ſick and well, lame and ſound, dead and alive, is capable of this doctrine. To one who is once perſuaded that Jeſus Chriſt was ſent by God to be a King, and a Saviour of thoſe who do believe in him; all his commands become principles; there needs no other proof for the truth of what he ſays, but that he ſaid it. And then there needs no more, but to read the inſpired books, to be inſtructed: all the duties of morality lie there clear, and plain, and eaſy to be underſtood. And here I appeal, whether this be not the ſureſt, the ſafeſt, and moſt effectual way of teaching: eſpecially if we add this farther conſideration, that as it ſuits the loweſt capacities of reaſonable creatures, ſo it reaches and ſatisfies, nay, enlightens the higheſt. The moſt elevated underſtandings cannot but ſubmit to the authority of this doctrine as divine; which coming from the mouths of a company of illiterate men, hath not only the atteſtation of miracles, but Reaſon to confirm it: ſince they delivered no precepts but ſuch, as though Reaſon of itſelf had not clearly made out, yet it could not but aſſent to, when thus diſcovered, and think itſelf indebted for the diſcovery. The credit and authority our Saviour and his apoſtles had over the minds of men, by the miracles they did, tempted them not to mix (as we find in that of all the ſects and philoſophers, and other religions) any conceits, any wrong rules, any thing tending to their own by-intereſt, or that of a party, in their morality. No tang of prepoſſeſſion, or fancy; no footſteps of pride, or vanity; no touch of oſtentation or ambition; appears to have a hand in it. It is all pure, all ſincere; nothing too much, nothing wanting; but ſuch a complete rule of life, as the wiſeſt men muſt acknowledge, tends entirely to the good of mankind, and that all would be happy, if all would practiſe it.

3. THE outward forms of worſhipping the Deity, wanted a reformation. Stately buildings, coſtly ornaments, peculiar and uncouth habits, and a numerous huddle of pompous, fantaſtical, cumberſome ceremonies, every-where attended divine worſhip. This, as it had the peculiar name, ſo it was thought the principal part, if not the whole of religion. Nor could this, poſſibly, be amended, whilſt the Jewiſh ritual ſtood; and there was ſo much of it mixed

with the worſhip of the true God. To this alſo our Saviour, with the knowledge of the infinite, inviſible, ſupreme Spirit, brought a remedy, in a plain, ſpiritual, and ſuitable worſhip. Jeſus ſays to the woman of Samaria, "The hour "cometh, when ye ſhall neither in this mountain, nor yet at Jeruſalem, wor-"ſhip the Father. But the true worſhippers ſhall worſhip the Father, both "in ſpirit and in truth; for the Father ſeeketh ſuch to worſhip him." To be worſhipped in ſpirit and truth, with application of mind, and ſincerity of heart, was what God henceforth only required. Magnificent temples, and confinement to certain places, were now no longer neceſſary for his worſhip, which by a pure heart might be performed any where. The ſplendor and diſtinction of habits, and pomp of ceremonies, and all outſide performances, might now be ſpared. God, who was a ſpirit, and made known to be ſo, required none of thoſe, but the ſpirit only; and that in publick aſſemblies, (where ſome actions muſt lie open to the view of the world) all that could appear and be ſeen, ſhould be done decently, and in order, and to edification. Decency, order, and edification, were to regulate all their publick acts of worſhip, and beyond what theſe required, the outward appearance (which was of little value in the eyes of God) was not to go. Having ſhut indecency and confuſion out of their aſſemblies, they need not be ſolicitous about uſeleſs ceremonies. Praiſes and prayer, humbly offered up to the Deity, were the worſhip he now demanded; and in theſe every one was to look after his own heart, and to know that it was that alone which God had regard to, and accepted.

4. ANOTHER great advantage received by our Saviour, is the great encouragement he brought to a virtuous and pious life; great enough to ſurmount the difficulties and obſtacles that lie in the way to it, and reward the pains and hardſhips of thoſe who ſtuck firm to their duties, and ſuffered for the teſtimony of a good conſcience. The portion of the righteous has been in all ages taken notice of, to be pretty ſcanty in this world. Virtue and proſperity do not often accompany one another; and therefore virtue ſeldom had many followers. And it is no wonder ſhe prevailed not much in a ſtate, where the inconveniences that attended her were viſible, and at hand; and the rewards doubtful, and at a diſtance. Mankind, who are and muſt be allowed to purſue their happineſs, nay, cannot be hindered; could not but think themſelves excuſed from a ſtrict obſervation of rules, which appeared ſo little to conſiſt with their chief end, happineſs; whilſt they kept them from the enjoyments of this life; and they had little evidence and ſecurity of another. It is true they might have argued the other way, and concluded, That, becauſe the good were moſt of them ill-treated here, there was another place where they ſhould meet with better uſage; but it is plain they did not: their thoughts of another life were at beſt obſcure, and their expectations uncertain. Of manes, and ghoſts, and the ſhades of departed men, there was ſome talk; but little certain, and leſs minded. They had the names of Styx and Acheron, of Elyſian fields, and ſeats of the bleſſed: but they had them generally from their poets, mixed with their fables. And ſo they looked more like the inventions of wit, and ornaments of poetry; than the ſerious perſuaſions of the grave and the ſober. They came to them bundled up among their tales, and for tales they took them. And that which rendered them

them more ſuſpected, and leſs uſeful to virtue, was, that the philoſophers ſeldom ſet their rules on men's minds and practices, by conſideration of another life. The chief of their arguments were from the excellency of virtue; and the higheſt they generally went, was the exalting of human nature, whoſe perfection lay in virtue. And if the prieſt at any time talked of the ghoſts below, and a life after this; it was only to keep men to their ſuperſtitious and idolatrous rites; whereby the uſe of this doctrine was loſt to the credulous multitude, and its belief to the quicker-ſighted; who ſuſpected it preſently of prieſtcraft. Before our Saviour's time, the doctrine of a future ſtate, though it were not wholly hid, yet it was not clearly known in the world. It was an imperfect view of reaſon, or, perhaps, the decayed remains of an ancient tradition, which ſeemed rather to float on men's fancies, than ſink deep into their hearts. It was ſomething, they knew not what, between being and not being. Something in man they imagined might eſcape the grave; but a perfect complete life, of an eternal duration, after this, was what entered little into their thoughts, and leſs into their perſuaſions. And they were ſo far from being clear herein, that we ſee no nation of the world publickly profeſſed it, and built upon it: no religion taught it; and it was no-where made an article of faith, and principle of religion until Jeſus Chriſt came; of whom it is truly ſaid, that he, at his appearing, "brought life and immortality to light." And that not only in the clear revelation of it, and in inſtances ſhewn of men raiſed from the dead; but he has given us an unqueſtionable aſſurance and pledge of it in his own reſurrection and aſcenſion into heaven. How hath this one truth changed the nature of things in the world, and given the advantage to piety over all that could tempt or deter men from it? The philoſophers, indeed, ſhewed the beauty of virtue; they ſet her off ſo, as drew men's eyes and approbation to her; but leaving her unendowed, very few were willing to eſpouſe her. The generality could not refuſe her their eſteem and commendation; but ſtill turned their backs on her, and forſook her, as a match not for their turn. But now there being put into the ſcales on her ſide, "an exceeding and immortal weight of glory;" intereſt is come about to her, and virtue now is viſibly the moſt enriching purchaſe, and by much the beſt bargain. That ſhe is the perfection and excellency of our nature; that ſhe is herſelf a reward, and will recommend our names to future ages, is not all that can now be ſaid of her. It is not ſtrange that the learned heathens ſatisfied not many with ſuch airy commendations. It has another reliſh and efficacy to perſuade men, that if they live well here, they ſhall be happy hereafter. Open their eyes upon the endleſs, unſpeakable joys of another life, and their hearts will find ſomething ſolid and powerful to move them. The view of heaven and hell will caſt a ſlight upon the ſhort pleaſures and pains of this preſent ſtate, and give attractions and encouragements to virtue, which reaſon and intereſt, and the care of ourſelves, cannot but allow and prefer. Upon this foundation, and upon this only, morality ſtands firm, and may defy all competition. This makes it more than a name; a ſubſtantial good, worth all our aims and endeavours; and thus the goſpel of Jeſus Chriſt has delivered it to us.

5. To theſe I muſt add one advantage more by Jeſus Chriſt, and that is the promiſe of aſſiſtance. If we do what we can, he will give us his Spirit to help

us to do what, and how we ſhould. It will be idle, for us, who know not how our own ſpirits move and act us, to aſk in what manner the Spirit of God ſhall work upon us. The wiſdom that accompanies that Spirit, knows better than we, how we are made, and how to work upon us. If a wiſe man knows how to prevail on his child, to bring him to what he deſires; can we ſuſpect that the Spirit and wiſdom of God ſhould fail in it; though we perceive or comprehend not the ways of his operation? Chriſt has promiſed it, who is faithful and juſt; and we cannot doubt of the performance. It is not requiſite on this occaſion, for the inhancing of this benefit, to enlarge on the frailty of our minds, and weakneſs of our conſtitutions; how liable to miſtakes, how apt to go aſtray, and how eaſily to be turned out of the paths of virtue. If any one needs go beyond himſelf, and the teſtimony of his own conſcience in this point; if he feels not his own errors and paſſions always tempting, and often prevailing, againſt the ſtrict rules of his duty; he need but look abroad into any ſtage of the world, to be convinced. To a man under the difficulties of his nature, beſet with temptations, and hedged in with prevailing cuſtom; it is no ſmall encouragement to ſet himſelf ſeriouſly on the courſes of virtue, and practice of true religion; that he is from a ſure hand, and an Almighty arm, promiſed aſſiſtance to ſupport and carry him through.

THERE remains yet ſomething to be ſaid to thoſe, who will be ready to object, "If the belief of Jeſus of Nazareth to be the Meſſiah, together with thoſe "concomitant articles of his reſurrection, rule, and coming again to judge the "world, be all the faith required, as neceſſary to juſtification; to what purpoſe "were the epiſtles written; I ſay, if the belief of thoſe many doctrines contained "in them be not alſo neceſſary to ſalvation; And what is there delivered a "Chriſtian may believe or diſbelieve, and yet, nevertheleſs, be a member of "Chriſt's Church, and one of the faithful?"

To this I anſwer, That the epiſtles were written upon ſeveral occaſions: and he that will read them as he ought, muſt obſerve what it is in them, which is principally aimed at; find what is the argument in hand, and how managed; if he will underſtand them right, and profit by them. The obſerving of this will beſt help us to the true meaning and mind of the writer: for that is the truth which is to be received and believed; and not ſcattered ſentences in ſcripture-language, accommodated to our notions and prejudices. We muſt look into the drift of the diſcourſe, obſerve the coherence and connection of the parts, and ſee how it is conſiſtent with itſelf and other parts of ſcripture; if we will conceive it right. We muſt not cull out, as beſt ſuits our ſyſtem, here and there a period or verſe; as if they were all diſtinct and independent aphoriſms; and make theſe the fundamental articles of the Chriſtian faith, and neceſſary to ſalvation; unleſs God has made them ſo. There be many truths in the Bible, which a good Chriſtian may be wholly ignorant of, and ſo not believe; which, perhaps, ſome lay great ſtreſs on and call fundamental articles, becauſe they are the diſtinguiſhing points of their communion. The epiſtles, moſt of them, carry on a thread of argument, which, in the ſtyle they are writ, cannot every-where be obſerved without great attention. And to conſider the texts as they ſtand, and bear a part in that, is to view them in their due light, and the way to get the true ſenſe of them. They were

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writ to thoſe who were in the faith, and true Chriſtians already: and ſo could not be deſigned to teach them the fundamental articles and points neceſſary to ſalvation. The epiſtle to the Romans was writ to all "that were at Rome, be-"loved of God, called to be ſaints, whoſe faith was ſpoken of through the world," chap. i. 7, 8. To whom St. Paul's firſt epiſtle to the Corinthians was, he ſhews, chap. i. 2, 4, &c. "Unto the church of God which is at Corinth, to them that "are ſanctified in Chriſt Jeſus, called to be ſaints; with all them that in every "place call upon the name of Jeſus Chriſt our Lord, both theirs and ours. I "thank my God always on your behalf, for the grace of God which is given "you by Jeſus Chriſt; that in every thing ye are enriched by him, in all utte-"rance, and in all knowledge: even as the teſtimony of Chriſt was confirmed "in you. So that ye come behind in no gift; waiting for the coming of our "Lord Jeſus Chriſt." And ſo likewiſe the ſecond was, "To the church of "God at Corinth, with all the ſaints in Achaia," chap. i. 1. His next is to the churches of Galatia. That to the Epheſians was, "To the ſaints that were at "Epheſus, and to the faithful in Chriſt Jeſus. So likewiſe, "To the ſaints "and faithful brethren in Chriſt at Coloſſe, who had faith in Chriſt Jeſus, and "love to the ſaints. To the church of the Theſſalonians. To Timothy his ſon "in the faith. To Titus his own ſon after the common faith. To Philemon "his dearly beloved, and fellow-labourer." And the author to the Hebrews calls thoſe he writes to "Holy brethren, partakers of the heavenly calling," chap. iii. 1. From whence it is evident, that all thoſe whom St. Paul writ to, were brethren, ſaints, faithful in the church, and ſo Chriſtians already; and, therefore, wanted not the fundamental articles of the Chriſtian religion; without a belief of which they could not be ſaved; nor can it be ſuppoſed, that the ſending of ſuch fundamentals was the reaſon of the apoſtle's writing to any of them. To ſuch alſo St. Peter writes, as is plain from the firſt chapter of each of his epiſtles. Nor is it hard to obſerve the like in St. James's and St. John's epiſtles. And St. Jude directs his thus: "To them that are ſanctified by God the Father, "and preſerved in Jeſus Chriſt, and called." The epiſtles, therefore, being all written to thoſe who were already believers and Chriſtians, the occaſion and end of writing them could not to be to inſtruct them in that which was neceſſary to make them Chriſtians. This, it is plain, they knew and believed already; or elſe they could not have been Chriſtians and believers. And they were writ upon particular occaſions; and without thoſe occaſions, had not been writ; and ſo cannot be thought neceſſary to ſalvation: Though they reſolving doubts, and reforming miſtakes, are of great advantage to our knowledge and practice. I do not deny, but the great doctrines of the Chriſtian faith are dropt here and there, and ſcattered up and down in moſt of them. But it is not in the epiſtles we are to learn what are the fundamental articles of faith, where they are promiſcuouſly and without diſtinction mixed with other truths, in diſcourſes that were (though for edification, indeed, yet) only occaſional. We ſhall find and diſcern thoſe great and neceſſary points beſt, in the preaching of our Saviour and the apoſtles, to thoſe who were yet ſtrangers, and ignorant of the faith; to bring them in, and convert them to it. And what that was, we have ſeen already, out of the hiſtory of the evangeliſts, and the Acts; where they are plainly laid down, ſo that no-

no-body can miſtake them. The epiſtles to particular churches, beſides the main argument of each of them, (which was ſome preſent concernment of that particular church, to which they ſeverally were addreſſed) do in many places explain the fundamentals of the Chriſtian religion, and that wiſely; by proper accommodations to the apprehenſions of thoſe they were writ to; the better to make them imbibe the Chriſtian doctrine, and the more eaſily to comprehend the method, reaſons, and grounds of the great work of ſalvation. Thus we ſee, in the epiſtle to the Romans, adoption (a cuſtom well known amongſt thoſe of Rome) is much made uſe of, to explain to them the grace and favour of God, in giving them eternal life; to help them to conceive how they became the children of God, and to aſſure them of a ſhare in the kingdom of heaven, as heirs to an inheritance. Whereas the ſetting out, and confirming the chriſtian faith to the Hebrews, in the epiſtle to them, is by alluſions and arguments, from the ceremonies, ſacrifices, and œconomy of the Jews, and references to the records of the old teſtament. And as for the general epiſtles, they, we may ſee, regard the ſtate and exigencies, and ſome peculiarities of thoſe times. Theſe holy writers, inſpired from above, writ nothing but truth; and in moſt places, very weighty truths to us now; for the expounding, clearing, and confirming of the chriſtian doctrine, and eſtabliſhing thoſe in it who had embraced it. But yet every ſentence of theirs muſt not be taken up, and looked on as a fundamental article, neceſſary to ſalvation; without an explicit belief whereof, no-body could be a member of Chriſt's church here, nor be admitted into his eternal kingdom hereafter. If all, or moſt of the truths declared in the epiſtles, were to be received and believed as fundamental articles, what then became of thoſe chriſtians who were fallen aſleep (as St. Paul witneſſes in his firſt to the Corinthians, many were) before theſe things in the epiſtles were revealed to them? Moſt of the epiſtles not being written till above twenty years after our Saviour's aſcenſion, and ſome after thirty.

BUT farther, therefore, to thoſe who will be ready to ſay, "May thoſe truths "delivered in the epiſtles, which are not contained in the preaching of our Sa- "viour and his apoſtles, and are therefore, by this account, not neceſſary to ſal- "vation; be believed, or diſbelieved without any danger? May a chriſtian "ſafely queſtion or doubt of them?"

To this I anſwer, That the law of faith, being a covenant of free grace, God alone can appoint what ſhall be neceſſarily believed by every one whom he will juſtify. What is the faith which he will accept and account for righteouſneſs, depends wholly on his good pleaſure. For it is of grace, and not of right, that this faith is accepted. And therefore he alone can ſet the meaſures of it: and what he has ſo appointed and declared, is alone neceſſary. No-body can add to theſe fundamental articles of faith; nor make any other neceſſary, but what God himſelf hath made, and declared to be ſo. And what theſe are which God requires of thoſe who will enter into, and receive the benefits of the new covenant, has already been ſhewn. An explicit belief of theſe is abſolutely required of all thoſe to whom the goſpel of Jeſus Chriſt is preached, and ſalvation through his Name propoſed.

THE other parts of divine revelation are objects of faith, and are ſo to be received. They are truths, whereof no one can be rejected; none that is once known to be ſuch, may, or ought to be diſbelieved. For to acknowledge any propoſition to be of divine revelation and authority; and yet to deny, or diſbelieve it; is to offend againſt this fundamental article and ground of faith, that God is true. But yet a great many of the truths revealed in the goſpel, every one does, and muſt confeſs, a man may be ignorant of; nay, diſbelieve, without danger to his ſalvation: as is evident in thoſe, who, allowing the authority, differ in the interpretation and meaning of ſeveral texts of ſcriptures, not thought fundamental: in all which, it is plain, the contending parties on one ſide or the other, are ignorant of, nay, diſbelieve the truths delivered in holy writ; unleſs contrarieties and contradictions can be contained in the ſame words; and divine revelation can mean contrary to itſelf.

THOUGH all divine revelation requires the obedience of faith, yet every truth of inſpired ſcriptures is not one of thoſe, that by the law of faith is required to be explicitly believed to juſtification. What thoſe are, we have ſeen by what our Saviour and his apoſtles propoſed to, and required in thoſe whom they converted to the faith. Thoſe are fundamentals, which it is not enough not to diſbelieve: every one is required actually to aſſent to them. But any other propoſition contained in the ſcripture, which God has not thus made a neceſſary part of the law of faith, (without an actual aſſent to which, he will not allow any one to be a believer) a man may be ignorant of, without hazarding his ſalvation by a defect in his faith. He believes all that God has made neceſſary for him to believe, and aſſent to: and as for the reſt of divine truths, there is nothing more required of him, but that he receive all the parts of divine revelation, with a docility and diſpoſition prepared to embrace and aſſent to all truths coming from God; and ſubmit his mind to whatſoever ſhall appear to him to bear that character. Where he, upon fair endeavours, underſtands it not, how can he avoid being ignorant? And where he cannot put ſeveral texts, and make them conſiſt together, what remedy? He muſt either interpret one by the other, or ſuſpend his opinion. He that thinks that more is, or can be required of poor frail man in matters of faith, will do well to conſider what abſurdities he will run into. God, out of the infiniteneſs of his mercy, has dealt with man, as a compaſſionate and tender Father. He gave him reaſon, and with it a law: that could not be otherwiſe than what reaſon ſhould dictate; unleſs we ſhould think, that a reaſonable creature ſhould have an unreaſonable law. But, conſidering the frailty of man, apt to run into corruption and miſery, he promiſed a Deliverer, whom in his good time he ſent; and then declared to all mankind, that whoever would believe him to be the Saviour promiſed, and take him now raiſed from the dead, and conſtituted the Lord and Judge of all men, to be their King and Ruler, ſhould be ſaved. This is a plain intelligible propoſition; and the all-merciful God ſeems herein to have conſulted the poor of this world, and the bulk of mankind. Theſe are articles that the labouring and illiterate man may comprehend. This is a religion ſuited to vulgar capacities; and the ſtate of mankind in this world, deſtined to labour and travel. The writers and wranglers in religion fill it with niceties, and dreſs it up with notions, which they

make neceſſary and fundamental parts of it; as if there were no way into the church, but through the academy or lyceum. The greateſt part of mankind have not leiſure for learning and logick, and ſuperfine diſtinctions of the ſchools. Where the hand is uſed to the plough and the ſpade, the head is ſeldom elevated to ſublime notions, or exerciſed in myſterious reaſoning. It is well if men of that rank (to ſay nothing of the other ſex) can comprehend plain propoſitions, and a ſhort reaſoning about things familiar to their minds, and nearly allied to their daily experience. Go beyond this, and you amaze the greateſt part of mankind; and may as well talk Arabick to a poor day-labourer, as the notions and language that the books and diſputes of religion are filled with; and as ſoon you will be underſtood. The diſſenting congregations are ſuppoſed, by their teachers, to be more accurately inſtructed in matters of faith, and better to underſtand the chriſtian religion, than the vulgar conformiſts, who are charged with great ignorance; how truly, I will not here determine. But I aſk them to tell me ſeriouſly, "Whether half their people have leiſure to ſtudy? Nay, Whether one "in ten, of thoſe who come to their meetings in the country, if they had time "to ſtudy them, do or can underſtand the controverſies at this time ſo warmly "managed amongſt them, about "juſtification," the ſubject of this preſent "treatiſe?" I have talked with ſome of their teachers, who confeſs themſelves not to underſtand the difference in debate between them. And yet the points they ſtand on, are reckoned of ſo great weight, ſo material, ſo fundamental in religion, that they divide communion, and ſeparate upon them. Had God intended that none but the learned ſcribe, the diſputer, or wiſe of this world, ſhould be chriſtians, or be ſaved, thus religion ſhould have been prepared for them, filled with ſpeculations and niceties, obſcure terms, and abſtract notions. But men of that expectation, men furniſhed with ſuch acquiſitions, the apoſtle tells us, 1 Cor. i. are rather ſhut out from the ſimplicity of the goſpel; to make way for thoſe poor, ignorant, illiterate, who heard and believed promiſes of a Deliverer, and believed Jeſus to be him; who could conceive a man dead and made alive again; and believe that he ſhould, at the end of the world, come again and paſs ſentence on all men, according to their deeds. That the poor had the goſpel preached to them; Chriſt makes a mark, as well as buſineſs of his miſſion, Matt. xi. 5. And if the poor had the goſpel preached to them, it was, without doubt, ſuch a goſpel as the poor could underſtand; plain and intelligible: and ſo it was, as we have ſeen, in the preachings of Chriſt and his apoſtles.

A VINDICATION OF THE REASONABLENESS OF CHRISTIANITY, &c.

From Mr. EDWARDS's

REFLECTIONS.

A VIN-

REFLECTIONS

ON

CHRISTIANITY,

ADDRESSED TO A

YOUNG INDIVIDUAL

OF

RANK AND FASHION.

A VINDICATION OF THE REASONABLENESS OF CHRISTIANITY, &c.

MY Book had not been long out, before it fell under the correction of the author of a Treatiſe, intituled, "Some thoughts concerning the "ſeveral cauſes and occaſions of atheiſm, eſpecially in the preſent age." No contemptible adverſary, I'll aſſure you; ſince, as it ſeems, he has got the faculty to heighten every thing that diſpleaſes him, into the capital crime of Atheiſm; and breathes againſt thoſe, who come in his way, a peſtilential air, whereby every the leaſt diſtemper is turned into the plague, and becomes mortal. For whoever does not juſt ſay after Mr. Edwards, cannot, it is evident, eſcape being an atheiſt, or a promoter of atheiſm. I cannot but approve of any one's zeal, to guard and ſecure that great and fundamental article of all religion and morality, "That there is a God:" but atheiſm being a crime, which, for its madneſs as well as guilt, ought to ſhut a man out of all ſober and civil ſociety, ſhould be very warily charged on any one, by deductions and conſequences, which he himſelf does not own, or, at leaſt, do not manifeſtly and unavoidably flow from what he aſſerts. This caution, charity, I think, obliges us to: and our author would poſſibly think himſelf hardly dealt with, if, for neglecting ſome of thoſe rules he himſelf gives, p. 31 and 34, againſt atheiſm, he ſhould be pronounced a promoter of it: as rational a charge, I imagine, as ſome of thoſe he makes; and as fitly put together, as "the treatiſe of the reaſon-"ableneſs of Chriſtianity, &c." brought in among the cauſes of atheiſm. However I ſhall not much complain of him, ſince he joins me, p. 104, with no worſe company, than two eminently pious and learned * prelates of our church, whom he makes favourers of the ſame conceit, as he calls it. But what has that conceit to do with atheiſm? Very much. That conceit is of kin to ſocinianiſm, and ſocinianiſm to atheiſm. Let us hear Mr. Edwards himſelf. He ſays, p. 113, I am "all over ſocinianized:" and therefore, my book,

* Bp. Taylor, and the author of the naked truth.

book, fit to be placed among the cauſes of atheiſm. For in the 64th, and following pages, he endeavours to ſhew, That " a ſocinian is an atheiſt; or, " leſt that ſhould ſeem harſh, one that favours the cauſe of atheiſm," p. 75. For ſo he has been pleaſed to mollify, now it is publiſhed as a treatiſe, what was much more harſh, and much more confident in it, when it was preached as a ſermon. In this abatement, he ſeems a little to comply with his own advice, againſt his fourth cauſe of atheiſm; which we have in theſe words, pag. 34. " Wherefore, that we may effectually prevent this folly in ourſelves, " let us baniſh preſumption, confidence, and ſelf-conceit; let us extirpate all " pride and arrogance; let us not liſt ourſelves in the number of capricious " opiniators."

I SHALL leave the ſocinians themſelves to anſwer his charge againſt them, and ſhall examine his proof of my being a ſocinian. It ſtands thus, pag. 112, " When he" (the author of the Reaſonableneſs of Chriſtianity, &c.) " proceeds " to mention the advantages and benefits of Chriſt's coming into the world, and " appearing in the fleſh, he hath not one ſyllable of his ſatisfying for us; or, by " his death, purchaſing life or ſalvation, or any thing that ſounds like it. This, " and ſeveral other things, ſhew, that he is all over ſocinianized." Which in effect is, that becauſe I have not ſet down all that this author perhaps would have done, therefore I am a ſocinian. But what if I ſhould ſay, I ſet down as much as my argument required, and yet am no ſocinian? Would he, from my ſilence and omiſſion, give me the lie, and ſay, I am one? Surmiſes that may be overturned by a ſingle denial, are poor arguments, and ſuch as ſome men would be aſhamed of: at leaſt, if they are to be permitted to men of this gentleman's ſkill and zeal, who knows how to make a good uſe of conjectures, ſuſpicions, and uncharitable cenſures in the cauſe of God; yet even there too (if the cauſe of God can need ſuch arts) they require a good memory to keep them from recoiling upon the author. He might have taken notice of theſe words in my book, (p. 6. of this Vol.) " From this eſtate of death, JESUS CHRIST RESTORES all mankind to life." And a little lower. " The life which Jeſus " Chriſt reſtores to all men." And p. 68, " He that hath incurred death " for his own tranſgreſſion, cannot LAY DOWN HIS LIFE FOR ANOTHER, " as our Saviour profeſſes he did." This, methinks, SOUNDS SOMETHING LIKE " Chriſt's purchaſing life for us by his death." But this reverend gentleman has an anſwer ready; it was not in the place he would have had it in, it was not where I mention the advantages and benefits of Chriſt's coming. And therefore, I not having one ſyllable of Chriſt's purchaſing life and ſalvation for us by his death, or any thing that ſounds like it: this, and ſeveral other things, that might be offered, ſhew that I am " all over ſocinianized." A very clear and ingenuous proof, and let him enjoy it.

BUT what will become of me, that I have not mentioned ſatisfaction!

POSSIBLY, this reverend gentleman would have had charity enough for a known writer of the brotherhood, to have found it by an " innuendo," in thoſe words above quoted, of laying down his life for another. But every thing is to be ſtrained here the other way. For the author of " the Reaſonableneſs of " Chriſtianity, &c." is of neceſſity to be repreſented as a ſocinian; or elſe his

book may be read, and the truths in it, which Mr. Edwards likes not, be received, and people put upon examining. Thus one, as full of happy conjectures and ſuſpicions as this gentleman, might be apt to argue. But what if the author deſigned his treatiſe, as the title ſhews, chiefly for thoſe who were not yet thoroughly, or firmly, chriſtians, propoſing to work on thoſe, who either wholly diſbelieved, or doubted of the truth of the chriſtian religion? Would any one blame his prudence, if he mentioned only thoſe advantages, which all chriſtians are agreed in? Might he not remember and obſerve that command of the apoſtle, Rom. xiv. 1, "Him that is weak in the faith, receive ye, but "not to doubtful diſputations;" without being a ſocinian? Did he amiſs, that he offered to the belief of thoſe who ſtood off, that, and only that, which our Saviour and his apoſtles preached, for the reducing the unconverted world: and would any one think he in earneſt went about to perſuade men to be chriſtians, who ſhould uſe that as an argument to recommend the goſpel, which he has obſerved men to lay hold on, as an objection againſt it? To urge ſuch points of controverſy, as neceſſary articles of faith, when we ſee our Saviour and the apoſtles, in their preaching, urged them not as neceſſary to be believed, to make men chriſtians, is (by our own authority) to add prejudices to prejudices, and to block up our own way to thoſe men, whom we would have acceſs to, and prevail upon. But ſome men had rather you ſhould write booty, and croſs your own deſign of removing men's prejudices to chriſtianity, than leave out one tittle of what they put into their ſyſtems. To ſuch, I ſay, convince but men of the miſſion of Jeſus Chriſt, make them but ſee the truth, ſimplicity and reaſonableneſs, of what he himſelf taught, and required to be believed by his followers; and you need not doubt, but, being once fully perſuaded of his doctrine, and the advantages which all chriſtians agree are received by him, ſuch converts will not lay by the ſcriptures, but by a conſtant reading and ſtudy of them get all the light they can from this divine revelation, and nouriſh themſelves up in the words of faith, and of good doctrine, as St. Paul ſpeaks to Timothy. But ſome men will not bear it, that any one ſhould ſpeak of religion, but according to the model that they themſelves have made of it. Nay, though he propoſes it upon the very terms, and in the very words which our Saviour and his apoſtles preached it in, yet he ſhall not eſcape cenſures and the ſevereſt inſinuations. To deviate in the leaſt, or to omit any thing contained in their articles, is hereſy, under the moſt invidious names in faſhion, and 'tis well if he eſcapes being a downright atheiſt. Whether this be the way for teachers to make themſelves hearkened to, as men in earneſt in religion, and really concerned for the ſalvation of men's ſouls, I leave them to conſider. What ſucceſs it has had, towards perſuading men of the truth of chriſtianity, their own complaints of the prevalency of atheiſm, on the one hand, and the number of deiſts on the other, ſufficiently ſhew.

ANOTHER thing laid to my charge, p. 105 and 107, is my "Forgetting, "or rather wilful omitting, ſome plain and obvious paſſages," and ſome "famous teſtimonies in the evangeliſts; namely, Matth. xxviii. 19, "Go, teach "all nations, baptizing them in the name of the Father, and of the Son, and "of the Holy Ghoſt." And John i. 1, "In the beginning was the Word,

" and the word was with God, and the word was God." And verſe 14, " And " the word was made fleſh." Mine, it ſeems, in this book, are all ſins of omiſſion. And yet, when it came out, the buz, the flutter, and noiſe which was made, and the reports which were raiſed, would have perſuaded the world, that it ſubverted all morality, and was deſigned againſt the chriſtian religion. I muſt confeſs, diſcourſes of this kind, which I met with, ſpread up and down, at firſt amazed me; knowing the ſincerity of thoſe thoughts, which perſuaded me to publiſh it (not without ſome hope of doing ſome ſervice to decaying piety, and miſtaken and ſlandered chriſtianity.) I ſatisfied myſelf againſt thoſe heats, with this aſſurance, that, if there was any thing in my book againſt what any one called religion, it was not againſt the religion contained in the goſpel. And for that, I appeal to all mankind.

BUT to return to Mr. Edwards, in particular, I muſt take leave to tell him, that if " omitting plain and obvious paſſages, the famous teſtimonies in the " evangeliſts," be a fault in me, I wonder why he, among ſo many of this kind that I am guilty of, mentions ſo few. For I muſt acknowledge I have omitted more, nay, many more, that are " plain and obvious paſſages, and fa- " mous teſtimonies in the evangeliſts," than thoſe he takes notice of. But if I have left out none of thoſe " paſſages or teſtimonies," which contain what our Saviour and his apoſtles preached, and required aſſent to, to make men believers, I ſhall think my omiſſions (let them be what they will) no faults in the preſent caſe. Whatever doctrines Mr. Edwards would have to be believed, if they are ſuch as our Saviour and his apoſtles required to be believed, to make a man a chriſtian, he will be ſure to find them in thoſe preachings and " famous teſtimonies," of our Saviour and his apoſtles, that I have quoted. And if they are not there, he may reſt ſatisfied, that they were not propoſed by our Saviour and his apoſtles, as neceſſary to be believed, to make men Chriſt's diſciples.

IF the omiſſion of other texts in the evangeliſts (which are all true alſo, and no one of them to be diſbelieved) be a fault, it might have been expected that Mr. Edwards ſhould have accuſed me for leaving out Matth. i. 18. to 23, and Matth. xxvii. 24, 35, 50, 60, for theſe are " plain and obvious paſſages and fa- " mous teſtimonies in the evangeliſts;" and ſuch, whereon theſe articles of the apoſtles creed, viz. " born of the virgin Mary, ſuffered under Pontius Pilate, " was crucified, dead and buried," are founded. Theſe, being articles of the apoſtles creed, are looked upon as " fundamental doctrines:" and one would wonder, why Mr. Edwards ſo quietly paſſes by their omiſſion; did it not appear, that he was ſo intent on fixing his imputation of ſocinianiſm upon me, that, rather than miſs that, he was content to drop the other articles of his creed. For I muſt obſerve to him, that if he had blamed me for the omiſſion of the places laſt quoted out of St. Matthew (as he had as much reaſon as for any other) it would plainly have appeared, how idle and ill-grounded his charging ſocinianiſm on me was. But, at any rate, he was to give the book an ill name; not becauſe it was ſocinian; for he has no more reaſon to charge it with ſocinianiſm for the omiſſions he mentions, than the apoſtles creed. It is therefore well for the compilers of that creed, that they lived not in Mr.

Edwards's

Edwards's days: for he would, no doubt, have found them "all over ſoci-
"nianized," for omitting the texts he quotes, and the doctrines he collects out of John i. and John xiv, p. 107, 108. Socinianiſm then is not the fault of the book, whatever elſe it be. For I repeat it again, there is not one word of ſocinianiſm in it. I, that am not ſo good at conjectures as Mr. Edwards, ſhall leave it to him to ſay, or to thoſe who can bear the plainneſs and ſimplicity of the goſpel, to gueſs, what its fault is.

SOME men are ſhrewd gueſſers, and others would be thought to be ſo: but he muſt be carried far by his forward inclination, who does not take notice, that the world is apt to think him a diviner, for any thing rather than for the ſake of truth, who ſets up his own ſuſpicions againſt the direct evidence of things; and pretends to know other men's thoughts and reaſons, better than they themſelves. I had ſaid, that the epiſtles, being writ to thoſe who were already believers, could not be ſuppoſed to be writ to them to teach them fundamentals, without which they could not be believers.

AND the reaſon I gave, why I had not gone through the writings in the epiſtles, to collect the fundamental articles of faith, as I had through the preachings of our Saviour and his apoſtles, was, becauſe thoſe fundamental articles were in thoſe epiſtles promiſcuouſly, and without diſtinction, mixed with other truths. And, therefore, we ſhall find and diſcern thoſe great and neceſſary points beſt in the preachings of our Saviour and the apoſtles, to thoſe who were yet ignorant of the faith, and unconverted. This, as far as I know my own thoughts, was the reaſon why I did (as Mr. Edwards complains, p. 109.) "not proceed to the epiſtles, and not give an account of them, as I "had done of the goſpels and acts." This, I imagined, I had in the cloſe of my book ſo fully and clearly expreſſed, particularly p. 583. of this Vol. that I ſuppoſed no-body, how willing ſoever, could have miſtaken me. But this gentleman is ſo much better acquainted with me, than I am with myſelf; ſees ſo deeply into my heart, and knows ſo perfectly every thing that paſſes there; that he, with aſſurance, tells the world, p. 109, "That I purpoſely omitted "the epiſtolary writings of the apoſtles, becauſe they are fraught with other "fundamental doctrines, beſides that one which I mention." And then he goes on to enumerate thoſe fundamental articles, p. 110, 111, viz. "The cor-
"ruption and degeneracy of human nature, with the true original of it (the "defection of our firſt parents) the propagation of ſin and mortality, our re-
"ſtoration and reconciliation by Chriſt's blood, the eminency and excellency of "his prieſthood, the efficacy of his death, the full ſatisfaction made, thereby, "to divine juſtice, and his being made an all-ſufficient ſacrifice for ſin. Chriſt's "righteouſneſs, our juſtification by it, election, adoption, ſanctification, ſaving "faith, the nature of the goſpel, the new covenant, the riches of God's mercy "in the way of ſalvation by Jeſus Chriſt, the certainty of the reſurrection of "human bodies, and of the future glory."

GIVE me leave now to aſk you ſeriouſly, whether theſe, which you have here ſet down under the title of "fundamental doctrines," are ſuch (when reduced to propoſitions) that every one of them is required to be believed to make a man a chriſtian, and ſuch as, without the actual belief thereof, he cannot be

ſaved. If they are not ſo, every one of them, you may call them "fundamen-
"tal doctrines," as much as you pleaſe, they are not of thoſe doctrines of faith I was ſpeaking of, which are only ſuch as are required to be actually believed to make a man a chriſtian. If you ſay, ſome of them are ſuch neceſſary points of faith, and others not, you, by this ſpecious liſt of well-ſounding, but unexplained terms, arbitrarily collected, only make good what I have ſaid, viz. that the neceſſary articles of faith are, in the epiſtles, promiſcuouſly delivered with other truths, and, therefore, they cannot be diſtinguiſhed but by ſome other mark, than being barely found in the epiſtles. If you ſay, that they are all of them neceſſary articles of faith, I ſhall then deſire you to reduce them to ſo many plain doctrines, and then prove them to be every one of them required to be believed by every Chriſtian man, to make him a member of the Chriſtian church. For, to begin with the firſt, it is not enough to tell us, as you do, that "the corruption and degeneracy of human nature, with the true original of it, (the "defection of our firſt parents) the propagation of ſin and mortality, is one of the "great heads of Chriſtian divinity." But you are to tell us, what are the propoſitions we are required to believe concerning this matter: for nothing can be an article of faith, but ſome propoſition; and then it will remain to be proved, that theſe articles are neceſſary to be believed to ſalvation. The apoſtles creed was taken, in the firſt ages of the church, to contain all things neceſſary to ſalvation; I mean, neceſſary to be believed: but you have now better thought on it, and are pleaſed to enlarge it, and we, no doubt, are bound to ſubmit to your Orthodoxy.

THE liſt of materials for his creed (for the articles are not yet formed) Mr. Edwards cloſes, p. 111, with theſe words, "Theſe are the matters of faith "contained in the epiſtles, and they are eſſential and integral parts of the goſpel "itſelf." What, juſt theſe? Neither more nor leſs? If you are ſure of it, pray let us have them ſpeedily, for the reconciling of differences in the Chriſtian church, which has been ſo cruelly torn, about the articles of the Chriſtian faith, to the great reproach of Chriſtian charity, and ſcandal of our true religion.

M. EDWARDS, having thus, with two learned terms of "eſſential and in-
"tegral parts," ſufficiently proved the matter in queſtion, viz. That all thoſe he has ſet down are articles of faith neceſſary to be believed to make a man a Chriſtian, he grows warm at my omiſſion of them. This I cannot complain of as unnatural: the ſpirit of creed-making always riſing from an heat of zeal for our own opinions, and warm endeavours, by all ways poſſible, to decry and bear down thoſe who differ in a tittle from us. What then could I expect more gentle and candid, than what Mr. Edwards has ſubjoined in theſe words? "And there-
"fore it is no wonder that our author, being ſenſible of this" (viz. That the points he has named were eſſential and integral parts of the goſpel) "would "not vouchſafe to give us an abſtract of thoſe inſpired writings [the epiſtles]; "but paſſes them by with ſome contempt." Sir, when your angry fit is over, and the abatement of your paſſion has given way to the return of your ſincerity, I ſhall beg you to read this paſſage in page 97. of this vol. "Theſe holy wri-
"ters (viz. the pen-men of the ſcriptures) INSPIRED from above, writ no-
"thing but truth, and, in moſt places, very weighty truths to us now, for the
"expounding,

" expounding, clearing, and confirming of the Chriſtian doctrine; and eſta-
" bliſhing thoſe in it who had embraced it." And again, p. 97, &c. " The
" other parts of DIVINE REVELATION are objects of faith, and are ſo to be re-
" ceived. They are truths, of which none that is once known to be ſuch, i. e.
" revealed, may or ought to be diſbelieved." And if this does not ſatisfy you, that I have as high a veneration for the epiſtles, as you or any one can have, I require you to publiſh to the world thoſe paſſages, which ſhew my contempt of them. In the mean time, I ſhall deſire my reader to examine what I have writ concerning the epiſtles, which is all contained between p. 95. and 99. of this vol. and then to judge, whether I have made bold with the epiſtles in what I have ſaid of them, or this gentleman made bold with truth in what he has writ of me. Human frailty will not, I ſee, eaſily quit its hold; what it loſes in one part, it will be ready to regain in another; and not be hindered from taking repriſals, even on the moſt privileged ſort of men. Mr. Edwards, who is intrenched in orthodoxy, and ſo is as ſafe in matters of faith almoſt as infallibility itſelf, is yet as apt to err as others in matters of fact.

BUT he has not yet done with me about the epiſtles: all his fine draught of my ſlighting that part of the ſcripture will be loſt, unleſs the laſt ſtrokes complete it into ſocinianiſm. In his following words you have the concluſion of the whole matter. His words are theſe: " And more eſpecially, if I may conjec-
" ture," (by all means, ſir, conjecturing is your proper talent: you have hitherto done nothing elſe; and I will ſay that for you, you have a lucky hand at it.)
" He doth this, (i. e. paſs by the epiſtles with contempt) becauſe he knew that
" there are ſo many and frequent, and thoſe ſo illuſtrious and eminent atteſtati-
" ons to the doctrine of the ever to be adored Trinity, in theſe epiſtles." Truly, ſir, if you will permit me to know what I know, as well as you do allow yourſelf to conjecture what you pleaſe, you are out for this once. The reaſon why I went not through the epiſtles, as I did the Goſpels and the Acts, was that very reaſon I printed, and that will be found ſo ſufficient a one to all conſiderate readers, that I believe, they will think you need not ſtrain your conjectures for another. And, if you think it to be ſo eaſy to diſtinguiſh fundamentals from non-fundamentals in the epiſtles, I deſire you to try your ſkill again, in giving the world a perfect collection of propoſitions out of the epiſtles, that contain all that is required, and no more than what is abſolutely required to be believed by all Chriſtians, without which faith they cannot be of Chriſt's church. For I tell you, notwithſtanding the ſhew you have made, you have not yet done it, nor will you affirm that you have.

HIS next page, p. 112, is made up of the ſame, which he calls, not uncharitable conjectures. I expound, he ſays, " John xiv. 9, &c. after the
" antitrinitarian mode:" and I make " Chriſt and Adam to be Sons of God,
" in the ſame ſenſe, and by their birth, as the Racovians generally do." I know not but it may be true, that the Antitrinitarians and Racovians underſtand thoſe places as I do: but it is more than I know, that they do ſo. I took not my ſenſe of thoſe texts from thoſe writers, but from the ſcripture itſelf, giving light to its own meaning, by one place compared with another: what in this way appears

to

to me its true meaning, I ſhall not decline, becauſe I am told that it is ſo underſtood by the Racovians, whom I never yet read; nor embrace the contrary, though the "generality of divines" I more converſe with, ſhould declare for it. If the ſenſe, wherein I underſtand thoſe texts, be a miſtake, I ſhall be beholden to you, if you will ſet me right. But they are not popular authorities, or frightful names, whereby I judge of truth or falſhood. You will now, no doubt, applaud your conjectures; the point is gained, and I am openly a ſocinian, ſince I will not diſown, that I think the Son of God was a phraſe that among the Jews, in our Saviour's time, was uſed for the Meſſiah, though the ſocinians underſtand it in the ſame ſenſe; and therefore I muſt certainly be of their perſuaſion in every thing elſe. I admire the acuteneſs, force, and fairneſs of your reaſoning, and ſo I leave you to triumph in your conjectures. Only I muſt deſire you to take notice, that that ornament of our church, and every way eminent prelate, the late archbiſhop of Canterbury, underſtood that phraſe in the ſame ſenſe that I do, without being a ſocinian. You may read what he ſays concerning Nathanael, in his firſt "ſermon of ſincerity," publiſhed this year: his words are theſe, p. 4, "And being ſatisfied that he [our Saviour] was the Meſſiah, he "preſently owned him for ſuch, calling him the SON of GOD, and the king of "Iſrael."

THOUGH this gentleman knows my thoughts as perfectly as if he had for ſeveral years paſt lain in my boſom, yet he is mightily at a loſs about my perſon: as if it at all concerned the truth contained in my book, what hand it came from. However, the gentleman is mightily perplexed about the author. Why, ſir? What if it were writ by a ſcribbler of Bartholomew-fair drolls, with all that flouriſh of declamatory rhetorick, and all that ſmartneſs of wit and jeſt about Capt. Tom, unitarians, units, and cyphers, &c. which are to be found betwen 115. and 123 pages of a book, that came out during the merry time of rope-dancing, and puppet-plays? What is truth, would, I hope, nevertheleſs be truth in it, however oddly ſpruced up by ſuch an author: though, perhaps, it is likely ſome would be apt to ſay, ſuch merriment became not the gravity of my ſubject, and that I writ not in the ſtyle of a graduate in divinity. I confeſs, (as Mr. Edwards rightly ſays) my fault lies on the other ſide, in a want of "vivacity and "elevation:" and I cannot wonder, that one of his character and palate, ſhould find out and complain of my flatneſs, which has ſo over-charged my book with plain and direct texts of ſcripture, in a matter capable of no other proofs. But yet I muſt acknowledge his exceſs of civility to me; he ſhews me more kindneſs than I could expect or wiſh, ſince he prefers what I ſay to him myſelf to what is offered to him from the word of God; and makes me this compliment, that I begin to mend, about the cloſe, i. e. when I leave off quoting of ſcripture: and the dull work was done, of "going through the hiſtory of the Evan-"geliſts and Acts," which he computes, p. 105, to take up three quarters of my book. Does not all this deſerve, at leaſt, that I ſhould, in return, take ſome care of his credit? Which I know not how better to do, than by entreating him, that when he takes next in hand ſuch a ſubject as this, wherein the ſalvation of ſouls is concerned, he would treat it a little more ſeriouſly, and with a

little more candor; leſt men ſhould find in his writings, another cauſe of atheiſm, which, in this treatiſe, he has not thought fit to mention. "Oſtentation of "wit" in general he has made a "cauſe of atheiſm," p. 28. But the world will tell him, that frothy light diſcourſes concerning the ſerious matters of religion; and oſtentation of trifling and miſbecoming wit in thoſe who come as ambaſſadors from God, under the title of ſucceſſors of the apoſtles, in the great commiſſion of the goſpel; are none of the leaſt cauſes of atheiſm.

SOME men have ſo peculiar a way of arguing, that one may ſee it influences them in the repeating another man's reaſoning, and ſeldom fails to make it their own. In the next paragraph I find theſe words: "what makes him contend "for one ſingle article, with the excluſion of all the reſt? He pretends it is "this, that all men ought to underſtand their religion." This, I confeſs, is a reaſoning I did not think of; nor could it hardly, I fear, have been uſed but by one who had firſt took up his opinion from the recommendation of faſhion or intereſt, and then ſought topicks to make it good. Perhaps the deference due to your character, excuſed you from the trouble of quoting the page, where I pretend, as you ſay; and it is ſo little like my way of reaſoning, that I ſhall not look for it in a book where I remember nothing of it, and where, without your direction, I fear the reader will ſcarce find it. Though I have not "that vivacity of thought, that elevation of mind," which Mr. Edwards demands, yet common ſenſe would have kept me from contending that there is but one article, becauſe all men ought to underſtand their religion. Numbers of propoſitions may be harder to be remembered, but it is the abſtruſeneſs of the notions, or obſcurity, inconſiſtency, or doubtfulneſs of the terms or expreſſions that makes them hard to be underſtood: and one ſingle propoſition may more perplex the underſtanding than twenty others. But where did you find "I con-"tended for one ſingle article, ſo as to exclude all the reſt?" You might have remembered, that I ſay, p. 11, That the article of the one only true God, was alſo neceſſary to be believed. This might have ſatisfied you, that I did not ſo contend for one article of faith, as to be at defiance with more than one. However, you inſiſt on the word one with great vigour, from p. 108 to 121. And you did well, you had elſe loſt all the force of that killing ſtroke reſerved for the cloſe, in that ſharp jeſt of unitarians, and a clench or two more of great moment.

HAVING found, by a careful peruſal of the preachings of our Saviour and his apoſtles, that the religion they propoſed, conſiſted in that ſhort, plain, eaſy and intelligible ſummary which I ſet down, p. 98, in theſe words: "Believing "Jeſus to be the Saviour promiſed, and taking him, now raiſed from the dead, "and conſtituted the Lord and Judge of men, to be their King and Ruler;" I could not forbear magnifying the wiſdom and goodneſs of God (which infinitely exceeds the thoughts of ignorant, vain, and narrow-minded man) in theſe following words: "The All-merciful God ſeems herein to have conſulted the "poor of this world, and the bulk of mankind: THESE ARE ARTICLES that "the labouring and illiterate man may comprehend." Having thus plainly mentioned more than one article, I might have taken it amiſs, that Mr. Edwards

wards ſhould be at ſo much pains as he is, to blame me for "contending for "one" article; becauſe I thought more than one could not be underſtood; had he not had many fine things to ſay in his declamation upon one article, which affords him ſo much matter, that leſs than ſeven pages could not hold it. Only here and there, as men of oratory often do, he miſtakes the buſineſs, as p. 115, where he ſays, "I urge, that there muſt be nothing in chriſtianity "that is not plain, and exactly levelled to all men's mother-wit." I deſire to know where I ſaid ſo, or that "the very manner of every thing in chriſtianity "muſt be clear and intelligible, every thing muſt be preſently comprehended "by the weakeſt noddle, or elſe it is no part of religion, eſpecially of chriſtianity;" as he has it, p. 119. I am ſure it is not in p. 84, 85, 94, 95, of my book: theſe, therefore, to convince him that I am of another opinion, I ſhall deſire ſomebody to read to Mr. Edwards: for he himſelf reads my book with ſuch ſpectacles, as make him find meanings and words in it, neither of which I put there. He ſhould have remembered, that I ſpeak not of all the doctrines of chriſtianity, nor all that is publiſhed to the world in it; but of thoſe truths only, which are abſolutely required to be believed to make any one a chriſtian. And theſe, I find, are ſo plain and eaſy, that I ſee no reaſon why every-body, with me, ſhould not magnify the goodneſs and condeſcenſion of the Almighty, who having, out of his free grace, propoſed a new law of faith to ſinful and loſt man; hath, by that law, required no harder terms, nothing as abſolutely neceſſary to be believed, but what is ſuited to vulgar capacities, and the comprehenſion of illiterate men.

You are a little out again, p. 118, where you ironically ſay, as if it were my ſenſe, "Let us have but one article, though it be with defiance to all the reſt." Jeſting apart, ſir, This is a ſerious truth, that what our Saviour and his apoſtles preached, and admitted men into the church for believing, is all that is abſolutely required to make a man a chriſtian. But this is, without any "defiance to all "the reſt," taught in the word of God. This excludes not the belief of any of thoſe many other truths contained in the ſcriptures of the old and new teſtaments, which it is the duty of every chriſtian to ſtudy, and thereby build himſelf up in our moſt holy faith; receiving with ſtedfaſt belief, and ready obedience, all thoſe things which the ſpirit of truth hath therein revealed. But that all the reſt of the inſpired writings, or, if you pleaſe, "articles, are of equal neceſſity" to be believed to make a man a chriſtian, with what was preached by our Saviour and his apoſtles, that I deny. A man, as I have ſhewn, may be a chriſtian and believer, without actually believing them, becauſe thoſe whom our Saviour and his apoſtles, by their preaching and diſcourſes, converted to the faith, were made chriſtians and believers, barely upon the receiving what they preached to them.

I HOPE it is no derogation to the chriſtian religion, to ſay, that the fundamentals of it, i. e. all that is neceſſary to be believed in it, by all men, is eaſy to be underſtood by all men. This I thought myſelf authorized to ſay, by the very eaſy, and very intelligible articles, inſiſted on by our Saviour and his apoſtles; which contain nothing but what could be underſtood by the bulk of

mankind; a term which, I know not why, Mr. Edwards, p. 117, is offended at; and thereupon is, after his faſhion, ſharp upon me about captain Tom and his myrmidons, for whom, he tells me, I am "going to make a religion." The making of religions and creeds I leave to others. I only ſet down the chriſtian religion as I find our Saviour and his apoſtles preached it, and preached it to, and left it for, the "ignorant and unlearned multitude." For I hope you do not think, how contemptibly ſoever you ſpeak of the "venerable mob," as you are pleaſed to dignify them, p. 117, that the bulk of mankind, or, in your phraſe, the "rabble," are not concerned in religion, or ought to underſtand it, in order to their ſalvation. Nor are you, I hope, acquainted with any who are of that Muſcovite divine's mind, who, to one that was talking to him about religion, and the other world, replied, That for the Czar, indeed, and Bojars, they might be permitted to raiſe their hopes to heaven; but that, for ſuch poor wretches as he, they were not to think of ſalvation.

I REMEMBER the Phariſees treated the common people with contempt, and ſaid, "Have any of the rulers, or of the Phariſees, believed in him? But this "people, who knoweth not the law, are curſed." But yet theſe, who, in the cenſure of the Phariſees, were curſed, were ſome of the poor; or, if you pleaſe to have it ſo, the mob, to whom the "goſpel was preached" by our Saviour, as he tells John's diſciples, Matt. xi. 5.

PARDON me, ſir, that I have here laid theſe examples and conſiderations before you; a little to prevail with you, not to let looſe ſuch a torrent of wit and eloquence againſt the "bulk of mankind," another time, and that for a meer fancy of your own: for I do not ſee how they here came in your way; but that you were reſolved to ſet up ſomething to have a fling at, and ſhew your parts, in what you call your "different ſtrain," though beſides the purpoſe. I Preface. know nobody was going to "aſk the mob, What you muſt believe?" And as for me, I ſuppoſe you will take my word for it, that I think no mob, no, not your "venerable mob," is to be aſked, what I am to believe; nor that "Ar-"ticles of faith" are to be "received by the vote of club-men," or any other ſort of men, you will name inſtead of them.

IN the following words, p. 115, you aſk, "Whether a man may not under-"ſtand thoſe articles of faith, which you mentioned out of the goſpels and epi-"ſtles, if they be explained to him, as well as that one, I ſpeak of?" It is as the articles are, and as they are explained. There are articles that have been ſome hundreds of years explaining; which there are many, and thoſe not of the moſt illiterate, who profeſs they do not yet underſtand. And to inſtance in no other, but "He deſcended into hell," the learned are not yet agreed in the ſenſe of it, though great pains have been taken to explain it.

NEXT, I aſk, Who are to explain your articles? The Papiſts will explain ſome of them one way, and the reformed another. The remonſtrants, and anti-remonſtrants, give them different ſenſes. And probably, the trinitarians and unitarians will profeſs, that they underſtand not each others explications. And at laſt, I think it may be doubted, whether any articles, which need men's explications, can be ſo clearly and certainly underſtood, as one, which is made ſo very plain by the ſcripture itſelf, as not to need any explication at all. Such is

this, that Jeſus is the Meſſiah. For though you learnedly tell us, that Meſſiah is a Hebrew word, and no better underſtood by the vulgar, than Arabick; yet I gueſs it is ſo fully explained in the new teſtament, and in thoſe places I have quoted out of it, that nobody, who can underſtand any ordinary ſentence in the ſcripture, can be at a loſs about it. And it is plain, it needs no other explication, than what our Saviour and the apoſtles gave it in their preaching; for, as they preached it, men received it, and that ſufficed to make them believers.

To conclude, when I heard that this learned gentleman, who had a name for his ſtudy of the ſcriptures, and writings on them, had done me the honour to conſider my treatiſe, I promiſed myſelf, that his degree, calling, and fame in the world, would have ſecured to me ſomething of weight in his remarks, which might have convinced me of my miſtakes; and, if he had found any in it, juſtified my quitting of them. But having examined what, in his, concerns my book, I to my wonder find, that he has only taken pains to give it an ill name, without ſo much as attempting to refute any one poſition in it, how much ſoever he is pleaſed to make a noiſe againſt ſeveral propoſitions, which he might be free with, becauſe they are his own: and I have no reaſon to take it amiſs if he has ſhewn his zeal and ſkill againſt them. He has been ſo favourable to what is mine, as not to uſe any one argument againſt any paſſage in my book. This, which I take for a public teſtimony of his approbation, I ſhall return him my thanks for, when I know whether I owe it to his miſtake, conviction, or kindneſs. But if he writ only for his bookſeller's ſake, he alone ought to thank him.

AFTER the foregoing papers were ſent to the preſs, the "Witneſſes to Chriſtianity," of the reverend and learned Dr. Patrick, now lord biſhop of Ely, fell into my hands. I regretted the not having ſeen it, before I writ my treatiſe of the "Reaſonableneſs of Chriſtianity, &c." I ſhould then, poſſibly, by the light given me by ſo good a guide, and ſo great a man, with more confidence directly have fallen into the knowledge of chriſtianity; which, in the way I ſought it, in its ſource, required the comparing of texts with texts, and the more than once reading over the Evangeliſts and Acts, beſides other parts of ſcripture. But I had the ill-luck not to ſee that treatiſe, until ſo few hours ſince, that I have had time only to read as far as the end of the introduction, or firſt chapter: and there Mr. Edwards may find, that this pious biſhop (whoſe writings ſhew he ſtudies, as well as his life that he believes, the ſcriptures) owns what Mr. Edwards is pleaſed to call, "a plauſible conceit," which, he ſays, "I give over and over again in theſe formal words, viz. That nothing "is required to be believed by any chriſtian man, but this, That Jeſus is the "Meſſiah."

THE liberty Mr. Edwards takes, in other places, deſerves not it ſhould be taken upon his word, "That theſe formal words" are to be found "over and "over again" in my book, unleſs he had quoted the pages. But I will ſet him down the "formal words," which are to be found in this reverend prelate's book, p. 14. "To be the Son of God, and to be Chriſt, being but different "expreſſions of the ſame thing." And, p. 10, "It is the very ſame thing to

" believe, that Jeſus is the Chriſt, and to believe, that Jeſus is the Son of God; " expreſs it how you pleaſe. This ALONE is the faith which can regenerate " a man, and put a divine ſpirit into him; that is, make him a conqueror over " the world, as Jeſus was." I have quoted only theſe few words; but Mr. Edwards, if he pleaſes, or any body elſe, may, in this firſt chapter, ſatisfy himſelf more fully, that the deſign of it is to ſhew, that in our Saviour's time, " Son " of God," was a known and received name and appellation of the Meſſiah, and ſo uſed in the holy writers. And that the faith that was to make men chriſtians, was only the believing, " that Jeſus is the Meſſiah." It is to the truth of this propoſition that he " examines his witneſſes," as he ſpeaks, p. 21. And this, if I miſtake not, in his epiſtle dedicatory, he calls " chriſtianity." Fol. A. 3, where he calls them " witneſſes to chriſtianity." But theſe two propoſitions, viz. That " SON OF GOD," in the goſpel, ſtands for Meſſiah; and that the faith, which alone makes men chriſtians, is the believing " Jeſus to be the " Meſſiah," diſpleaſes Mr Edwards ſo much in my book, that he thinks himſelf authorized from them, to charge me with ſocinianiſm, and want of ſincerity. How he will be pleaſed to treat this reverend prelate, whilſt he is alive (for the dead may, with good manners, be made bold with) muſt be left to his deciſive authority. This, I am ſure, which way ſoever he determine, he muſt, for the future, either afford me more good company, or fairer quarter.

A SECOND VINDICATION OF THE REASONABLENESS OF CHRISTIANITY, &c.

CHRISTIANITY &c.

OF

REASONABLENESS

OF THE

VINDICATION

OF THE

SECOND

PREFACE

TO THE

READER.

IT hath pleaſed Mr. Edwards, *in anſwer to the* Reaſonableneſs of Chriſtianity, *&c. and its* Vindication, *to turn one of the moſt weighty and important points that can come into queſtion, (even no leſs, than the very fundamentals of the chriſtian religion) into a mere quarrel againſt the author; as every one, with Mr.* Bold, *may obſerve. In my reply to him, I have endeavoured, as much as his objections would allow me, to bring him to the ſubject matter of my book, and the merits of the cauſe; though his peculiar way of writing controverſy has made it neceſſary for me, in following him ſtep by ſtep, to wipe off the dirt he has thrown on me, and clear myſelf from thoſe falſhoods he has filled his book with. This I could not but do, in dealing with ſuch an antagoniſt; that, by the untruths I have proved upon him, the reader may judge of thoſe other allegations of his, whereof the proof lying on his ſide, the bare denial is enough on mine, and, indeed, are wholly nothing to the truth or falſhood of what is contained in my* Reaſonableneſs of Chriſtianity, *&c. To which I ſhall deſire the reader to add this farther conſideration from his way of writing, not againſt my book, but againſt me, for writing it, that if he had had a real concern for truth and religion in this diſpute, he would have treated it after another manner; and we ſhould have had from him more argument, reaſoning, and clearneſs, and leſs boaſting, declamation, and railing. It has been unavoidable for me to take notice of a great deal of this ſort of ſtuff, in anſwering a writer, who has very little elſe to ſay in the controverſy, and places his ſtrength in things beſide the queſtion: but yet I have been ſo careful, to take all occaſions to explain the doctrine of my book, that I hope the reader will not think his pains wholly loſt labour, in peruſing this reply; wherein he will find ſome farther, and, I hope, ſatisfying account, concerning the writings of the* New Teſtament, *and the* Chriſtian Religion *contained in it.*

MR. EDWARDS's *ill language, which I thought perſonally to me, (though I know not how I had provoked a man whom I had never had to do with) I am now ſatisfied, by his rude and ſcurrilous treating of Mr.* Bold, *is his way and ſtrength in management of controverſy; and therefore requires a little more conſideration in this diſputant, than otherwiſe it would deſerve. Mr.* Bold, *with the calmneſs of a chriſtian, the*

the gravity of a divine, the clearneſs of a man of parts, and the civility of a well-bred man, made ſome animadverſions *on his* Socinianiſm unmaſked; *which, with a ſermon preached on the ſame ſubject with my* Reaſonableneſs of Chriſtianity, *he publiſhed: and how he has been uſed by Mr.* Edwards *let the world judge.*

I WAS *extremely ſurprized with Mr.* Bold's *book, at a time when there was ſo great an outcry againſt mine, on all hands. But, it ſeems, he is a man that does not take up things upon hearſay; nor is afraid to own truth, whatever clamour or calumny it may lie under. Mr.* Edwards *confidently tells the world, that Mr.* Bold *has been drawn in to eſpouſe this cauſe, upon baſe and mean conſiderations. Whoſe picture of the two, ſuch a deſcription is moſt likely to give us, I ſhall leave to the reader to judge, from what he will find in their writings on this ſubject. For as to the perſons themſelves, I am equally a ſtranger to them both: I know not the face of either of them: and having hitherto never had any communication with Mr.* Bold, *I ſhall begin with him, as I did with Mr.* Edwards *in print; and here publickly return him this following acknowledgment, for what he has printed in this controverſy.*

To Mr. BOLD.

SIR,

THOUGH I do not think I ought to return thanks to any one, for being of my opinion, any more than to fall out with him, for differing from me; yet I cannot but own to all the world, the eſteem, that I think is due to you, for that proof you have given, of a mind and temper becoming a true miniſter of the goſpel; in appearing, as you have done, in the defence of a point, a great point of chriſtianity, which it is evident you could have no other temptation to declare for, but the love of truth. It has fared with you herein, no better than with me. For Mr. Edwards not being able to anſwer your arguments, he has found out already, that you are a mercenary, defending a cauſe againſt your perſuaſion, for hire; and that you "are ſailing to Racovia by a ſide-"wind:" ſuch inconſiſtencies can one (whoſe buſineſs it is to rail for a cauſe he cannot defend) put together to make a noiſe with: and he tells you plainly, what you muſt expect, if you write any more on this argument, viz. to be pronounced a downright apoſtate and renegado.

As ſoon as I ſaw your ſermon and animadverſions, I wondered what ſcarecrow Mr. Edwards would ſet up, wherewith he might hope to deter men of more caution than ſenſe, from reading of them; ſince ſocinianiſm, from which you were known to be as remote as he, I concluded would not do. The unknown author of the "Reaſonableneſs of Chriſtianity," he might make a ſocinian, mahometan, atheiſt, or what ſort of raw-head and bloody-bones he pleaſed. But I imagined he had had more ſenſe than to venture any ſuch aſperſions, on a man whom, though I have not yet the happineſs perſonally to know; yet, I know, hath juſtly a great and ſettled reputation amongſt worthy men: and I thought that that coat, which you had worn with ſo much reputation, might have preſerved you from the beſpatterings of Mr. Edwards's dunghil. But what is to be expected from a warrior that hath no other ammunition, and yet aſcribes to himſelf

ſelf victory from hence, and, with this artillery, imagines he carries all before him? And ſo Skimmington rides in triumph, driving all before him, by the ordures that he beſtows on thoſe that come in his way. And, were not chriſtianity concerned in the caſe, a man would ſcarce excuſe to himſelf the ridiculouſneſs of entering into the liſt with ſuch a combatant. I do not, therefore, wonder that this mighty boaſter, having no other way to anſwer the books of his opponents, but by popular calumnies, is fain to have recourſe to his only refuge, and lay out his natural talent in vilifying and ſlandering the authors. But I ſee, by what you have already writ, how much you are above that; and, as you take not up your opinions from faſhion or intereſt, ſo you quit them not, to avoid the malicious reports of thoſe that do: out of which number, they can hardly be left, who (unprovoked) mix, with the management of their cauſe, injuries and ill-language, to thoſe they differ from. This, at leaſt, I am ſure, zeal or love for truth can never permit falſhood to be uſed in the defence of it.

YOUR mind, I ſee, prepared for truth, by reſignation of itſelf, not to the traditions of men, but the doctrine of the goſpel, has made you more readily entertain, and more eaſily enter into the meaning of my book, than moſt I have heard ſpeak of it. And ſince you ſeem to me to comprehend what I have laid together, with the ſame diſpoſition of mind, and in the ſame ſenſe that I received it from the holy ſcriptures, I ſhall, as a mark of my reſpect to you, give you a particular account of it.

THE beginning of the year in which it was publiſhed, the controverſy that made ſo much noiſe and heat amongſt ſome of the diſſenters, coming one day accidentally into my mind, drew me, by degrees, into a ſtricter and more thorough enquiry into the queſtion about juſtification. The ſcripture was direct and plain, that it was faith that juſtified: The next queſtion then, was, What faith that was that juſtified; what it was which, if a man believed, it ſhould be imputed to him for righteouſneſs. To find out this, I thought the right way was, to ſearch the ſcriptures; and thereupon betook myſelf ſeriouſly to the reading of the new teſtament, only to that purpoſe. What that produced, you and the world have ſeen.

THE firſt view I had of it ſeemed mightily to ſatisfy my mind, in the reaſonableneſs and plainneſs of this doctrine; but yet the general ſilence I had in my little reading met with, concerning any ſuch thing, awed me with the apprehenſion of ſingularity; until going on in the goſpel hiſtory, the whole tenor of it made it ſo clear and viſible, that I more wondered that every body did not ſee and embrace it; than that I ſhould aſſent to what was ſo plainly laid down, and ſo frequently inculcated in holy writ, though ſyſtems of divinity ſaid nothing of it. That which added to my ſatisfaction was, that it led me into a diſcovery of the marvellous and divine wiſdom of our Saviour's conduct, in all the circumſtances of his promulgating this doctrine; as well as of the neceſſity that ſuch a law-giver ſhould be ſent from God, for the reforming the morality of the world; two points, that, I muſt confeſs, I had not found ſo fully and advantageouſly explained in the books of divinity I had met with, as the hiſtory of the goſpel ſeemed to me, upon an attentive peruſal, to give occaſion and matter for. But the neceſſity and wiſdom of our Saviour's opening the doctrine (which he

came to publiſh) as he did in parables and figurative ways of ſpeaking, carries ſuch a thread of evidence through the whole hiſtory of the evangeliſts, as, I think, is impoſſible to be reſiſted; and makes it a demonſtration, that the ſacred hiſtorians did not write by concert, as advocates for a bad cauſe, or to give colour and credit to an impoſture they would uſher into the world; ſince they, every one of them, in ſome place or other, omit ſome paſſages of our Saviour's life, or circumſtances of his actions; which ſhew the wiſdom and warineſs of his conduct; and which, even thoſe of the evangeliſts who have recorded, do barely and tranſiently mention, without laying any ſtreſs on them, or making the leaſt remark of what conſequence they are, to give us our Saviour's true character, and to prove the truth of their hiſtory. Theſe are evidences of truth and ſincerity, which reſult alone from the nature of things, and cannot be produced by any art or contrivance.

How much I was pleaſed with the growing diſcovery, every day, whilſt I was employed in this ſearch, I need not ſay. The wonderful harmony, that the farther I went diſcloſed itſelf, tending to the ſame points, in all the parts of the ſacred hiſtory of the goſpel, was of no ſmall weight with me and another perſon, who every day, from the beginning to the end of my ſearch, ſaw the progreſs of it, and knew, at my firſt ſetting out, that I was ignorant whither it would lead me; and therefore, every day aſked me, What more the ſcripture had taught me? So far was I from the thoughts of ſocinianiſm, or an intention to write for that, or any other party, or to publiſh any thing at all. But, when I had gone through the whole, and ſaw what a plain, ſimple, reaſonable thing chriſtianity was, ſuited to all conditions and capacities; and in the morality of it now, with divine authority, eſtabliſhed into a legible law, ſo far ſurpaſſing all that philoſophy and human reaſon had attained to, or could poſſibly make effectual to all degrees of mankind; I was flattered to think it might be of ſome uſe in the world; eſpecially to thoſe, who thought either that there was no need of revelation at all, or that the revelation of our Saviour required the belief of ſuch articles for ſalvation, which the ſettled notions, and their way of reaſoning in ſome, and want of underſtanding in others, made impoſſible to them. Upon theſe two topicks, the objections ſeemed to turn, which were with moſt aſſurance made by deiſts, againſt chriſtianity; but againſt chriſtianity miſunderſtood. It ſeemed to me, that there needed no more to ſhew them the weakneſs of their exceptions, but to lay plainly before them the doctrine of our Saviour and his apoſtles, as delivered in the ſcriptures, and not as taught by the ſeveral ſects of chriſtians.

This tempted me to publiſh it, not thinking it deſerved an oppoſition from any miniſter of the goſpel; and leaſt of all, from any one in the communion of the church of England. But ſo it is, that Mr. Edwards's zeal for he knows not what (for he does not yet know his own creed, nor what is required to make him a chriſtian) could not brook ſo plain, ſimple, and intelligible a religion: but yet, not knowing what to ſay againſt it, and the evidence it has from the word of God, he thought fit to let the book alone, and fall upon the author. What great matter he has done in it, I need not tell you, who have ſeen and ſhewed the weakneſs of his wranglings. You have here, Sir, the true hiſtory of the

birth of my "Reaſonableneſs of Chriſtianity, as delivered in the ſcriptures," and my deſign in publiſhing it, &c. What it contains, and how much it tends to peace and union among chriſtians, if they would receive chriſtianity as it is, you have diſcovered. I am,

SIR,

Your moſt humble Servant,

A. B.

MY *readers will pardon me, that, in my preface to them, I make this particular addreſs to Mr.* Bold. *He hath thought it worth his while to defend my book. How well he has done it, I am too much a party to ſay: I think it ſo ſufficient to Mr.* Edwards, *that I needed not have troubled myſelf any farther about him, on the account of any argument that remains in his book to be anſwered. But a great part of the world judging of the conteſts about truth, as they do of popular elections, that the ſide carries it where the greateſt noiſe is; it was neceſſary they ſhould be undeceived, and be let ſee, that ſometimes ſuch writers may be let alone, not becauſe they cannot, but becauſe they deſerve not to be anſwered.*

THIS *farther I ought to acknowledge to Mr.* Bold, *and own to the world, that he hath entered into the true ſenſe of my treatiſe, and his notions do ſo perfectly agree with mine, that I ſhall not be afraid, by thoughts and expreſſions very like his, in this my ſecond vindication, to give Mr.* Edwards *(who is exceedingly quick-ſighted, and poſitive in ſuch matters) a handle to tell the world, that either I borrowed this my* vindication *from Mr.* Bold, *or writ his* animadverſions *for him. The former of theſe I ſhall count no diſcredit, if Mr.* Edwards *think fit to charge me with it; and the latter, Mr.* Bold's *character is anſwer enough to. Though the impartial reader, I doubt not, will find, that the ſame uniform truth, conſidered by us, ſuggeſted the ſame thoughts to us both, without any other communication.*

THERE *is another author, who, in a civiler ſtyle, hath made it neceſſary for me to vindicate my book from a reflection or two of his, wherein he ſeems to come ſhort of that candor he profeſſes. All that I ſhall ſay on this occaſion here, is, that it is a wonder to me, that having publiſhed what I thought the ſcripture told me was the faith that made a chriſtian, and deſired, that if I was miſtaken, any one that thought ſo, would have the goodneſs to inform me better; ſo many with their tongues, and ſome in print, ſhould intemperately find fault with a poor man out of his way, who deſires to be ſet right; and no one, who blames his faith, as coming ſhort, will tell him what that faith is, which is required to make him a chriſtian. But I hope, that amongſt ſo many cenſurers, I ſhall at laſt find one, who knowing himſelf to be a chriſtian upon other grounds than I am, will have ſo much chriſtian charity, as to ſhew me what more is abſolutely neceſſary to be believed, by me, and every man, to make him a chriſtian.*

A SECOND VINDICATION OF THE REASONABLENESS OF CHRISTIANITY, &c.

A CAUSE that ſtands in need of falſhoods to ſupport it, and an adverſary that will make uſe of them, deſerve nothing but contempt; which I doubt not but every conſiderate reader thought anſwer enough to "Mr. "Edwards's Socinianiſm unmaſk'd." But, ſince in his late "Soci-"nian creed," he ſays, "I would have anſwered him if I could," that the intereſt of chriſtianity may not ſuffer by my ſilence, nor the contemptibleneſs of his treatiſe afford him matter of triumph among thoſe who lay any weight on ſuch boaſting, it is fit it ſhould be ſhewn what an arguer he is, and how well he deſerves, for his performance, to be dubbed, by himſelf, "irrefragable."

THOSE who, like Mr. Edwards, dare to publiſh inventions of their own, for matters of fact, deſerve a name ſo abhorred, that it finds not room in civil converſation. This ſecures him from the proper anſwer, due to his imputations to me, in print, of matters of fact utterly falſe, which, without any reply of mine, fix upon him that name (which, without a profligate mind, a man cannot expoſe himſelf to) till he hath proved them. Till then, he muſt wear what he has put upon himſelf. This being a rule, which common juſtice hath preſcribed to the private judgments of mankind, as well as to the publick judicatures of courts, that all allegations of facts, brought by contending parties, ſhould be preſumed to be falſe, till they are proved.

THERE are two ways of making a book unanſwerable. The one is by the clearneſs, ſtrength, and fairneſs of the argumentation. Men, who know how to write thus, are above bragging what they have done, or boaſting to the World that their adverſaries are baffled. Another way to make a book unanſwerable, is to lay a ſtreſs on matters of fact foreign to the queſtion, as well as to truth; and to ſtuff it with ſcurrility and fiction. This hath been always ſo evident to common ſenſe, that no man, who had any regard to truth, or ingenuity, ever

thought matters of fact beſides the argument, and ſtories made at pleaſure, the way of managing controverſies. Which ſhewing only the want of ſenſe and argument, could, if uſed on both ſides, end in nothing but downright railing: and he muſt always have the better of the cauſe, who has lying and impudence on his ſide.

THE unmaſker, in the entrance of his book, ſets a great diſtance between his and my way of writing. I am not ſorry that mine differs ſo much as it does from his. If it were like his, I ſhould think, like his, it wanted the author's commendations. For, in his firſt paragraph, which is all laid out in his own teſtimony of his own book, he ſo earneſtly beſpeaks an opinion of maſtery in politeneſs, order, coherence, pertinence, ſtrength, ſeriouſneſs, temper, and all the good qualities requiſite in controverſy, that I think, ſince he pleaſes himſelf ſo much with his own good opinion, one in pity ought not to go about to rob him of ſo conſiderable an admirer. I ſhall not, therefore, conteſt any of thoſe excellencies he aſcribes to himſelf, or faults he blames in me, in the management of the diſpute between us, any farther than as particular paſſages of his book, as I come to examine them, ſhall ſuggeſt unavoidable remarks to me. I think the world does not ſo much concern itſelf about him, or me, that it need be told in that inventory, he has given of his own good parts, in his firſt paragraph, which of us two has the better hand at "flouriſhes, jeſting, and com-"mon-places;" if I am, as he ſays, p. 2, troubled with "angry fits, and paſ-"ſionate ferments, which, though I ſtrive to palliate, are eaſily diſcernible, &c." and he be more laudably ingenuous in the openneſs of that temper, which he ſhews in every leaf; I ſhall leave to him the entire glory of boaſting of it. Whatever we brag of our performances, they will be juſt as they are, however he may think to add to his, by his own encomium on them. The difference in ſtyle, order, coherence, good breeding (for all thoſe, amongſt others, the unmaſker mentions) the reader will obſerve, whatever I ſay of them; and at beſt they are nothing to the queſtion in hand. For though I am a "tool, pert, "childiſh, ſtarch'd, impertinent, incoherent, trifling, weak, paſſionate, &c." commendations I meet with, before I get to the 4th page, beſides what follows, as, "upſtart Racovian," p. 24. "Flouriſhing ſcribbler," p. 41. "Diſſembler," 106. "Pedantick," 107. I ſay, although I am all this, and what elſe he liberally beſtows on me in the reſt of his book, I may have truth on my ſide, and that in the preſent caſe ſerves my turn.

HAVING thus placed the laurels on his own head, and ſung applauſe to his own performance, he, p. 4, enters, as he thinks, upon his buſineſs, which ought to be, as he confeſſes, p. 3, "to make good his former charges." The firſt whereof he ſets down in theſe words: That "I unwarrantably crouded "all the neceſſary articles of faith into one, with a deſign of favouring ſoci-"nianiſm."

IF it may be permitted to the ſubdued, to be ſo bold with one, who is already conqueror, I deſire to know, where that propoſition is laid down in theſe terms, as laid to my charge. Whether it be true, or falſe, ſhall, if he pleaſes, be hereafter examined: but it is not, at preſent, the matter in queſtion. There are certain propoſitions, which he having affirmed, and I denied, are under de-

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bate between us: and that the diſpute may not run into an endleſs ramble, by multiplying of new, before the points in conteſt are decided, thoſe ought firſt to be brought to an iſſue.

To go on, therefore, in the order of his "Socinianiſm unmaſked," (for, p. 3, he has, out of the Miſhna, taught me good breeding, "to anſwer the firſt firſt, "and ſo in order.") The next thing he has againſt me is p. 5, which, that the reader may underſtand the force of, I muſt inform him, that in p. 105. of his "Thoughts concerning the cauſes of atheiſm" he ſaid, that I "give this plau-"ſible conceit," as he calls it, "over and over again, in theſe formal words," viz. "That nothing is required to be believed by any chriſtian man, but this, "that Jeſus is the Meſſiah." This I denied. To make it good, "Socinianiſm "unmaſked," p. 5, he thus argues. Firſt, "It is obſervable, that this guilty "man would be ſhifting off the indictment, by excepting againſt the formality "of words, as if ſuch were not to be found in his book: But when doth he do "this? In the cloſe of it, when this matter was exhauſted, and he had nothing "elſe to ſay," Vind. p. 113, "then he bethinks himſelf of his ſalvo, &c." Anſw. As if a falſhood were ever the leſs a falſhood, becauſe it was not oppoſed, or would grow into a truth, if it were not taken notice of, before the 38th page of the anſwer. I deſire him to ſhew me theſe "formal words over and over "again, in my "reaſonableneſs of chriſtianity:" nor let him hope to evade, by ſaying, I would be "ſhifting, by excepting againſt the formality of the words."

To ſay, that "I have, over and over again, thoſe formal words," in my book, is an aſſertion of a matter of fact; let him produce the words, and juſtify his allegation, or confeſs, that this is an untruth publiſhed to the world: and ſince he makes ſo bold with truth, in a matter viſible to every body, let the world be judge, what credit is to be given by his allegations of matters of fact, in things foreign to what I have printed; and that are not capable of a negative proof. A ſample whereof the reader has at the entrance, in his introduction, p. A. 4, and the three or four following pages. Where he affirms to the world, not only what I know to be falſe; but that every one muſt ſee, he could not know to be true. For he pretends to know and deliver my thoughts. And what the character is of one that confidently affirms what he does not know, no-body need be told.

BUT he adds, "I had before pleaded to the indictment, and thereby owned "it to be true." This is to make good his promiſe, p. 3, to keep at a diſtance from my "feeble ſtrugglings." Here this ſtrong arguer muſt prove, that what is not anſwered or denied, in the very beginning of a reply, or before the 11th page, "is owned to be true." In the mean time, 'till he does that, I ſhall deſire ſuch of my readers, as think the unmaſker's veracity worth examining, to ſee in my vindication, from p. 111, &c. wherein is contained, what I have ſaid about one article, whether I have owned what he charged me with, on that ſubject.

THIS propoſition then remains upon him ſtill to be proved, viz.

I. "THAT I have, over and over again, theſe formal words in my reaſon-"ableneſs of chriſtianity, viz. That nothing is required to be believed by "any chriſtian man, but this, That Jeſus is the Meſſiah."

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He goes on, pag. 5, " And indeed he could do no other; for it was the " main work he ſet himſelf about, to find but one article of faith in all the " chapters of the four evangeliſts, and the Acts of the apoſtles;" this is to make good his promiſe, p. 3, " To clear his book from thoſe ſorry objections and " cavils I had raiſed againſt it. Several of my " ſorry objections and cavils" were to repreſent to the reader, that a great part of what is ſaid was nothing but ſuſpicions and conjectures; and ſuch he could not but then own them to be. But now he has rid himſelf of all his conjectures; and has raiſed them up into direct, poſitive affirmations, which, being ſaid with confidence without proof, who can deny but he has cleared, thoroughly cleared, that part from my " ſorry objections and cavils?" He ſays, " it was the main work I ſet my " ſelf about, to find but one article of faith." This I muſt take the liberty to deny: and I deſire him to prove it. A man may " ſet himſelf to find two," or as many as there be, and yet find but one: or a man may " ſet himſelf to find " but one," and yet find two more. It is no argument, from what a man has found, to prove what was his main work to find, unleſs where his aim was only to find what there was, whether more or leſs. For a writer may find the reputation of a poor contemptible railer; nay of a downright impudent lyar; and yet no-body will think it was his main work to find that. Therefore, Sir, if you will not find what 'tis like you did not ſeek, you muſt prove thoſe many confident aſſertions you have publiſhed, which I ſhall give you in tale, whereof this is the ſecond, viz.

II. That " the main buſineſs I ſet myſelf about, was to find but one article " of faith."

In the following part of this ſentence, he quotes my own words with the pages where they are to be found; the firſt time, that, in either of his two books againſt me, he has vouchſafed to do ſo, concerning one article, wherewith he has made ſo much noiſe. My words in (p. 64. of) my " reaſonable- " neſs of chriſtianity" ſtand thus: " for that this is the ſole doctrine preſſed " and required to be believed, in the whole tenor of our Saviour's and his apo- " ſtles preaching, we have ſhewed, through the whole Hiſtory of the Evange- " liſts and Acts, and I challenge them to ſhew, that there was any other doc- " trine upon their aſſent to which, or diſbelief of it, men were pronounced be- " lievers, or unbelievers, and accordingly received into the church of Chriſt, as " members of his body, as far as mere believing could make them ſo; or elſe " kept out. This was the only goſpel article of faith, which was preached to " them." Out of this paſſage, the unmaſker ſets down theſe words, " This is " the SOLE doctrine preſſed and required to be believed, in the whole tenor of " our Saviour's and his apoſtles preaching," p. 129. " this was the ONLY goſ- " pel article of faith, which was preached to them."

I SHALL paſs by all other obſervations, that this way of citing theſe words would ſuggeſt, and only remark, that, if he brought theſe words, to prove the immediately preceding aſſertion of his, viz. That " to find out but one article " of

" of faith was the main work I ſet myſelf about." This argument, reduced into form, will ſtand thus:

HE who ſays, that this is the ſole doctrine preſſed and required to be believed in the whole tenor of our Saviour's and his Apoſtles preaching, upon their aſſent to which, or diſbelief of it, men were pronounced believers, or unbelievers; and accordingly received into the church of Chriſt, as members of his body, as far as mere believing could make them ſo, or elſe kept out; ſets himſelf to find out but one article of faith, as his main work. But the Vindicator did ſo: ergo.

IF this were the uſe he would make of thoſe words of mine cited, I muſt deſire him to prove the major. But he talks ſo freely, and without book everywhere, that I ſuppoſe he thought himſelf, by the privilege of a declaimer, exempt from being called ſtrictly to an account, for what he ſo looſely ſays, and from proving what he ſhould be called to account for. Rail luſtily, is a good rule; ſomething of it will ſtick, true or falſe, proved or not proved.

IF he alledges theſe words of mine, to anſwer my demand, Vind. p. 112, where he found that " I contended for one ſingle article of faith, with the ex-" cluſion and defiance of all the reſt," which he had charged me with. I ſay, it proves this as little as the former. For to ſay, " That I had ſhewed through " the whole hiſtory of the Evangeliſts, and the Acts, that this is the ſole " doctrine, or only goſpel-article preſſed and required to be believed in the " whole tenor of our Saviour and his apoſtles preaching; upon their aſſent to " which, or diſbelieving of it, men were pronounced believers or unbelievers, " and accordingly received into the church of Chriſt, or kept out;" is the ſimple aſſertion of a poſitive matter of fact, and ſo carries in it no defiance, no, nor excluſion of any other doctrinal, or hiſtorical truth, contained in the ſcripture: and therefore it remains ſtill on the unmaſker to ſhew, where it is I expreſs any defiance of any other truth contained in the word of God; or where I exclude any one doctrine of the ſcriptures. So that if it be true, that " I con-" tend for one article," my contention may be without any defiance, or ſo much as excluſion of any of the reſt, notwithſtanding any thing contained in theſe words. Nay, if it ſhould happen that I am in a miſtake, and that this was not the ſole doctrine, which our Saviour and his apoſtles preached, and, upon their aſſent to which, men were admitted into the church: yet the unmaſker's accuſation would be never the truer for that, unleſs it be neceſſary, that he that miſtakes in one matter of fact, ſhould be at defiance with all other truths; or, that he who erroneouſly ſays, that our Saviour and his apoſtles admitted men into the church, upon the believing him to be the Meſſiah, does thereby exclude all other truths publiſhed to the Jews before, or to chriſtian believers afterwards.

IF theſe words be brought to prove that I contended for " one article," barely " one article," without any defiance, or excluſion annexed to that contention; I ſay neither do they prove that, as is manifeſt from the words themſelves, as well as from what I ſaid elſewhere, concerning the article of one God. For here, I ſay, this is the only goſpel-article, &c. upon which men were pro-

nounced believers; which plainly intimates ſome other article, known and believed in the world before, and without the preaching of the goſpel.

To this the unmaſker thinks he has provided a ſalvo, in theſe words, "Socinianiſm unmaſked," p. 6, "And when I told him of this one article, he "knew well enough, that I did not exclude the article of the Deity, for that "is a principle of natural religion." If it be fit for an unmaſker to perceive what is in debate, he would know, that the queſtion is not, what he excluded, or excluded not, but what articles he charged me to have excluded.

TAKING it therefore to be his meaning (which it muſt be, if he meant any thing to the purpoſe), viz. That when he charged me ſo often and poſitively, for conteſting for "one article," viz. that "Jeſus was the Meſſiah," he did not intend to accuſe me for excluding "the article of the Deity." To prove that he did not ſo intend it, he tells me, that "I knew that he did not."

ANSW. How ſhould I know it? he never told me ſo, either in his book, or otherwiſe. This I know, that he ſaid, p. 115, That "I contended for one "article, with the excluſion of all the reſt." If then the belief of the Deity be an article of faith, and be not the article of Jeſus being the Meſſiah, it is one "of the reſt;" and if "all the reſt" were excluded, certainly that being one of "all the reſt," muſt be excluded. How then he could ſay, "I knew that he "excluded it not," i. e. meant not that I excluded it, when he poſitively ſays, I did "exclude it," I cannot tell, unleſs he thought that I knew him ſo well, that when he ſaid one thing, I knew that he meant another, and that the quite contrary.

HE now, it ſeems, acknowledges that I affirmed, that the belief of the Deity, as well as of Jeſus being the Meſſiah, was required to make a man a believer. The believing in "one God, the Father Almighty, maker of heaven "and earth," is one article; and in "Jeſus Chriſt, his only Son our Lord," is another article. Theſe, therefore, being "two articles," and both aſſerted by me, to be required to make a man a chriſtian, let us ſee with what truth or ingenuity the unmaſker could apply, beſides that above-mentioned, theſe following expreſſions to me, as he does without any exception: "Why then muſt there be One "article and no more?" p. 115. "Going to make a religion for his myrmi"dons, he contracts all into one article, and will trouble them with no more," p. 117. "Away with ſyſtems, away with creeds, let us have but one article, "though it be with defiance to all the reſt," p. 118. "Thus we ſee, why he "reduces all belief to that one article before rehearſed," p. 120. "And all this, "without any the leaſt exception of the article of a Deity," as he now pretends. Nor could he, indeed, as is evident from his own words, p. 121, 122. "To "conclude, this gentleman and his fellows are reſolved to be unitarians; they "are for One article of faith, as well as One perſon in the Godhead: —— But, "if theſe learned men were not prejudiced, ——— they would perceive, that, "when the catholick faith is thus brought down to one ſingle article, it will "ſoon be reduced to none; the unit will dwindle into a cypher." By which the reader may ſee that his intention was, to perſuade the world, that I reduced ALL BELIEF, the CATHOLICK FAITH, (they are in his own words) "to one "ſingle article, and no more." For if he had given but the leaſt hint, that

 I allowed

I allowed of Two, all the wit and ſtrength of argument, contained in unitarians, unit and cypher, with which he winds up all, had been utterly loſt, and dwindled into palpable nonſenſe.

To demonſtrate that this was the ſenſe he would be underſtood in, we are but to obſerve what he ſays again, p. 50. of his "Socinianiſm unmaſked," where he tells his readers, that "I and my friends have new modelled the "apoſtles creed; yea, indeed, have preſented them with ONE article, inſtead "of TWELVE." And hence we may ſee, what ſincerity there is, in the reaſon he brings, to prove that he did not exclude the "article of the Deity." "For, "ſays he, p. 6, that is a principle of natural Religion."

ANSW. Ergo, he did not in poſitive words, without any exception, ſay, I reduced "all belief, the catholick faith, to one ſingle article, and no more." But to make good his promiſe, "not to reſemble me in the little artifices of "evading," he wipes his mouth, and ſays at the bottom of this page, "But the "reader ſees his [the vindicator's] ſhuffling." Whilſt the article of "One God" is a part of "ALL belief, a part of the catholick faith," ALL which he affirmed I excluded, but the one article concerning the Meſſiah; every one will ſee where the ſhuffling is: and, if it be not clear enough from thoſe words themſelves, let thoſe above quoted, out of p. 50. of his "Socinianiſm unmaſked," where he ſays, That "I have new modelled the apoſtles creed, and preſented the world with ONE article inſtead of TWELVE," be an interpretation of them. For, if the article of "one eternal God, maker of heaven and earth," be one of the articles of the apoſtles creed, and the one article I preſented them with, be not that, it is plain, he did, and would be underſtood to mean, that by my one article, I excluded that of the one eternal God, which branch ſoever of religion, either natural, or revealed, it belongs to.

I DO not endeavour to "perſuade the reader," as he ſays, p. 6, "that he "miſunderſtood me;" but yet every body will ſee, that he miſrepreſented me. And I challenge him to ſay, that thoſe expreſſions above quoted out of him, concerning "one article," in the obvious ſenſe of the words, as they ſtand in his accuſation of me, were true.

THIS flies ſo directly in his face, that he labours mightily to get it off, and therefore adds theſe words, "My diſcourſe did not treat, (neither doth his book "run that way) of principles of natural religion, but of the revealed, and par-"ticularly the chriſtian: accordingly, this was it that I taxed him with, That, "of all the principles and articles of chriſtianity, he choſe out but one, as ne-"ceſſary to be believed to make a man a chriſtian."

ANSW. His book was of———atheiſm, which one may think ſhould make his "diſcourſe treat of natural religion." But I paſs by that, and bid him tell me where he taxed me, "That, of all the principles and articles of chriſtianity, "I choſe out but one:" let him ſhew, in all his diſcourſe, but ſuch a word, or any thing ſaid, like "one article of chriſtianity," and I will grant that he meant particularly, but ſpoke generally; miſled his reader, and left himſelf a ſubterfuge. But if there be no expreſſion to be found in him, tending that way, all this is but the covering of one falſhood with another, which thereby only becomes the groſſer. Though if he had in expreſs words taxed me, "That, of

all the principles and articles of the chriſtian religion, I choſe out but one, that would not at all help him, till he farther declares, that the belief of one God is not an "article of the chriſtian religion." For, of "ALL the articles of the "chriſtian religion," he ſays, "I choſe but one;" which not being that of a Deity, his words plainly import, that that was left out amongſt the reſt, unleſs it be poſſible for a man to chuſe but one article of the chriſtian religion, viz. That "Jeſus is the Meſſiah;" and, at the ſame time, to chuſe two articles of the chriſtian religion, viz. That there is one eternal God, and that Jeſus is the Meſſiah. If he had ſpoken clearly, and like a fair man, he ſhould have ſaid, That he taxed me with chuſing but one article of revealed religion. This had been plain and direct to his purpoſe: but then he knew the falſhood of it would be too obvious: for, in the ſeven pages, wherein he taxes me ſo much with One article, chriſtianity is ſeveral times named, though not once to the purpoſe he here pretends. But revelation is not ſo much as once mentioned in them, nor, as I remember, in any of the pages he beſtows upon me.

To conclude, the ſeveral paſſages above quoted out of him, concerning one ſole article, are all in general terms, without any the leaſt limitation or reſtriction; and, as they ſtand in him, fit to perſuade the reader, that I excluded all other articles whatſoever, but that one, of "Jeſus the Meſſiah:" and if, in that ſenſe, they are not true, they are ſo many falſhoods of his, repeated there, to miſlead others into a wrong opinion of me. For, if he had a mind his readers ſhould have been rightly informed, why was it not as eaſy once to explain himſelf, as ſo often to affirm it in general and unreſtrained terms? This, all the boaſted ſtrength of the unmaſker will not be able to get him out of. This very well becomes one, who ſo loudly charges me with ſhuffling. Having repeated the ſame thing over and over again, in as general terms as was poſſible, without any the leaſt limitation, in the whole diſcourſe, to have nothing elſe to plead when required to prove it, but that it was meant in a limited ſenſe, in an unmaſker, is not ſhuffling. For, by this way, he may have the convenience to ſay, and unſay, what he pleaſes; to vent what ſtuff he thinks for his turn; and, when he is called to account for it, reply, He meant no ſuch thing. Should any one publiſh, that the unmaſker had but "one article of faith, and no more," viz. That the doctrines in faſhion, and likely to procure preferment, are alone to be received; that all his belief was compriſed in this "one ſingle article:" and, when ſuch a talker was demanded to prove his aſſertion, ſhould he ſay, he meant to except his belief of the apoſtles creed: Would he not, notwithſtanding ſuch a plea, be thought a ſhuffling lyar? And, if the unmaſker can no otherwiſe prove thoſe univerſal propoſitions above cited, but by ſaying, he meant them with a tacit reſtriction, (for none is expreſſed) they will ſtill, and for ever remain to be accounted for, by his veracity.

WHAT he ſays in the next paragraph, p. 7, of my "ſplitting one article into two," is juſt of the ſame force, and with the ſame ingenuity. I had ſaid, That the belief of one God was neceſſary; which is not denied: I had alſo ſaid, "That the belief of Jeſus of Nazareth to be the Meſſiah, together with thoſe "concomitant articles of his reſurrection, rule, and coming again to judge the "world, was neceſſary, p. 95. And again, p. 98, That God had declar-

"ed,

" ed, whoever would believe Jeſus to be the Saviour promiſed, and take him, " now raiſed from the dead, and conſtituted the Lord and Judge of all men, to " be their King and Ruler, ſhould be ſaved." This made me ſay, " Theſe, " and thoſe articles" (in words of the plural number) more than once; evidence enough to any but a caviller, that I " contend not for one ſingle article, and " no more." And to mind him of it, I, in my vindication, reprinted one of thoſe places, where I had done ſo; and, that he might not, according to his manner, overlook what does not pleaſe him, the words, THESE ARE ARTICLES, were printed in great characters. Whereupon he makes this remark, p. 7, " And though ſince he has tried to ſplit this one into two, p. 28, " yet he la- " bours in vain: for to believe Jeſus to be the Meſſiah, amounts to the ſame " with believing him to be King and Ruler; his being Anointed, (i. e. being the " Meſſiah) including that in it: yet he has the vanity to add in great characters, " THESE ARE ARTICLES; as if the putting them into theſe great letters, " would make one article two."

ANSW. Though no letters will make one article two; yet that there is one God, and Jeſus Chriſt his only Son our Lord, who roſe again from the dead, aſcended into heaven, and ſitteth at the right hand of God, ſhall come to judge the quick and the dead, are, in the apoſtles creed, ſet down as more than one article, and therefore may, very properly, be called THESE ARTICLES, without ſplitting one into two.

WHAT, in my " Reaſonableneſs of Chriſtianity," I have ſaid of one article, I ſhall always own; and in what ſenſe I ſaid it, is eaſy to be underſtood; and with a man of the leaſt candor, whoſe aim was truth, and not wrangling, it would not have occaſioned one word of diſpute. But as for this unmaſker, who makes it his buſineſs, not to convince me of any miſtakes in my opinion, but barely to miſrepreſent me; my buſineſs at preſent with him is, to ſhew the world, that what he has captiouſly and ſcurrilouſly ſaid of me, relating to One article, is falſe; and that he neither has, nor can prove one of thoſe aſſertions concerning it, above cited out of him, in his own words. Nor let him pretend a meaning againſt his direct words: ſuch a caviller as he, who would ſhelter himſelf under the pretence of a meaning, whereof there are no footſteps; whoſe diſputes are only calumnies directed againſt the author, without examining the truth or falſhood of what I had publiſhed; is not to expect the allowances one would make to a fair and ingenuous adverſary, who ſhewed ſo much concern for truth, that he treated of it with a ſerioufneſs due to the weightineſs of the matter, and uſed other arguments, beſides obloquy, clamour and falſhoods, againſt what he thought error. And therefore I again poſitively demand of him to prove theſe words of his to be true, or confeſs that he cannot; viz.

III. " That I contend for one article of faith, with the excluſion and defiance " of all the reſt,"

Two other inſtances of this ſort of arguments, I gave in the 112th page of my vindication, out of the 115th and 119th pages of his " thoughts concern-

" ing

" ing the cauſes of atheiſm;" and I here demand of him again to ſhew, ſince he has not thought fit hitherto to give any anſwer to it,

IV. " WHERE I urge, that there muſt be nothing in chriſtianity, that is not " plain, and exactly levelled to all men's mother-wit, and every common " apprehenſion."

OR, where he finds, in my " Reaſonableneſs of Chriſtianity," this other propoſition:

V. " THAT the very manner of every thing in chriſtianity, muſt be clear " and intelligible; every thing muſt immediately be comprehended by " the weakeſt noddle; or elſe it is no part of religion, eſpecially of chri- " ſtianity."

THESE things he muſt prove that I have ſaid: I put it again upon him to ſhew where I ſaid them, or elſe to confeſs the forgery: for till he does one or the other, he ſhall be ſure to have theſe, with a large catalogue of other falſehoods, laid before him.

PAGE 26. of his " Socinianiſm unmaſked," he endeavours to make good his ſaying, that " I ſet up one article, with defiance to all the reſt," in theſe words: " for what is excluding them wholly, but defying them? Wherefore, ſeeing " he utterly excludes all the reſt, by repreſenting them as USELESS to the " making a man a chriſtian, which is the deſign of his whole undertaking, it " is manifeſt that he defies them."

ANSW. This at leaſt is manifeſt from hence, that the unmaſker knows not, or cares not what he ſays. For whoever, but he, thought that a bare excluſion, or paſſing by, was defiance? If he underſtands ſo, I would adviſe him not to ſeek preferment. For excluſions will happen; and if every excluſion be defiance, a man had need be well aſſured of his own good temper, who ſhall not think his peace and charity in danger, amongſt ſo many enemies that are at defiance with him? Defiance, if, with any propriety, it can be ſpoken of an article of faith, muſt ſignify a profeſſed enmity to it. For, in its proper uſe, which is to perſons, it ſignifies an open and declared enmity, raiſed to that height, that he, in whom it is, challenges the party defied to battle, that he may there wreak his hatred on his enemy, in his deſtruction. So that " my defiance of all " the reſt" remains ſtill to be proved.

BUT, ſecondly, There is another thing manifeſt from theſe words of his, viz. that, notwithſtanding his great brags in his firſt paragraph, his main ſkill lies in fancying what would be for his turn, and then confidently fathering it upon me. It never entered into my thoughts, nor, I think, into any body's elſe, (I muſt always except the acute unmaſker, who makes no difference between uſeful and neceſſary) that all but the fundamental articles of the chriſtian faith, were uſeleſs to make a man a chriſtian; though, if it be true, that the belief of the fundamentals alone (be they few, or many) is all that is neceſſary to his being made a chriſtian, all that may any way perſuade him to believe them,

them, may certainly be uſeful towards the making him a chriſtian: and therefore, here again, I muſt propoſe to him, and leave it with him to be ſhewed where it is,

VI. " I HAVE repreſented all the reſt as uſeleſs to the making a man a " chriſtian?" And how it appears, that this is the deſign of my whole " undertaking?"

IN his " thoughts concerning the cauſes of atheiſm, he ſays, page 115, " What makes him contend for one ſingle article, with the excluſion of all the " reſt? He pretends it is this, that all men ought to underſtand their religion." This reaſoning I diſowned, p. 111. of my vindication, and intimated, that he ſhould have quoted the page where I ſo pretended. To this, p. 26, he tells me with great confidence, and in abundance of words, as we ſhall ſee by and by, that I had done ſo; as if repetition were a proof. He had done better to have quoted one place, where I ſo pretend. Indeed, p. 27, for want of ſomething better, he quotes theſe words of mine out of p. 98. of the Reaſonableneſs of Chriſtianity: " The all-merciful God ſeems herein to have conſulted the poor " of this world, and the bulk of mankind. THESE ARE ARTICLES that the la- " bouring and illiterate man may comprehend." I aſk, whether it be poſſible for one to bring any thing more direct againſt himſelf? The thing he was to prove, was, that " I contended for one ſingle article, with the excluſion of all " the reſt, becauſe I pretended, that all men ought to underſtand their religion;" i. e. the reaſon I gave, why there was to be " but one ſingle article in religion, " with the excluſion of all the reſt," was, becauſe men ought to underſtand their religion. And the place he brings, to prove my contending upon that ground, " for one ſingle article, with the excluſion of all the reſt," is a paſſage wherein I ſpeak of more than one article, and ſay, " theſe articles." Whether I ſaid " theſe articles," properly or improperly, it matters not, in the preſent caſe (and that we have examined in another place) it is plain, I meant more than one article, when I ſaid " theſe articles;" and did not think, that the labouring and illiterate man could not underſtand them, if they were more than one: and therefore, I pretended not, that there muſt be but one, becauſe by illiterate men, more than one could not be underſtood. The reſt of this paragraph is nothing but a repetition of the ſame aſſertion, without proof, which, with the unmaſker, often paſſes for a way of proving, but with no-body elſe.

BUT, that I may keep that diſtance, which he boaſts, there is betwixt his and my way of writing, I ſhall not ſay this without proofs. One inſtance of his repetition, of which there is ſuch plenty in his book, pray take here. His buſineſs, p. 26, is to prove, that " I pretended that I contended for one ſingle " article, with the excluſion of all the reſt, becauſe all men ought to underſtand " their religion;" p. 111. of my vindication, I denied that I had ſo pretended. To convince me that I had, thus he proceeds:

UNMASKER. " He founds his conceit" of one article, " partly upon this, " that a multitude of doctrines is obſcure, and hard to be underſtood."

ANSWER.

ANSWER. You ſay it, and had ſaid it before: but I aſk you, as I did before, Where I did ſo?

UNM. "And therefore he truſſes all up in one article, that the poor people "and bulk of mankind may bear it."

ANSW. I deſire again to know where I made that inference, and argued ſo, for "one article?"

UNM. "This is the ſcope of a great part of his book."

ANSW. This is ſaying again, ſhew it once.

UNM. "But his memory does not keep pace with his invention, and thence "he ſays, he remembers nothing of this in his book," Vind. p. 111.

ANSW. This is to ſay that it is in my book. You have ſaid it more than once already; I demand of you to ſhew me where.

UNM. "This worthy writer does not know his own reaſoning, that he uſes."

ANSW. I aſk, Where does he uſe that reaſoning?

UNM. "As particularly thus, that he troubles chriſtian men with no more, "but one article: BECAUSE that is intelligible, and all people, high and low, "may comprehend it."

ANSW. We have heard it affirmed by you, over and over again, but the queſtion ſtill is, "Where is that way of arguing to be found in my book?"

UNM. "For" he has choſen out, as he thinks, a plain and eaſy article. Where-"as the others, which are commonly propounded, are not generally agreed on "(he ſaith) and are dubious and uncertain. But the believing that Jeſus is the "Meſſiah, has nothing of doubtfulneſs or obſcurity in it."

ANSW. The word "For," in the beginning of this ſentence, makes it ſtand for one of your reaſons; though it be but a repetition of the ſame thing in other words.

UNM. "This the reader will find to be the drift and deſign of ſeveral of his "pages."

ANSW. This muſt ſignify, "that I trouble men with no more but one article, "becauſe only one is intelligible," and then it is but a repetition. If any thing elſe be meant by the word This, it is nothing to the purpoſe. For that I ſaid, that all things neceſſary to be believed are plain in ſcripture, and eaſy to be underſtood, I never denied; and ſhould be very ſorry, and recant it, if I had.

UNM. "And the reaſon why I did not quote any ſingle one of them, was, "becauſe he inſiſts on it, ſo long together: and ſpins it out after his way, in "p. 98. of his "Reaſonableneſs of Chriſtianity," where he ſets down the ſhort "plain, eaſy, and intelligible ſummary (as he calls it) of religion," couched "in a ſingle article: he immediately adds: "the All-merciful God ſeems herein "to have conſulted the poor of this world, and the bulk of mankind: theſe "are articles" (whereas he had ſet down but one) "that the labouring and "illiterate man may comprehend."

ANSW. If "my inſiſting on it ſo long together" was the cauſe why, in your "thoughts of the cauſes of atheiſm," you did not quote any ſingle paſſage; methinks here, in your "Socinianiſm unmaſked," where you knew it was expected of you, my "inſiſting on it," as you ſay, "ſo long together," might have afforded, at leaſt, one quotation to your purpoſe.

UNM. " He aſſigns this, as a ground, why it was God's pleaſure, that there " ſhould be but ONE POINT of faith, BECAUSE thereby religion may be un- " derſtood the better; the generality of people may comprehend it."

ANSW. I hear you ſay it again, but want a proof ſtill, and aſk, where I " aſſign that ground?"

UNM. " This he repreſents as a great kindneſs done by God to man; where- " as the variety of articles would be hard to be underſtood."

ANSW. Again the ſame cabbage; an affirmation, but no proof.

UNM. " This he enlarges upon, and flouriſhes it over, after his faſhion: and yet deſires to know, When he ſaid ſo?" p. 112. Vindic.

ANSW. And if I did, let the world here take a ſample of the unmaſker's abi- lity, or truth, who ſpends above two whole pages, 26, 27, in repetitions of the ſame aſſertion, without the producing any but one place for proof; and that too againſt him, as I have ſhewn. But he has not yet done with confounding me by dint of repetition; he goes on,

UNM. " Good ſir, let me be permitted to acquaint you, that your memory is " as defective as your judgment."

ANSW. I thank you for the regard you have had to it; for often repetition is a good help to a bad memory. In requital, I adviſe you to have ſome eye to your own memory and judgment too. For one, or both of them, ſeem a little to blame, in the reaſon you ſubjoin to the foregoing words, viz.

UNM. " For in the very vindication, you attribute it to the goodneſs and " condeſcenſion of the Almighty, that he requires nothing, as abſolutely ne- " ceſſary to be believed, but what is ſuited to vulgar capacities, and the com- " prehenſion of illiterate men."

ANSW. I will, for the unmaſker's ſake, put this argument of his into a ſyl- logiſm. If the vindicator, in his vindication, attributes it to the goodneſs and condeſcenſion of the Almighty, that he requires nothing to be believed, but what is ſuited to vulgar capacities, and the comprehenſion of illiterate men; then he did, in his " Reaſonableneſs of Chriſtianity," pretend, that the reaſon, why he contended for One article, with the excluſion of all the reſt, was be- cauſe all men ought to underſtand their religion.

BUT the vindicator, in his vindication, attributes it to the goodneſs and con- deſcenſion of Almighty God, that he requires nothing to be believed, but what is ſuited to vulgar capacities, and the comprehenſion of illiterate men,

" ERGO," in his " Reaſonableneſs of Chriſtianity," he pretended, that the reaſon why he contended for one article, with the excluſion of all the reſt, was, becauſe all men ought to underſtand their religion.

THIS was the propoſition to be proved, and which, as he confeſſes here, p. 26, I denied to remember to be in my " Reaſonableneſs of Chriſtianity." Who can but admire his logick!

BUT, beſides the ſtrength of judgment, which you have ſhewed in this clear and cogent reaſoning, Does not your memory too deſerve its due applauſe? You tell me, in your " Socinianiſm unmaſked," that in p. 112. of my Vin- dication, I deſired to know when I ſaid ſo. To which deſire of mine, you reply in theſe words before cited: " Good ſir, let me be permitted to

" acquaint you, that your memory is as defective as your judgment; for, " in the very Vindication, you attribute it to the goodneſs and condeſcenſion " of the Almighty, that he requires nothing, as abſolutely neceſſary to be be- " lieved, but what is ſuited to vulgar capacities, and the comprehenſion of il- " literate men," p. 30.

SURE the unmaſker thinks himſelf at croſs queſtions. I aſk him, in the 29th page of my Vindication, WHEN I ſaid ſo? And he anſwers, that I had ſaid ſo in the 30th page of my vindication; i. e. when I writ the 29th page, I aſked the queſtion, When I had ſaid, what he charged me with ſaying? And I am anſwered, I had ſaid it in the 30th page; which was not yet written: i. e. I aſked the queſtion to-day, WHEN I had ſaid ſo? And I am anſwered, I had ſaid it to-morrow. As oppoſite and convincing an anſwer, to make good his charge, as if he had ſaid, To-morrow I found a horſe-ſhoe. But perhaps this judicious diſputant will eaſe himſelf of this difficulty, by looking again into the 112th page of my Vindication, out of which he cites theſe words for mine: " I deſire to know, WHEN I ſaid ſo?" But my words in that place are, " I deſire to know, WHERE I ſaid ſo?" A mark of his exactneſs in quoting, when he vouchſafes to do it. For unmaſkers, when they turn diſputants, think it the beſt way to talk at large, and charge home in generals: but do not often find it convenient to quote pages, ſet down words, and come to particulars. But, if he had quoted my words right, his anſwer had been juſt as pertinent. For I aſk him, " WHERE, in my Reaſonableneſs of Chriſtianity," I had ſaid ſo? And he anſwers, I had ſaid ſo in my Vindication. For where, in my queſtion, refers to my " Reaſonableneſs of Chriſtianity," which the unmaſker had ſeen, and charged with this ſaying; and could not refer to my vindication, which he had not yet ſeen, nor to a paſſage in it, which was not then written. But this is nothing with an unmaſker; therefore, what is yet worſe, thoſe words of mine, Vindication, p. 112, relate not to the paſſage he is here proving, I had ſaid, but to another different from it; as different as it is to ſay, " That, be- " cauſe all men are to underſtand their religion, therefore there is to be but one " article in it;" and to ſay, " that there muſt be nothing in chriſtianity, that is " not plain, and exactly levelled to all men's mother-wit:" both which he falſly charges on me; but it is only to the latter of them, that my words, " I deſire " to know, where I ſaid ſo? are applied.

PERHAPS the well-meaning man ſees no difference between theſe propoſitions, yet I ſhall take the liberty to aſk him again, Where I ſaid either of them, as if they were two? Although he ſhould accuſe me again, of " except- " ing againſt the formality of words," and doing ſo fooliſh a thing, as to expect, that a diſputing unmaſker ſhould account for his words, or any propoſition he advances. It is his privilege to plead, he did not mean as his words import, and without any more ado he is aſſoiled; and he is the ſame unmaſker he was before. But let us hear him out on the argument he was upon, for his repetitions on it are not yet done. His next words are,

UNM. " It is clear then, that you found your ONE article on this, that it " is ſuited to the vulgar capacities: whereas the other articles mentioned by

" me, are obſcure and ambiguous, and therefore ſurpaſs the comprehenſion of " the illiterate."

ANSW. The latter part, indeed, is now the firſt time imputed to me; but all the reſt is nothing but an unproved repetition, though uſhered in with " it is " clear then;" words that ſhould have a proof going before them.

UNM. " But yet you pretend, that you have forgot that any ſuch thing was " ſaid by you."

ANSW. I have indeed forgot, and notwithſtanding all your pains by ſo many repetitions, to beat it into my head, I fear I ſhall never remember it.

UNM. " Which ſhews that you are careleſs of your words, and that you for- " get what you write."

ANSW. So you told me before, and this repeating of it does no more convince me, than that did.

UNM. " What ſhall we ſay to ſuch an oblivious author?"

ANSW. Shew it him in his book, or elſe he will never be able to remember that it is there, nor any body elſe be able to find it.

UNM. " He takes no notice of what falls from his own pen."

ANSW. So you have told him more than once. Try him once with ſhewing it him, amongſt other things which fell from his own pen, and ſee what then he will ſay: that perhaps may refreſh his memory.

UNM. " And therefore, within a page or two, he confutes himſelf, and gives " himſelf the lye."

ANSW. It is a fault he deſerves to be told of, over and over again. But he ſays, he ſhall not be able to find the two pages wherein he " gives himſelf the " lye," unleſs you ſet down their numbers, and the words in them, which confute, and which are confuted.

I BEG my reader's pardon, for laying before him ſo large a pattern of our unmaſker's new-faſhioned ſtuff; his fine tiſſue of argumentation not eaſily to be matched, but by the ſame hand. But it lay all together in p. 26, 27, 28; and it was fit the reader ſhould have this one inſtance of the excellencies he promiſes in his firſt paragraph, in oppoſition to my " impertinencies, incoherences, weak " and feeble ſtrugglings." Other excellencies he there promiſed, upon the ſame ground, which I ſhall give my reader a taſte of in fit places: not but that the whole is of a piece, and one cannot miſs ſome of them in every page; but to tranſcribe them all, would be more than they are worth. If any one deſires more plenty, I ſend him to his book itſelf. But ſaying a thouſand times, not being proving once, it remains upon him ſtill to ſhew,

VII. WHERE, in my " Reaſonableneſs of Chriſtianity, I pretend that I con- " tend for one ſingle article, with the excluſion of all the reſt, becauſe all " men ought to underſtand their religion."

AND in the next place, where it is that I ſay,

VIII. " THAT there muſt be nothing in chriſtianity that is not plain and " exactly level to all men's mother-wit."

LET us now return to his 8th page: for the bundling together, as was fit, all that he has ſaid, in diſtant places, upon the ſubject of One article, has made me treſpaſs a little, againſt the Jewiſh character of a well-bred man, recommended by him to me, out of the Miſhna. Though I propoſe to myſelf to follow him, as near as I can, ſtep by ſtep, as he proceeds.

IN the 110th and 111th pages of his "Thoughts concerning the cauſes of "atheiſm," he gave us a liſt of his "fundamental articles:" upon which, I thus applied myſelf to him, Vind. p. 107, &c. "Give me leave now to aſk you "ſeriouſly, Whether theſe you have here ſet down under the title of "fundamental doctrines," are ſuch (when reduced to propoſitions) that every one "of them is required, to make a man a chriſtian, and ſuch as, without the actual "belief thereof, he cannot be ſaved? If they are not ſo, every one of them, "you may call them "fundamental doctrines," as much as you pleaſe, they "are not of thoſe doctrines of faith I was ſpeaking of; which are only ſuch "as are required to be actually believed, to make a man a chriſtian." And again, Vindic. p. 108, I aſked him, "Whether juſt theſe, neither more nor "leſs," were thoſe neceſſary articles?

To which we have his anſwer, "Socinianiſm unmaſked," p. 8, &c. From p. 8. to 20, he has quoted near forty texts of ſcripture, of which he ſaith, p. 21, "Thus I have briefly ſet before the reader, thoſe evangelical truths, thoſe "chriſtian principles, which belong to the very eſſence of chriſtianity: I have "proved them to be ſuch, and I have reduced moſt of them to certain propoſi-"tions, which is a thing the vindicator called for."

ANSW. Yes: but that was not all the vindicator called for, and had reaſon to expect. For I aſked, "Whether thoſe the unmaſker gave us, in his Thoughts "concerning the cauſes of atheiſm," were the fundamental articles, "without "an actual belief whereof, a man could not be a chriſtian; juſt all, neither "more nor leſs?" This I had reaſon to demand from him, or from any one, who queſtions that part of my book; and I ſhall inſiſt upon it, until he does it, or confeſſes he cannot. For having ſet down the articles, which the ſcripture, upon a diligent ſearch, ſeemed to me to require as neceſſary, and only neceſſary; I ſhall not loſe my time in examining what another ſays againſt thoſe fundamentals, which I have gathered out of the preachings of our Saviour and his apoſtles, until he gives me a liſt of his fundamentals, which he will abide by; that ſo, by comparing them together, I may ſee which is the true catalogue of neceſſaries. For, after ſo ſerious and diligent a ſearch, which has given me light and ſatisfaction in this great point, I ſhall not quit it, and ſet myſelf on float again, at the demand of any one, who would have me be of his faith, without telling me what it is. Thoſe fundamentals the ſcripture has ſo plainly given, and ſo evidently determined, that it would be the greateſt folly imaginable, to part with this rule for aſking; and give up myſelf blindly to the conduct of one, who either knows not, or will not tell me, what are the points neceſſary to be believed to make me a chriſtian. He that ſhall find fault with my collection of fundamentals, only to unſettle me, and not give me a better of his own, I ſhall not think worth minding, until, like a fair man, he puts himſelf upon equal terms, and makes up the defects of mine, by a complete one of his own.

For a deficiency, or error, in one neceſſary, is as fatal, and as certainly excludes a man from being a chriſtian, as in an hundred. When any one offers me a complete catalogue of his fundamentals, he does not unreaſonably demand me to quit mine for nothing: I have then one, that being ſet by mine, I may compare them; and ſo be able to chuſe the true and perfect one, and relinquiſh the other.

HE that does not do this, plainly declares, that (without ſhewing me the certain way to ſalvation) he expects, that I ſhould depend on him with an implicit faith, whilſt he reſerves to himſelf the liberty to require of me to believe, what he ſhall think fit, as he ſees occaſion; and in effect ſays thus, "Diſtruſt thoſe "fundamentals, which the preachings of our Saviour and his apoſtles have "ſhewed to be all that is neceſſary to be believed, to make a man a chriſtian; "and, though I cannot tell you, what are thoſe other articles which are neceſ-"ſary and ſufficient to make a man a chriſtian, yet take me for your guide, and "that is as good as if I made up, in a complete liſt, the defects of your funda-"mentals." To which this is a ſufficient anſwer, "Si quid noviſti rectiùs, "imperti; ſi non, his utere mecum."

THE unmaſker, of his own accord, p. 110, of his "Thoughts concerning the "cauſes of atheiſm," ſets down ſeveral, which he calls "fundamental doc-"trines." I aſk him, whether thoſe be all? For anſwer, he adds more to them in his "Socinianiſm unmaſked: but in a great pet refuſes to tell me, whether this ſecond liſt of fundamentals be complete: and, inſtead of anſwering ſo reaſonable a demand, pays me with ill language, in theſe words, p. 22, ſubjoined to thoſe laſt quoted, "If what I have ſaid will not content him, I am ſure I can "do nothing that will; and, therefore, if he ſhould capriciouſly require any "thing more, it would be as great folly in me to comply with it, as it is in him "to move it." If I did aſk a queſtion, which troubles you, be not ſo angry; you yourſelf were the occaſion of it. I propoſed my collection of fundamentals, which I had, with great care, ſought; and thought I had found clear in the ſcripture; you tell me no, it is imperfect, and offer me one of your own. I aſk, whether that be perfect? Thereupon you grow into choler, and tell me it is a fooliſh queſtion. Why! then I think it was not very wiſe in you ſo forwardly to offer one, unleſs you had one ready, not liable to the ſame exception. Would you have me ſo fooliſh, to take a liſt of fundamentals from you, who have not yet one for yourſelf; nor are yet reſolved with yourſelf, what doctrines are to be put in, or left out of it? Farther, pray tell me, if you had a ſettled collection of fundamentals, that you would ſtand to, why ſhould I take them from you, upon your word, rather than from an Anabaptiſt, or a Quaker, or an Arminian, or a Socinian, or a Lutheran, or a Papiſt; who, I think, are not perfectly agreed with you, or one another in fundamentals? And yet, there is none amongſt them, that I have not as much reaſon to believe, upon his bare word, as an unmaſker, who, to my certain knowledge, will make bold with truth. If you ſet up for infallibility, you may have ſome claim to have your bare word taken, before any other but the pope. But yet, if you demand to be an unqueſtionable propoſer, of what is abſolutely neceſſary to be believed to make a man a chriſtian, you muſt perform it a little better, than hitherto you have

have done. For it is not enough, ſometimes to give us texts of ſcripture; ſometimes propoſitions of your own framing, and ſometimes texts of ſcripture, out of which they are to be framed; as page 14, you ſay, "Theſe and the like "places afford us ſuch fundamental and neceſſary doctrines as theſe:" and again, p. 16, after the naming ſeveral other texts of ſcripture, you add, "which places yield us ſuch propoſitions as theſe;" and then in both places ſet down what you think fit to draw out of them. And page 15, you have theſe words: "and "here, likewiſe, it were eaſy to ſhew, that adoption, juſtification, pardon of "ſins, &c. which are privileges and benefits beſtowed upon us by the Meſſiah, "are neceſſary matters of our belief." By all which, as well as the whole frame, wherein you make ſhew of giving us your fundamental articles, it is plain, that what you have given us there, is nothing leſs than a complete collection of fundamentals, even in your own opinion of it.

But, good Sir, Why is it a fooliſh queſtion in me? You have found fault with my ſummary for being ſhort: the defect in my collection of neceſſary articles, has raiſed your zeal into ſo ſevere cenſures, and drawn upon me, from you, ſo heavy a condemnation, that, if half you have ſaid of me be true, I am in a very ill caſe, for having ſo curtailed the fundamental doctrines of chriſtianity. Is it folly, then, for me to aſk from you a complete creed? If it be ſo dangerous (as certainly it is) to fail in any neceſſary article of faith, Why is it folly in me, to be inſtant with you, to give me them all? Or why is it folly in you, to grant ſo reaſonable a demand? A ſhort faith, defective in neceſſaries, is no more tolerable in you, than in me; nay, much more inexcuſable, if it were for no other reaſon but this, that you reſt in it yourſelf, and would impoſe it on others; and yet do not yourſelf know, or believe it to be complete. For if you do, why dare you not ſay ſo, and give it us all entire, in plain propoſitions; and not, as you have in a great meaſure done here, give only the texts of ſcripture, from whence, you ſay, neceſſary articles are to be drawn? Which is too great an uncertainty for doctrines, abſolutely neceſſary. For, poſſibly all men do not underſtand thoſe texts alike, and ſome may draw articles out of them quite different from your ſyſtem; and ſo, though they agree in the ſame texts, may not agree in the ſame fundamentals: and, till you have ſet down plainly and diſtinctly your articles, that you think contained in them, cannot tell whether you will allow them to be chriſtians, or no. For you know, Sir, ſeveral inferences are often drawn from the ſame text; and the different ſyſtems of diſſenting (I was going to ſay chriſtians, but that none muſt be ſo, but thoſe who receive your collection of fundamentals, when you pleaſe to give it them) profeſſors are all founded on the ſcripture.

Why, I beſeech you, is mine a fooliſh queſtion to aſk, "What are the ne-"ceſſary articles of faith?" It is of no leſs conſequence than, nor much different from the jaylor's queſtion in the ſixteenth of the Acts, "What ſhall I do "to be ſaved?" And that was not, that ever I heard, counted by any one a fooliſh queſtion. You grant, there are articles neceſſary to be believed for ſalvation: Would it not then be wiſdom to know them? Nay, is it not our duty to know and believe them? If not, why do you, with ſo much outcry, reprehend me, for not knowing them? Why do you fill your books with ſuch variety

riety of invectives, as if you could never ſay enough, nor bad enough, againſt me, for having left out ſome of them? And, if it be ſo dangerous, ſo criminal to miſs any of them, Why is it a folly in me, to move you to give me a complete liſt?

IF fundamentals are to be known, eaſy to be known, (as, without doubt, they are) then a catalogue may be given of them. But, if they are not, if it cannot certainly be determined, which are they; but the doubtful knowledge of them depends upon gueſſes; Why may not I be permitted to follow my gueſſes, as well as you yours? Or why, of all others, muſt you preſcribe your gueſſes to me, when there are ſo many that are as ready to preſcribe as you, and of as good authority? The pretence, indeed, and clamour is religion, and the ſaving of ſouls: but your buſineſs, it is plain, is nothing but to over-rule and preſcribe, and be hearkened to as a dictator; and not to inform, teach, and inſtruct in the ſure way to ſalvation. Why elſe do you ſo ſtart and fling, when I deſire to know of you, what is neceſſary to be believed to make a man a chriſtian, when this is the only material thing in controverſy between us; and my miſtake in it has made you begin a quarrel with me, and let looſe your pen againſt me in no ordinary way of reprehenſion?

BESIDES, in this way which you take, you will be in no better a caſe than I. For, another having as good a claim to have his gueſſes give the rule, as you yours; or to have his ſyſtem received, as well as you yours; he will complain of you as well, and upon as good grounds, as you do of me; and (if he have but as much zeal for his orthodoxy, as you ſhew for yours) in as civil, well-bred, and chriſtian-like language.

IN the next place, pray tell me, Why would it be folly in you, to comply with what I require of you? Would it not be uſeful to me, to be ſet right in this matter? If ſo, Why is it folly in you to ſet me right? Conſider me, if you pleaſe, as one of your pariſhioners, who (after you have reſolved which catalogue of fundamentals to give him, either that in your "Thoughts of the cauſes "of Atheiſm," or this other here, in your "Socinianiſm unmaſked;" for they are both the ſame, nor either of them perfect) aſked you, "Are theſe all fundamental articles neceſſary to be believed to make a man a chriſtian; and are there no more but theſe?" Would you anſwer him, that it was folly in you to comply with him, in what he deſired? Is it of no moment to know, what is required of men to be believed; without a belief of which, they are not chriſtians, nor can be ſaved? And is it folly in a miniſter of the goſpel, to inform one committed to his inſtruction, in ſo material a point as this, which diſtinguiſhes believers from unbelievers? Is it folly in one, whoſe buſineſs it is to bring men to be chriſtians, and to ſalvation, to reſolve a queſtion, by which they may know, whether they are chriſtians or no; and, without a reſolution of which, they cannot certainly know their condition, and the ſtate they are in? Is it beſides your commiſſion and buſineſs, and therefore a folly, to extend your care of ſouls ſo far as this, to thoſe who are committed to your charge?

SIR, I have a title to demand this of you, as if I were your pariſhioner: you have forced yourſelf upon me for a teacher, in this very point, as if you wanted a pariſhioner to inſtruct: and therefore I demand it of you, and ſhall

inſiſt

inſiſt upon it, till you either do it, or confeſs you cannot. Nor ſhall it excuſe you, to ſay it is capriciouſly required. For this is no otherwiſe capricious, than all queſtions are capricious to a man, that cannot anſwer them; and ſuch an one, I think, this is to you. For, if you could anſwer it, no-body can doubt, but that you would, and that with confidence: for no-body will ſuſpect 'tis the want of that makes you ſo reſerved. This is, indeed, a frequent way of anſwering queſtions, by men, that cannot otherwiſe cover the abſurdities of their opinions, and their inſolence of expecting to be believed upon their bare words, by ſaying they are capriciouſly aſked, and deſerve no other anſwer.

But how far ſoever capriciouſneſs (when proved, for ſaying is not enough) may excuſe from anſwering a material queſtion, yet your own words here will clear this from being a capricious queſtion in me. For that thoſe texts of ſcripture which you have ſet down, do not, upon your own grounds, contain all the fundamental doctrines of religion, all that is neceſſary to be believed to make a man a chriſtian; what you ſay a little lower, in this very page, as well as in other places, does demonſtrate. Your words are, "I think I have ſufficiently "proved, that there are other doctrines beſides that [Jeſus is the Meſſiah] which "are required to be believed to make a man a chriſtian; Why did the apoſtles "write theſe doctrines? Was it not, that thoſe they writ to, might give their "aſſent to them?" This argument, for the neceſſity of believing the texts you cite from their being ſet down in the "new teſtament," you urged thus, p. 9, "Is this ſet down to no purpoſe in theſe inſpired epiſtles? Is it not requiſite that "we ſhould know it and believe?" And again, p. 29, "they are in our bibles "to that very purpoſe, to be believed." If then it be neceſſary to know and believe thoſe texts of ſcripture you have collected, becauſe the apoſtles writ them, and they were not "ſet down to no purpoſe: and they are ſet down in our bi-"bles on purpoſe to be believed:" I have reaſon to demand of you other texts, beſides thoſe you have enumerated, as containing points neceſſary to be believed; becauſe there are other texts which the apoſtles writ, and were not "ſet down to no purpoſe, and are in our bibles, on purpoſe to be believed," as well as thoſe which you have cited.

Another reaſon of doubting, and conſequently of demanding, whether thoſe propoſitions you have ſet down for fundamental doctrines, be every one of them neceſſary to be believed, and all that are neceſſary to be believed to make a man a chriſtian, I have from your next argument; which, joined to the former, ſtands thus, p. 22: "Why did the Apoſtles write theſe doctrines? Was it not "that thoſe they writ to, might give their aſſent to them? Nay did they not "require aſſent to them? Yes verily; for this is to be proved from the nature "of the things contained in theſe doctrines, which are ſuch as had immediate "reſpect to the occaſion, author, way, means and iſſue, of their redemption and "ſalvation." If therefore all "things, which have an immediate reſpect to "the occaſion, author, way, means and iſſue of men's redemption and ſalvation," are thoſe and thoſe only, which are neceſſary to be believed to make a man a chriſtian; may a man not juſtly doubt, whether thoſe propoſitions, which the unmaſker has ſet down, contain all thoſe things, and whether there be not other things contained in other texts of ſcripture, or in ſome of thoſe cited by him,

but

but otherwiſe underſtood, that have as immediate a "reſpect to the occaſion, "author, way, means and iſſue, of men's redemption and ſalvation," as thoſe he has ſet down? And therefore I have reaſon to demand a compleater liſt. For at beſt, to tell us, that "all things that have an immediate reſpect to the "occaſion, author, way, means and iſſue, of men's redemption and ſalvation," is but a general deſcription of fundamentals, with which ſome may think ſome articles agree, and others, others: and the terms, "immediate reſpect," may give ground enough for difference about them, to thoſe who agree that the reſt of your deſcription is right. My demand therefore is not a general deſcription of fundamentals, but, for the reaſons above-mentioned, the particular articles themſelves, which are neceſſary to be believed, to make a man a chriſtian.

IT is not my buſineſs at preſent, to examine the validity of theſe arguments of his, to prove all the propoſitions to be neceſſary to be believed, which he has here, in his "Socinianiſm unmaſked," ſet down as ſuch. The uſe I make of them now, is to ſhew the reaſon they afford me to doubt, that thoſe propoſitions, which he has given us, for doctrines neceſſary to be believed, are either not all ſuch, or more than all, by his own rule: and therefore, I muſt deſire him to give us a compleater creed, that we may know, what in his ſenſe, is neceſſary, and enough to make a man a chriſtian.

NOR will it be ſufficient, in this caſe, to do what he tells us he has done, in theſe words, p. 21, "I have briefly ſet before the reader theſe evangelical "truths, thoſe chriſtian principles, which belong to the very eſſence of chri-"ſtianity;"———and "I have reduced moſt of them to certain propoſitions, "which is a thing the vindicator called for," p. 16. With ſubmiſſion, I think, he miſtakes the vindicator. What I called for, was, not that "moſt of them "ſhould be reduced to certain propoſitions," but that all of them ſhould: and the reaſon of my demanding that was plain, viz. that then, having the unmaſker's creed in clear and diſtinct propoſitions, I might be able to examine whether it was what God in the ſcriptures indiſpenſably required of every man to make him a chriſtian, that ſo I might thereby correct the errors or defects of what I at preſent apprehend the ſcripture taught me in the caſe.

THE unmaſker endeavours to excuſe himſelf from anſwering my queſtion by another exception againſt it, p. 24, in theſe words: "Surely none, but this up-"ſtart Racovian, will have the confidence to deny, that theſe articles of faith "are ſuch as are neceſſary to conſtitute a chriſtian, as to the intellectual and "doctrinal part of chriſtianity; ſuch as muſt, IN SOME MEASURE, be known "and aſſented to by him. Not that a man is ſuppoſed, every moment, actual-"ly to exert his aſſent and belief; for none of the moral virtues, none of the "evangelical graces, are exerted thus always. Wherefore that queſtion," in p. 16, "though he ſays he aſks it" ſeriouſly) "might have been ſpared," "Whe-"ther every one of theſe fundamentals is required to be believed to make a man "a chriſtian, and ſuch as, without the actual belief thereof, he cannot be ſaved?" "Here is ſeriouſneſs pretended where there is none; for the deſign is only to "cavil, and (if he can) to expoſe my aſſertion. But he is not able to do it; "for all his critical demands are anſwered in theſe few words, viz. That the

" intellectual (as well as moral endowments) are never ſuppoſed to be always " in act: they are exerted upon occaſion, not all of them at a time. And " therefore he miſtakes, if he thinks, or rather as he objects without think- " ing, that theſe doctrines, if they be fundamental and neceſſary, muſt be al- " ways actually believed. No man, beſides himſelf, ever ſtarted ſuch a thing."

THIS terrible long combat has the unmaſker managed with his own ſhadow, to confound the ſerioufneſs of my queſtion; and, as he ſays himſelf, is come off, not only ſafe and ſound, but triumphant. But for all that, Sir, may not a man's queſtion be ſerious, though he ſhould chance to expreſs it ill? I think you and I were not beſt to ſet up for criticks in language, and nicety of expreſſion, for fear we ſhould ſet the world a laughing. Yet, for this once, I ſhall take the liberty to defend mine here. For I demand, in what expreſſion of mine, I ſaid or ſuppoſed, that a man ſhould, every moment, actually exert his aſſent to any propoſition required to be believed? Cannot a man ſay, that the unmaſker cannot be admitted to any preferment in the church of England, without an actual aſſent to, or ſubſcribing of the thirty-nine articles; unleſs it be ſuppoſed, that he muſt every moment, from the time he firſt read, aſſented to, and ſubſcribed thoſe articles, until he received inſtitution and induction, " actually exert his aſ- " ſent" to every one of them, and repeat his ſubſcription? In the ſame ſenſe it is literally true, that a man cannot be admitted into the church of Chriſt, or into heaven, without actually believing all the articles neceſſary to make a man a chriſtian, without ſuppoſing that he muſt " actually exert that aſſent every mo- " ment," from the time that he firſt gave it, until the moment that he is admitted into heaven, He may eat, drink, make bargains, ſtudy Euclid, and think of other things between; nay, ſometimes ſleep, and neither think of thoſe articles, nor any thing elſe; and yet it be true, that he ſhall not be admitted into the church, or heaven, without an actual aſſent to them: that condition of an actual aſſent, he has performed, and until he recal that aſſent, by actual unbelief, it ſtands good: and though a lunacy, or lethargy, ſhould ſeize on him preſently after, and he ſhould never think of it again as long as he lived, yet it is literally true, he is not ſaved without an actual aſſent. You might therefore have ſpared your pains, in ſaying, " that none of the moral virtues, none of " the evangelical graces, are exerted THUS always," until you had met with ſome-body who ſaid THUS. That I did ſo, I think, would have entered into no-body's thoughts but yours, it being evident from p. 97. of my book, that by actual, I meant explicit. You ſhould rather have given a direct anſwer to my queſtion, which I here again ſeriouſly aſk you, viz. Whether

IX. THOSE you called " fundamental doctrines," in your " Thoughts con- " cerning the cauſes of atheiſm," or thoſe " chriſtian principles, which " belong to the very eſſence of chriſtianity," ſo many as you have given us of them in your " Socinianiſm unmaſked," (for you may take which of your two creeds you pleaſe) are juſt thoſe, neither more nor leſs, that are every one of them required to be believed to make a man a chriſtian, and ſuch as, without the actual, or (ſince that word diſpleaſes you) the explicit belief whereof, he cannot be ſaved?

WHEN

WHEN you have anſwered this queſtion, we ſhall then ſee, which of us two is neareſt the right: but, if you ſhall forbear railing, which, I fear, you take for arguing, againſt that ſummary of faith, which our Saviour and his apoſtles taught, and which only they propoſed to their hearers to be believed, to make them chriſtians, until you ſave found another perfect creed, of only neceſſary articles, that you dare own for ſuch; you are like to have a large time of ſilence. Before I leave the paſſage above-cited, I muſt deſire the reader to take notice of what he ſays, concerning his liſt of fundamentals, viz. That "theſe his arti-"cles of faith," neceſſary to conſtitute a chriſtian, are ſuch as muſt, IN SOME MEASURE, be known and aſſented to by him: a very wary expreſſion concerning fundamentals! The queſtion is about articles neceſſary to be explicitly believed to make a man a chriſtian. Theſe, in his liſt, the unmaſker tells us, are "neceſſary to conſtitute a chriſtian, and muſt, IN SOME MEASURE, be "known and aſſented to." I would now fain know of the reader, Whether he underſtands thereby, that the unmaſker means, that theſe his neceſſary articles muſt be explicitly believed or not? If he means an explicit knowledge and belief, why does he puzzle his reader, by ſo improper a way of ſpeaking? For what is as complete and perfect as it ought to be, cannot properly be ſaid to be "in ſome meaſure." If his, "in ſome meaſure," falls ſhort of explicitly knowing and believing his fundamentals, his neceſſary articles are ſuch, as a man may be a chriſtian, without explicitly knowing and believing, i. e. are no fundamentals, no neceſſary articles at all. Thus men, uncertain what to ſay, betray themſelves by their great caution.

HAVING pronounced it folly in himſelf, to make up the defects of my ſhort, and therefore ſo much blamed collection of fundamentals, by a full one of his own, though his attempt ſhews he would if he could; he goes on thus, p. 22, "From what I [the unmaſker] have ſaid, it is evident, that the vindi-"cator is groſly miſtaken, when he ſaith," "Whatever doctrines the apoſtles "required to be believed to make a man a chriſtian, are to be found in thoſe "places of ſcripture which he has quoted in his book." And a little lower, "I think I have ſufficiently proved, that there are other doctrines beſides that, "which are required to be believed to make a man a chriſtian."

ANSW. Whatever you have proved, or (as you never fail to do) boaſt you have proved, will ſignify nothing, until you have proved one of theſe propoſitions; and have ſhewn either,

X. That what our Saviour and his apoſtles preached, and admitted men into the church for believing, is not all that is abſolutely required to make a man a chriſtian. Or,

THAT the believing him to be the Meſſiah, was not the only article they inſiſted on, to thoſe who acknowledged one God; and, upon the belief whereof, they admitted converts into the church, in any one of thoſe many places quoted by me out of the hiſtory of the "new teſtament."

I SAY, any one: for though it be evident throughout the whole goſpel, and the Acts, that this was the one doctrine of faith, which, in all their preachings

every-where, they principally drive at: yet, if it were not ſo, but that in other places they taught other things, that would not prove that thoſe other things were articles of faith, abſolutely neceſſarily required to be believed to make a man a chriſtian, unleſs it had been ſo ſaid. Becauſe, if it appears, that ever any one was admitted into the church, by our Saviour or his apoſtles, without having that article explicitly laid before him, and without his explicit aſſent to it, you muſt grant, that an explicit aſſent to that article is not neceſſary to make a man a chriſtian: unleſs you will ſay, that our Saviour and his apoſtles admitted men into the church that were not qualified with ſuch a faith as was abſolutely neceſſary to make a man a Chriſtian; which is as much as to ſay, that they allowed and pronounced men to be chriſtians, who were not chriſtians. For he that wants what is neceſſary to make a man a chriſtian, can no more be a chriſtian, than he that wants what is neceſſary to make him a man, can be a man. For what is neceſſary to the being of any thing, is eſſential to its being; and any thing may be as well without its eſſence, as without any thing that is neceſſary to its being: and ſo a man be a man, without being a man; and a chriſtian a chriſtian, without being a chriſtian; and an unmaſker may prove this, without proving it. You may, therefore, ſet up, by your unqueſtionable authority, what articles you pleaſe, as neceſſary to be believed to make a man a chriſtian: if our Saviour and his apoſtles admitted converts into the church, without preaching thoſe your articles to them, or requiring an explicit aſſent to what they did not preach and explicitly lay down, I ſhall prefer their authority to yours, and think it was rather by them, than by you, that God promulgated the law of faith, and manifeſted what that faith was, upon which he would receive penitent converts.

And though, by his apoſtles, our Saviour taught a great many other truths, for the explaining this fundamental article of the law of faith, that Jeſus is the Meſſiah; ſome whereof have a nearer, and ſome a more remote connection with it, and ſo cannot be denied by any chriſtian, who ſees that connection, or knows they are ſo taught: yet an explicit belief of any one of them, is no more neceſſarily required to make a man a chriſtian, than an explicit belief of all thoſe truths, which have a connection with the Being of a God, or are revealed by him, is neceſſarily required to make a man not to be an atheiſt: though none of them can be denied by any one who ſees that connection, or acknowledges that revelation, without his being an atheiſt. All theſe truths, taught us from God, either by reaſon or revelation, are of great uſe, to enlighten our minds, confirm our faith, ſtir up our affections, &c. And the more we ſee of them, the more we ſhall ſee, admire, and magnify the wiſdom, goodneſs, mercy, and love of God, in the work of our redemption. This will oblige us to ſearch and ſtudy the ſcripture, wherein it is contained and laid open to us.

All that we find, in the revelation of the "new teſtament," being the declared will and mind of our Lord and Maſter, the Meſſiah, whom we have taken to be our king, we are bound to receive as right and truth, or elſe we are not his ſubjects, we do not believe him to be the Meſſiah, our King, but caſt him off, and with the Jews ſay, "We will not have this man reign over us." But it is ſtill what we find in the ſcripture, not in this or that ſyſtem; what we, ſincerely

ſincerely ſeeking to know the will of our Lord, diſcover to be his mind. Where it is ſpoken plainly, we cannot miſs it: and it is evident he requires our aſſent: where there is obſcurity, either in the expreſſions themſelves, or by reaſon of the ſeeming contrariety of other paſſages, there a fair endeavour, as much as our circumſtances will permit, ſecures us from a guilty diſobedience to his will, or a ſinful error in faith, which way ſoever our enquiry reſolves the doubt, or perhaps leaves it unreſolved. If he had required more of us in thoſe points, he would have declared his will plainer to us, and diſcovered the truth contained in thoſe obſcure, or ſeemingly contradictory places, as clearly, and as uniformly as he did that fundamental article, that we were to believe him to be the Meſſiah, our King.

As men, we have God for our King, and are under the law of reaſon: as chriſtians, we have Jeſus the Meſſiah for our King, and are under the law revealed by him in the goſpel. And though every chriſtian, both as a deiſt and a chriſtian, be obliged to ſtudy both the law of nature and the revealed law, that in them he may know the will of God, and of Jeſus Chriſt, whom he hath ſent; yet, in neither of theſe laws, is there to be found a ſelect ſet of fundamentals, diſtinct from the reſt, which are to make him a deiſt, or a chriſtian. But he that believes one eternal, inviſible God, his Lord and King, ceaſes thereby to be an atheiſt; and he that believes Jeſus to be the Meſſiah, his King, ordained by God, thereby becomes a chriſtian, is delivered from the power of darkneſs, and is tranſlated into the kingdom of the Son of God; is actually within the covenant of grace, and has that faith, which ſhall be imputed to him for righteouſneſs; and, if he continues in his allegiance to this his King, ſhall receive the reward, eternal life.

HE that conſiders this, will not be ſo hot as the unmaſker, to contend for a number of fundamental articles, all neceſſary, every one of them, to be explicitly believed by every one for ſalvation, without knowing them himſelf, or being able to enumerate them to another. Can there be any thing more abſurd than to ſay, there are ſeveral fundamental articles, each of which every man muſt explicitly believe, upon pain of damnation, and yet not be able to ſay, which they be? The unmaſker has ſet down no ſmall number; but yet dares not ſay, theſe are all. On the contrary, he has plainly confeſſed there are more; but will not, i. e. cannot tell what they are, that remain behind: Nay, has given a general deſcription of his fundamental articles, by which it is not evident, but there may be ten times as many as thoſe he had named; and amongſt them (if he durſt, or could name them) probably ſeveral, that many a good chriſtian, who died in the faith, and is now in heaven, never once thought of; and others, which many, of as good authority as he, would, from their different ſyſtems, certainly deny and contradict.

THIS, as great an abſurdity as it is, cannot be otherwiſe, whilſt men will take upon them to alter the terms of the goſpel; and when it is evident, that our Saviour and his apoſtles received men into the church, and pronounced them believers, for taking him to be the Meſſiah, their King and Deliverer, ſent by God, have the boldneſs to ſay, "this is not enough." But, when you would know of them, what then is enough, they cannot tell you: the reaſon whereof

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is viſible, viz. becauſe they being able to produce no other reaſon for their collection of fundamental articles, to prove them neceſſary to be believed, but becauſe they are of divine authority, and contained in the holy ſcriptures; and are, as the unmaſker ſays, "writ there on purpoſe to be believed;" they know not where to ſtop, when they have once begun: thoſe texts that they leave out, or from which they deduce none of their fundamentals, being of the ſame divine authority, and ſo upon that account equally fundamental with what they culled out, though not ſo well ſuited to their particular ſyſtems.

HENCE come thoſe endleſs and unreaſonable contentions about fundamentals, whilſt each cenſures the defect, redundancy, or falſhood of what others require, as neceſſary to be believed: and yet he himſelf gives not a catalogue of his own fundamentals, which he will ſay is ſufficient and complete. Nor is it to be wondered; ſince, in this way, it is impoſſible to ſtop ſhort of putting every propoſition, divinely revealed, into the liſt of fundamentals; all of them being of divine, and ſo of equal authority; and, upon that account, equally neceſſary to be believed by every one that is a chriſtian, though they are not all neceſſary to be believed, to make any one a chriſtian. For the new teſtament containing the laws of the Meſſiah's kingdom, in regard of all the actions, both of mind and body, of all his ſubjects; every chriſtian is bound, by his allegiance to him, to believe all that he ſays in it to be true; as well as to aſſent, that all he commands in it is juſt and good: and what negligence, perverſeneſs, or guilt there is, in his miſtaking in the one, or failing in his obedience to the other, that this righteous judge of all men, who cannot be deceived, will at the laſt day lay open, and reward accordingly,

IT is no wonder, therefore, there have been ſuch fierce conteſts, and ſuch cruel havock made amongſt chriſtians about fundamentals; whilſt every one would ſet up his ſyſtem, upon pain of fire and faggot in this, and hell-fire in the other world. Though, at the ſame time, whilſt he is exerciſing the utmoſt barbarities againſt others, to prove himſelf a true chriſtian, he profeſſes himſelf ſo ignorant, that he cannot tell, or ſo uncharitable, that he will not tell, what articles are abſolutely neceſſary and ſufficient to make a man a chriſtian. If there be any ſuch fundamentals, as it is certain there are, it is as certain they muſt be very plain. Why then does every one urge and make a ſtir about fundamentals, and no-body give a liſt of them? But becauſe (as I have ſaid) upon the uſual grounds, they cannot: for I will be bold to ſay, that every one who conſiders the matter, will ſee, that either only the article of his being the Meſſiah their King, which alone our Saviour and his apoſtles preached to the unconverted world, and received thoſe that believed it into the church, is the only neceſſary article to be believed by a theiſt, to make him a chriſtian; or elſe, that all the truths contained in the new teſtament, are neceſſary articles to be believed to make a man a chriſtian: and that between theſe two, it is impoſſible any where to ſtand; the reaſon whereof is plain. Becauſe, either the believing Jeſus to be the Meſſiah, i. e. the taking him to be our King, makes us ſubjects and denizons of his kingdom, that is, chriſtians: or elſe an explicit knowledge of, and actual obedience to the laws of his kingdom, is what is required to make us

ſubjects;

ſubjects; which, I think, it was never ſaid of any other kingdom. For a man muſt be a ſubject, before he is bound to obey..

LET us ſuppoſe it will be ſaid here, that an obedience to the laws of Chriſt's kingdom, is what is neceſſary to make us ſubjects of it, without which we cannot be admitted into it, i. e. be chriſtians: and, if ſo, this obedience muſt be univerſal; I mean, it muſt be the ſame ſort of obedience to all the laws of this kingdom: which, ſince no-body ſays is in any one ſuch as is wholly free from error, or frailty, this obedience can only lie in a ſincere diſpoſition and purpoſe of mind, to obey every one of the laws of the Meſſiah, delivered in the new teſtament, to the utmoſt of our power. Now, believing right being one part of that obedience, as well as acting right is the other part, the obedience of aſſent muſt be implicitly to all that is delivered there, that it is true. But foraſmuch as the particular acts of an explicit aſſent, cannot go any farther than his underſtanding, who is to aſſent; what he underſtands to be truth, delivered by our Saviour, or the apoſtles commiſſioned by him, and aſſiſted by his Spirit, that he muſt neceſſarily believe: it becomes a fundamental article to him, and he cannot refuſe his aſſent to it, without renouncing his allegiance. For he that denies any of the doctrines that Chriſt has delivered, to be true, denies him to be ſent from God, and conſequently to be the Meſſiah; and ſo ceaſes to be a chriſtian. From whence it is evident, that if any more be neceſſary to be believed to make a man a chriſtian, than the believing Jeſus to be the Meſſiah, and thereby taking him for our King, it cannot be any ſet bundle of fundamentals, culled out of the ſcripture, with an omiſſion of the reſt, according as beſt ſuits any one's fancy, ſyſtem, or intereſt: but it muſt be an explicit belief of all thoſe propoſitions, which he, according to the beſt of his underſtanding, really apprehends to be contained and meant in the ſcripture; and an implicit belief of all the reſt, which he is ready to believe, as ſoon as it ſhall pleaſe God, upon his uſe of the means, to enlighten him, and make them clear to his underſtanding. So that, in effect, almoſt every particular man in this ſenſe has, or may have a diſtinct catalogue of fundamentals, each whereof it is neceſſary for him explicitly to believe, now that he is a chriſtian; whereof, if he ſhould diſbelieve, or deny any one, he would caſt off his allegiance, disfranchiſe himſelf, and be no longer a ſubject of Chriſt's kingdom. But, in this ſenſe, no-body can tell what is fundamental to another, what is neceſſary for another man to believe. This catalogue of fundamentals, every one alone can make for himſelf: no-body can fix it for him; no-body can collect or preſcribe it to another: but this is, according as God has dealt to every one the meaſure of light and faith; and has opened each man's underſtanding, that he may underſtand the ſcriptures. Whoever has uſed what means he is capable of, for the informing of himſelf, with a readineſs to believe and obey what ſhall be taught and preſcribed by Jeſus, his Lord and King, is a true and faithful ſubject of Chriſt's kingdom; and cannot be thought to fail in any thing neceſſary to ſalvation.

SUPPOSING a man and his wife, barely by ſeeing the wonderful things that Moſes did, ſhould have been perſuaded to put themſelves under his government; or by reading his law, and liking it; or by any other motive, had been prevailed on ſincerely to take him for their ruler and law-giver; and accordingly (renoun-

cing their former idolatry and heatheniſh pollutions) in token thereof had, by baptiſm and circumciſion, the initiating ceremonies, ſolemnly entered themſelves into that communion, under the law of Moſes; had they not, thereby, been made denizons of the common-wealth of Iſrael, and inveſted with all the privileges and prerogatives of true children of Abraham, leaving to their poſterity a right to their ſhare in the promiſed land, though they had died before they had performed any other act of obedience to that law; nay, though they had not known whoſe ſon Moſes was, nor how he had delivered the children of Iſrael out of Egypt, nor whither he was leading them? I do not ſay, it is likely they ſhould be ſo far ignorant. But, whether they were or no, it was enough that they took him for their prince and ruler, with a purpoſe to obey him, to ſubmit themſelves entirely to his commands and conduct; and did nothing afterwards, whereby they diſowned or rejected his authority over them. In that reſpect, none of his laws were greater or more neceſſary to be ſubmitted to, one than another, though the matter of one might be of much greater conſequence than of another. But a diſobedience to any law of the leaſt conſequence, if it carry with it a diſowning of the authority that made it, forfeits all, and cuts off ſuch an offender from that commonwealth, and all the privileges of it.

THIS is the caſe, in reſpect of other matters of faith, to thoſe who believe Jeſus to be the Meſſiah, and take him to be their King, ſent from God, and ſo are already chriſtians. It is not the opinion, that any one may have of the weightineſs of the matter, (if they are, without their own fault, ignorant that our Saviour hath revealed it) that ſhall disfranchiſe them, and make them forfeit their intereſt in his kingdom: they may ſtill be good ſubjects, though they do not believe a great many things, which creed-makers may think neceſſary to be believed. That which is required of them, is a ſincere endeavour to know his mind, declared in the goſpel, and an explicit belief of all that they underſtand to be ſo. Not to believe what he has revealed, whether in a lighter, or more weighty matter, calls his veracity into queſtion, deſtroys his miſſion, denies his authority, and is a flat diſowning him to be the Meſſiah, and ſo overturns that fundamental and neceſſary article whereby a man is a chriſtian. But this cannot be done by a man's ignorance, or unwilful miſtake of any of the truths publiſhed by our Saviour himſelf, or his authorized and inſpired miniſters, in the new teſtament. Whilſt a man knows not that it was his will or meaning, his allegiance is ſafe, though he believe the contrary.

IF this were not ſo, it is impoſſible that any one ſhould be a chriſtian. For in ſome things we are ignorant, and err all, not knowing the ſcriptures. For the holy inſpired writings, being all of the ſame divine authority, muſt all equally in every article be fundamental, and neceſſary to be believed; if that be a reaſon, that makes any one propoſition in it neceſſary to be believed. But the law of faith, the covenant of the goſpel, being a covenant of grace, and not of natural right, or debt; nothing can be abſolutely neceſſary to be believed, but what, by this new law of faith, God of his good pleaſure hath made to be ſo. And this, it is plain, by the preaching of our Saviour and his apoſtles, to all that believed not already in him, was only the believing the only true God, and Jeſus to be the Meſſiah, whom he hath ſent. The performance of this puts a man within the

the covenant, and is that, which God will impute to him for righteouſneſs. All the other acts of aſſent to other truths, taught by our Saviour, and his apoſtles, are not what make a man a chriſtian; but are neceſſary acts of obedience to be performed by one, who is a chriſtian; and therefore, being a chriſtian, ought to live by the laws of Chriſt's kingdom.

NOR are we without ſome glimpſe of light, why it hath pleaſed God of his grace, that the believing Jeſus to be the Meſſiah ſhould be that faith which he would impute to men for righteouſneſs. It is evident from ſcripture, that our Saviour deſpiſed the ſhame and endured the croſs for the joy ſet before him; which joy, it is alſo plain, was a kingdom. But, in this kingdom, which his Father had appointed to him, he could have none but voluntary ſubjects; ſuch as leaving the kingdom of darkneſs, and of the prince of this world, with all the pleaſures, pomps, and vanities thereof, would put themſelves under his dominion, and tranſlate themſelves into his kingdom: which they did, by believing and owning him to be the Meſſiah their King, and thereby taking him to rule over them. For the faith for which God juſtifieth, is not an empty ſpeculation, but a faith joined with repentance, and working by love. And for this, which was, in effect, to return to God himſelf, and to their natural allegiance due to him, and to advance, as much as lay in them, the glory of the kingdom, which he had promiſed his Son; God was pleaſed to declare, he would accept them, receive them to grace, and blot out all their former tranſgreſſions.

THIS is evidently the covenant of grace, as delivered in the ſcriptures: and if this be not, I deſire any one to tell me what it is, and what are the terms of it. It is a law of faith, whereby God has promiſed to forgive all our ſins, upon our repentance and believing ſomething; and to impute that faith to us for righteouſneſs. Now I aſk, what it is by the law of faith, we are required to believe? For until that be known, the law of faith is not diſtinctly known; nor the terms of the covenant, upon which the All-merciful God graciouſly offers us ſalvation. And, if any one will ſay, this is not known, nay, is not eaſily and certainly to be known under the goſpel, I deſire him to tell me, what the greateſt enemies of Chriſtianity can ſay worſe againſt it? For a way propoſed to ſalvation, that does not certainly lead thither, or is propoſed, ſo as not to be known, are very little different as to their conſequence; and mankind would be left to wander in darkneſs and uncertainty, with the one as well as the other.

I DO not write this for controverſy's ſake; for had I minded victory, I would not have given the unmaſker this new matter of exception. I know whatever is ſaid, he muſt be bawling for his faſhionable and profitable orthodoxy, and cry out againſt this too, which I have here added, as ſocinianiſm; and caſt that name upon all that differs from what is held by thoſe he would recommend his zeal to in writing. I call it bawling, for whether what he has ſaid be reaſoning, I ſhall refer to thoſe of his own brotherhood, if he be of any brotherhood, and there be any that will join with him in his ſet of fundamentals, when his creed is made.

HAD I minded nothing but how to deal with him, I had tied him up ſhort to his liſt of fundamentals, without affording him topicks of declaiming, againſt what I have here ſaid. But I have enlarged on this point, for the ſake of ſuch

readers, who, with a love of truth, read books of this kind, and endeavour to inform themſelves in the things of their everlaſting concernment: it being of greater conſideration with me to give any light and ſatisfaction to one ſingle perſon, who is really concerned to underſtand, and be convinced of the religion he profeſſes, than what a thouſand faſhionable, or titular profeſſors of any ſort of orthodoxy ſhall ſay, or think of me, for not doing as they do; i. e. for not ſaying after others, without underſtanding what is ſaid, or upon what grounds, or caring to underſtand it.

LET us now conſider his argument, to prove the articles he has given us to be fundamentals. In his "Thoughts concerning the cauſes of atheiſm," p. 119, he argues from 1 Tim. iii. 16, where he ſays, "Chriſtianity is called a myſte-"ry; that all things in Chriſtianity are not plain, and exactly level to every "common apprehenſion; and that every thing in Chriſtianity is not clear, and "intelligible and comprehenſible by the weakeſt noddle." Let us take this for proved, as much as he pleaſes; and then let us ſee the force of this ſubtile diſputant's argument, for the neceſſity there is, that every Chriſtian man ſhould believe thoſe, which he has given us for fundamental articles, out of the epiſtles. The reaſon of that obligation, and the neceſſity of every man's and woman's believing in them, he has laid in this, that they are to be found in the epiſtles, or in the bible. This argument for them we have, over and over again, in his "So-"cinianiſm unmaſk'd," as here, p. 9, thus: "Are they ſet down to no purpoſe, "in theſe inſpired epiſtles? Why did the apoſtles write theſe doctrines, was it "not, that thoſe they writ to, might give their aſſent to them?" p. 22. "They "are in our bibles, for that very purpoſe, to be believed," p. 25. Now I aſk, Can any one more directly invalidate all he ſays here, for the neceſſity of believing his articles? Can any one more apparently write booty, than by ſaying, that "theſe his doctrines, theſe his fundamental articles" (which are, after his faſhion, ſet down between the 8th and 20th pages of this his firſt chapter) are of neceſſity to be believed by every one, before he can be a Chriſtian, becauſe they are in the epiſtles and in the bible; and yet affirm, that in Chriſtianity, i. e. in the epiſtles and in the bible, there are myſteries, there are things "not plain, "not clear, not intelligible to common apprehenſions?" If his articles, ſome of which contain myſteries, are neceſſary to be believed to make a man a Chriſtian, becauſe they are in the bible; then, according to this rule, it is neceſſary for many men to believe what is not intelligible to them; what their noddles cannot apprehend, (as the unmaſker is pleaſed to turn the ſuppoſition of vulgar people's underſtanding the fundamentals of their religion into ridicule) i. e. it is neceſſary for many men to do, what is impoſſible for them to do, before they can be Chriſtians. But if there be ſeveral things in the bible, and in the epiſtles, that are not neceſſary for men to believe, to make them Chriſtians; then all the unmaſker's arguments, upon their being in the epiſtles, are no proofs, that all his articles are neceſſary to be believed to make a man a Chriſtian, becauſe they are ſet down in the epiſtles: much leſs, becauſe he thinks they may be drawn, according to his ſyſtem, out of what is ſet down in the epiſtles. Let him therefore, either confeſs theſe and the like queſtions, "Why did the apoſtles write theſe? Was "it not, that thoſe they writ to, might give their aſſent to them? Why ſhould

"not

" not every one of theſe evangelical truths be believed and embraced? They " are in our bibles, for that very purpoſe;" and the like; to be impertinent and ridiculous. Let him ceaſe to propoſe them with ſo much oſtentation, for they can ſerve only to miſlead unwary readers: or let him unſay what he has ſaid, of things " not plain to common apprehenſions, not clear and intelligible." Let him recant what he has ſaid of myſteries in Chriſtianity. For I aſk with him, p. 8, " where can we be informed, but in the ſacred and inſpired writings?" It is ridiculous to urge, that any thing is neceſſary to be explicitly believed, to make a man a Chriſtian, becauſe it is writ in the epiſtles, and in the bible; unleſs he confeſs that there is no myſtery, nothing not plain, or unintelligible to vulgar underſtandings, in the epiſtles, or in the bible.

THIS is ſo evident, that the unmaſker himſelf, who, p. 119. of his " Thoughts " concerning the cauſes of atheiſm," thought it ridiculous to ſuppoſe, that the vulgar ſhould underſtand Chriſtianity, is here of another mind: and, p. 30, ſays of his evangelical doctrines and articles, neceſſary to be aſſented to, that they are intelligible and plain; there is no " ambiguity and doubtfulneſs in them; they " ſhine with their own light, and to an unprejudiced eye are plain, evedent, and " illuſtrious."

To draw the unmaſker out of the clouds, and prevent his hiding himſelf in the doubtfulneſs of his expreſſions, I ſhall deſire him to ſay directly, whether the articles, which are neceſſary to be believed, to make a man a Chriſtian, and particularly thoſe he has ſet down for ſuch, are all plain and intelligible, and ſuch as may be underſtood and comprehended (I will not ſay in the unmaſker's ridiculous way, by the weakeſt noddles, but) by every illiterate country man and woman, capable of church-communion?

IF he ſays, Yes; then all myſteries are excluded out of his articles neceſſary to be believed to make a man a Chriſtian. For that which can be comprehended by every day-labourer, every poor ſpinſter, that is a member of the church, cannot be a myſtery. And, if what ſuch illiterate people cannot underſtand be required to be believed to make them Chriſtians, the greateſt part of mankind are ſhut out from being Chriſtians.

BUT the unmaſker has provided an anſwer, in theſe words, p. 31, " There " is," ſays he, " a difficulty in the doctrine of the trinity, and ſeveral truths of " the goſpel, as to the exact manner of the things themſelves, which we ſhall " never be able to comprehend, at leaſt on this ſide of heaven: but there is no " difficulty as to the reality and certainty of them, becauſe we know they are " revealed to us by God in the holy ſcriptures."

WHICH anſwer of " difficulty in the manner," and " no difficulty in the " reality," having the appearance of a diſtinction, looks like learning; but when it comes to be applied to the caſe in hand, will ſcarce afford us ſenſe.

THE queſtion is about a propoſition to be believed, which muſt firſt neceſſarily be underſtood. For a man cannot poſſibly give his aſſent to any affirmation or negation, unleſs he underſtand the terms as they are joined in that propoſition, and has a conception of the thing affirmed or denied, and alſo a conception of the thing, concerning which it is affirmed or denied, as they are there put together. But let the propoſition be what it will, there is no more to be underſtood,

than is expreſſed in the terms of that propoſition. If it be a propoſition concerning a matter of fact, it is enough to conceive, and believe the matter of fact. If it be a propoſition concerning the manner of the fact, the manner of the fact muſt alſo be believed, as it is intelligibly expreſſed in that propoſition; v. g. ſhould this propoſition νεκροὶ ἐγείρονται be offered as an article of faith, to an illiterate countryman of England, he could not believe it: becauſe, though a true propoſition, yet it being propoſed in words, whoſe meaning he underſtood not, he could not give any aſſent to it. Put it into Engliſh, he underſtands what is meant by the "dead ſhall riſe." For he can conceive, that the ſame man, who was dead and ſenſeleſs, ſhould be alive again; as well as he can, that the ſame man, who is now in a lethargy, ſhould awake again; or the ſame man that is now out of his ſight, and he knows not whether he be alive or dead, ſhould return and be with him again: and ſo he is capable of believing it, though he conceives nothing of the manner, how a man revives, wakes or moves. But none of theſe manners of thoſe actions being included in thoſe propoſitions, the propoſition concerning the matter of fact (if it imply no contradiction in it) may be believed; and ſo all that is required may be done, whatever difficulty may be, as to the exact manner, how it is brought about.

But where the propoſition is about the manner, the belief too muſt be of the manner, v. g. the article is, "The dead ſhall be raiſed with ſpiritual bo-"dies:" and then the belief muſt be as well of this manner of the fact, as of the fact itſelf. So that what is ſaid here, by the unmaſker, about the manner, ſignifies nothing at all in the caſe. What is underſtood to be expreſſed in each propoſition, whether it be of the manner, or not of the manner, is (by its being a revelation from God) to be believed, as far as it is underſtood: but no more is required to be believed concerning any article, than is contained in that article.

What the unmaſker, for the removing of difficulties, adds farther, in theſe words, "But there is no difficulty as to the reality and certainty of the truths of "the goſpel; becauſe we know, they are revealed to us by God, in the holy "ſcripture;" is yet farther from ſignifying any thing to the purpoſe, than the former. The queſtion is about underſtanding; and in what ſenſe they are underſtood, believing ſeveral propoſitions, or articles of faith, which are to be found in the ſcripture. To this, the unmaſker ſays, there can be "no difficulty at all "as to their reality and certainty; becauſe they are revealed by God." Which amounts to no more but this, that there is no difficulty at all in the underſtanding and believing this propoſition, "that whatever is revealed by God, is really "and certainly true." But is the underſtanding and believing this ſingle propoſition, the underſtanding and believing all the articles of faith neceſſary to be believed? Is this all the explicit faith a chriſtian need have? If ſo, then a Chriſtian need explicitly believe no more, but this one propoſition, viz. That all the propoſitions between the two covers of his bible, are certainly true. But I imagine the unmaſker will not think the believing this one propoſition, is a ſufficient belief of all thoſe fundamental articles, which he has given us, as neceſſary to be believed to make a man a chriſtian. For, if that will ſerve the turn, I conclude he may make his ſet of fundamentals as large and expreſs to his ſyſtem as he pleaſes: calviniſts, arminians, anabaptiſts, ſocinians, will all thus own the be-

lief of them, viz. that all that God has revealed in the ſcripture, is really and certainly true.

BUT if believing this propoſition, that all that is revealed by God in the ſcripture is true, be not all the faith which the unmaſker requires, what he ſays about the reality and certainty of all truths revealed by God, removes nothing of the difficulty. A propoſition of divine authority is found in the ſcripture: it is agreed preſently between him and me, that it contains a real, certain truth; but the difficulty is, what is the truth it contains, to which he and I muſt aſſent; v. g. the profeſſion of faith made by the eunuch, in theſe words, "Jeſus Chriſt "is the Son of God," upon which he was admitted into the church, as a chriſtian, I believe, contains a "real and certain truth." Is that enough? No, ſays the unmaſker, p. 87, it "includes in it, that Chriſt was God;" and therefore it is not enough for me to believe, that theſe words contain a real certain truth: but I muſt believe, they contain this truth, that Jeſus Chriſt is God; that the eunuch ſpoke them in that ſenſe, and in that ſenſe I muſt aſſent to them: whereas they appear to me to be ſpoken, and meant here, as well as in ſeveral other places of the "new teſtament," in this ſenſe, viz. "That Jeſus Chriſt is "the Meſſiah," and in that ſenſe, in this place, I aſſent to them. The meaning then of theſe words, as ſpoken by the eunuch, is the difficulty: and I deſire the unmaſker, by the application of what he has ſaid here, to remove that difficulty. For granting all revelation from God to be really and certainly true, (as certainly it is) how does the believing that general truth remove any difficulty about the ſenſe and interpretation of any particular propoſition, found in any paſſage of the holy ſcriptures? Or is it poſſible for any man to underſtand it in one ſenſe, and believe it in another; becauſe it is a divine revelation, that has reality and certainty in it? Thus much, as to what the unmaſker ſays of the fundamentals, he has given us, p. 30, viz. That "no true lover of God and "truth, need doubt of any of them: for there is no ambiguity and doubtful-"neſs in them." If the diſtinction he has uſed, "of difficulty as to the ex-"act manner, and no difficulty, as to the reality and certainty of goſpel-truths," will remove all ambiguity and doubtfulneſs from all thoſe texts of ſcripture, from whence he and others deduce fundamental articles, ſo that they will be "plain and intelligible" to every man, in the ſenſe he underſtands them; he has done great ſervice to chriſtianity.

BUT he ſeems to diſtruſt that himſelf, in the following words: "They ſhine," ſays he, "with their own light, and, to an unprejudiced eye, are plain, evident, "and illuſtrious; and they would always continue ſo, if ſome ill-minded men "did not perplex and entangle them." I ſee the matter would go very ſmooth, if the unmaſker might be the ſole, authentick interpreter of ſcripture. He is wiſely of that judge's mind, who was againſt hearing the counſel on the other ſide, becauſe they always perplexed the cauſe.

BUT if thoſe who differ from the unmaſker, ſhall in their turns call him the "prejudiced and ill-minded man," who perplexes theſe matters (as they may, with as much authority as he) we are but where we were; each muſt underſtand for himſelf, the beſt he can, until the unmaſker be received, as the only

unprejudiced

unprejudiced man, to whoſe dictates every one, without examination, is with an implicit faith to ſubmit.

HERE again, p. 32, the unmaſker puts upon me, what I never ſaid: and therefore I muſt deſire him to ſhew, where it is, that I pretend,

XI. THAT this "propoſition," that Jeſus is the Meſſiah, "is more intelligible, than any of thoſe he has named."

IN his "Thoughts concerning the cauſes of atheiſm," p. 120, he argues, that this propoſition [Jeſus is the Meſſiah] has more difficulty in it, than the article of the holy trinity. And his proofs are worthy of an unmaſker. "For," ſays he, "here is an Hebrew word firſt to be explained; or (as he has this ſtrong argument again, "Socinianiſm unmaſked," p. 32,) "Here firſt the name Jeſus, which is of Hebrew extraction, though ſince grecized, muſt be expounded."

ANSW. Jeſus being a proper name, only denoting a certain perſon, needs not to be expounded, of what extraction ſoever it be. Is this propoſition, Jonathan was the ſon of Saul, king of Iſrael, any thing the harder, becauſe the three proper names in it, Jonathan, Saul, and Iſrael, are of Hebrew extraction? And is it not as eaſy, and as "level to the underſtanding of the vulgar," as this, Arthur was the ſon of Henry, king of England; though neither of theſe names be of Hebrew extraction? Or cannot any vulgar capacity underſtand this propoſition, "John Edwards writ a book, intitled," Socinianiſm unmaſked; until the name of John, which is of Hebrew extraction, be explained to him? If this be ſo, parents were beſt beware, how hereafter they give their children ſcripture-names, if they cannot underſtand what they ſay to one another about them, until theſe names of Hebrew extraction are expounded to them; and every propoſition, that is in writings and contracts, made concerning perſons, that have names of Hebrew extraction, become thereby as hard to be underſtood, as the doctrine of the holy trinity.

HIS next argument is juſt of the ſame ſize. The word Meſſias muſt, he ſays, be explained too. Of what extraction ſoever it be, there needs no more explication of it, than what our Engliſh bible gives of it, where it is plain to any vulgar capacity, that it was uſed to denote that King and Deliverer, whom God had promiſed. So that this propoſition, "Jeſus is the Meſſiah," has no more difficulty in it than this, Jeſus is the promiſed King and Deliverer; or than this, Cyrus was king and deliverer of Perſia: which, I think, requires not much depth of Hebrew to be underſtood. He that underſtood this propoſition, and took Cyrus for his king, was a ſubject, and a member of his kingdom; and he that underſtands the other, and takes Jeſus to be his King, is his ſubject, and a member of his kingdom. But if this be as hard as it is to ſome men, to underſtand the doctrine of the trinity, I fear many of the kings in the world have but few true ſubjects. To believe Jeſus to be the Meſſiah, is (as he has been told, over and over again) to take him for our King and Ruler, promiſed, and ſent by God. This is that which will make any one from a Jew, or heathen, to be a chriſtian. In this ſenſe it is very intelligible to vulgar capacities. Thoſe who ſo underſtand and believe it, are ſo far from "pronouncing theſe words as "a ſpell,"

" a ſpell," (as the unmaſker ridiculouſly ſuggeſts, p. 33.) that they thereby become chriſtians.

BUT what if I tell the unmaſker, that there is one Mr. Edwards, who (when he ſpeaks his mind without conſidering how it will make for, or againſt him) in another place, thinks this propoſition, " Jeſus is the Meſſias," very eaſy and intelligible? To convince him of it, I ſhall deſire him to turn to the 74th page of his " Socinianiſm unmaſked," where he will find, that Mr. Edwards, without any great ſearch into Hebrew extractions, interprets " Jeſus the Meſ-" ſiah," to ſignify this, " That Jeſus of Nazareth was that eminent and extra-" ordinary perſon propheſied of long before, and that he was ſent and commiſ-" ſioned by God:" which, I think, is no very hard propoſition to be underſtood. But it is no ſtrange thing, that that which was very eaſy to an unmaſker in one place, ſhould be terribly hard in another, where want of ſomething better requires to have it ſo.

ANOTHER argument that he uſes to prove the articles he has given us to be neceſſary to ſalvation, p. 22, is, becauſe they are doctrines which contain things, that in their nature have an " immediate reſpect to the occaſion, author, way, " end, means, and iſſue of men's redemption and ſalvation." And here I deſire him to prove,

XII. THAT every one of his articles contains things ſo immediately relating to the " occaſion, author, way, means, and iſſue of our redemption and " ſalvation, that no-body can be ſaved, without underſtanding the texts from " whence he draws them, in the very ſame ſenſe that he does; and expli-" citly believing all theſe propoſitions that he has deduced, and all that he " will deduce from ſcripture, when he ſhall pleaſe to complete his creed."

PAGE 23. He ſays of his fundamentals, " Not without good reaſon, THERE-" FORE, I called them eſſential and integral parts of our chriſtian and evange-" lical faith: and why the Vindicator fleers at theſe terms, I know no reaſon, " but that he cannot confute the application of them."

ANSW. One would think by the word, Therefore, which he uſes here, that in the preceding paragraph, he had produced ſome reaſon to juſtify his ridiculous uſe of thoſe terms, in his "Thoughts concerning atheiſm," p. 111. But nothing therein will be found tending to it. Indeed, the foregoing paragraph begins with theſe words, " Thus I have briefly ſet before the reader thoſe evange-" lical truths, thoſe chriſtian principles, which belong to the very eſſence of " chriſtianity." Amongſt theſe, there is the word Eſſence: but that from thence, or any thing elſe in that paragraph, the unmaſker could, with good ſenſe, or any ſenſe at all, infer, as he does, " not without good reaſon, THERE-" FORE I called them the ESSENTIAL and INTEGRAL parts of our chriſtian and " evangelical faith;" requires an extraordinary ſort of logick to make out. What, I beſeech you, is your good reaſon too, here, upon which you infer, " Therefore," &c.? For it is impoſſible for any one, but an unmaſker, to find one word, juſtifying his uſe of the terms eſſential and integral. But it would be a great reſtraint to the running of the unmaſker's pen, if you ſhould not allow

allow him the free uſe of illative particles, where there are no premiſes to ſupport them: and if you ſhould not take affirmations without proof, for reaſoning, you at once ſtrike off above three quarters of his book; and he will often, for ſeveral pages together, have nothing to ſay. As for example, from p. 28. to p. 35.

But to ſhew, that I did not, without reaſon ſay, his uſe of the terms eſſential and integral, in the place before quoted, was ridiculous; I muſt mind my reader, that, p. 109. of his "Thoughts concerning the cauſes of atheiſm," he having ſaid, that "the epiſtolary writings are fraught with other fundamentals, beſides that one which I mention;" and then having ſet them down, he cloſes his catalogue of them thus: "Theſe are matters of faith contained in "the epiſtles, and they are eſſential and integral parts of the goſpel itſelf," p. 111. Now what could be more ridiculous, than, where the queſtion is about fundamental doctrines, which are the eſſentials of chriſtian religion, without an aſſent to which a man cannot be a chriſtian; and ſo he himſelf calls them, p. 21, of his "Socinianiſm unmaſked;" that he ſhould cloſe the liſt he had made of fundamental doctrines, i. e. eſſential points of the chriſtian religion, with telling his reader, "Theſe are eſſential and integral parts of the goſpel itſelf?" i. e. Theſe, which I have given you for fundamental, for eſſential doctrines of the goſpel, are the fundamental and not fundamental, eſſential and not eſſential parts of the goſpel mixed together. For integral parts, in all the writers I have met with, beſides the unmaſker, are contradiſtinguiſhed to eſſential; and ſignify ſuch parts as the thing can be without, but without them will not be ſo complete and entire as with them. Juſt ſuch an acuteneſs, as our unmaſker, would any one ſhew, who taking upon him to ſet down the parts eſſential to a man, without the having of which, he could not be a man, ſhould name the ſoul, the head, the heart, lungs, ſtomach, liver, ſpleen, eyes, ears, tongue, arms, legs, hair, and nails; and, to make all ſure, ſhould conclude with theſe words; "Theſe are parts contained" in a man, "and are eſſential and integral parts of "a man himſelf;" i. e. They are parts, without ſome of which he cannot be a man; and others, which though they make the man intire, yet he may be a man without them; as a man ceaſes not to be a man, though he wants a nail, a finger, or an arm, which are integral parts of a man, "Riſum teneatis?" If the unmaſker can make any better ſenſe of his "eſſential and integral parts "of the goſpel itſelf," I will aſk his pardon for my laughing: until then he muſt not be angry, if the reader and I laugh too. Beſides, I muſt tell him, that thoſe, which he has ſet down, are not the "integral parts of the chriſtian "faith," any more than the head, the trunk, and the arms, hands, and thighs are the integral parts of a man: for a man is not entire without the legs and feet too. They are ſome of the integral parts indeed; but cannot be called the integral parts, where any, that go to make up the whole man, are left out; nor thoſe the integral, but ſome of the integral parts of the chriſtian faith, out of which any of the doctrines, propoſed in the "new teſtament," are omitted: for whatever is there propoſed, is propoſed to be believed, and ſo is a part of the chriſtian faith.

Before

BEFORE I leave his catalogue of the "eſſential and integral parts" of the goſpel, which he has given us, inſtead of one, containing the articles neceſſary to be believed to make a man a chriſtian, I muſt take notice of what he ſays, whilſt he is making it, p. 9. "Why then is there a treatiſe publiſhed, "to tell the world, that the bare belief of a Meſſiah, is all that is required of a "chriſtian?" As if there were no difference between believing a Meſſiah, and believing Jeſus to be the Meſſiah; no difference between "required of a chri-"ſtian," and required to make a man a chriſtian. As if you ſhould ſay, renouncing his former idolatry, and being circumciſed and baptized into Moſes, was all that was required to make a man an Iſraelite; therefore it was all that was required of an Iſraelite. For theſe two falſhoods has he, in this one ſhort ſentence, thought fit ſlily to father upon me, the "humble imitator of the "Jeſuits," as he is pleaſed to call me. And, therefore, I muſt deſire him to ſhew,

XIII. WHERE the "world is told, in the treatiſe that I publiſhed, That "the bare belief of a Meſſiah, is all that is required of a chriſtian?

THE ſix next pages, i. e. from the twenty-eighth to the end of his ſecond chapter, being taken up with nothing but pulpit oratory, out of its place; and without any reply, applied, or applicable to any thing I have ſaid, in my Vindication; I ſhall paſs by, until he ſhews any thing in them that is ſo.

IN page 36, this giant in argument falls on me, and mauls me unmercifully, about the epiſtles. He begins thus: "The gentleman is not without his eva-"ſions, and he ſees it is high time to make uſe of them. This puts him in "ſome diſorder. For, when he comes to ſpeak of my mentioning his ill treat-"ment of the epiſtles,——you may obſerve, that he begins to grow warmer "than before. Now this meek man is nettled, and one may perceive he is ſen-"ſible of the ſcandal that he hath given to good people, by his ſlighting the "epiſtolary writings of the holy apoſtles; yet he is ſo cunning as to diſguiſe his "paſſion as well as he can." Let all this impertinent and inconſiſtent ſtuff be ſo. I am angry and cannot diſguiſe it, I am cunning and would diſguiſe it, but yet the quick-ſighted unmaſker has found me out, that I am nettled. What does all this notable prologue of "hictius doctius," of a cunning man, and in effect "no cunning man, in diſorder, warmed, nettled, in a paſſion," tend to? but to ſhew, that theſe following words of mine, p. 109. of my Vindication, viz. "I "require you to publiſh to the world thoſe paſſages which ſhew my contempt "of the epiſtles," are ſo full of heat and diſorder, that they need no other anſwer: "But what need I, good ſir, do this, when you have done it yourſelf?" A reply, I own, very ſoft; and whether I may not ſay, very ſilly, let the reader judge. The unmaſker having accuſed me of contemning the epiſtles, my reply, in my Vindication, ibid. was thus: "Sir, when your angry fit is over, and the "abatement of your paſſion has given way to the return of your ſincerity, I "ſhall beg you to read this paſſage in the 97th page of my book: Theſe holy "writers (viz. the penmen of the epiſtles) inſpired from above, writ nothing "but truth; and in moſt places very weighty truths to us now, for the ex-

" pounding, clearing and confirming of the chriſtian doctrine, and eſtabliſhing " thoſe in it, who had embraced it." And again, p. 98, " The other parts [i. e, " beſides the goſpels and the Acts] of DIVINE REVELATION are objects of " faith, and are ſo to be received; they are truths, of which none that is once " known to be ſuch, i. e. revealed, may, or ought to be diſbelieved. And if " this does not ſatisfy you, that I have as high a veneration for the epiſtles as " you, or any one can have, I require you to publiſh to the world thoſe PAS- " SAGES which ſhew my contempt of them." After ſuch direct words of mine, expreſſing my veneration for that part of divine revelation, which is contained in the epiſtles, any one, but an unmaſker, would bluſh to charge me with contempt of them; without alledging, when ſummoned to it, any word in my book to juſtify that charge.

IF hardneſs of forehead were ſtrength of brains, it were two to one of his ſide againſt any man I ever yet heard of. I require him to publiſh to the world, thoſe paſſages, that ſhew my contempt of the epiſtles; and he anſwers me, " He need " not do it, for I have done it myſelf." Whoever had common ſenſe, would underſtand, that what I demanded was, that he ſhould ſhew the world where, amongſt all I had publiſhed, there were any paſſages that expreſſed contempt of the epiſtles: for it was not expected he ſhould quote paſſages of mine, that I had never publiſhed. And this acute unmaſker (to this) ſays, I had publiſhed them myſelf. So that the reaſon why he cannot find them, is, becauſe I had publiſhed them myſelf. But, ſays he, " I appeal to the reader, whether (after " your tedious collection out of the four evangeliſts) your paſſing by the epiſtles, " and neglecting wholly what the apoſtles ſay in them," be not publiſhing to the " world your contempt of them?" I demand of him to publiſh to the world thoſe paſſages, which ſhew my contempt of the epiſtles: and he anſwers, " He " need not, I have done it myſelf." How does that appear? I have paſſed by the epiſtles, ſays he. My paſſing them by then, are paſſages publiſhed againſt the epiſtles? For " publiſhing of paſſages" is what you ſaid, you " need not " do," and what " I had done." So that the paſſages I have publiſhed containing a contempt of the epiſtles, are extant in my ſaying nothing of them? Surely this ſame paſſing by has done ſome very ſhrewd diſpleaſure to our poor unmaſker, that he ſo ſtarts whenever it is but named, and cannot think it contains leſs than excluſion, defiance, and contempt. Here therefore the propoſition remaining to be proved by you, is,

XIV. " THAT one cannot paſs by any thing, without contempt of it."

AND when you have proved it, I ſhall then aſk you, what will become of all thoſe parts of ſcripture, all thoſe chapters and verſes, that you have paſſed by, in your collection of fundamental articles? Thoſe that you have vouchſafed to ſet down, you tell us, " are in the bible, on purpoſe to be believed." What muſt become of all the reſt, which you have omitted? Are they there not to be believed? And muſt the reader underſtand your paſſing them by, to be a publiſhing to the world your contempt of them? If ſo, you have unmaſked yourſelf: If not, but you may paſs by ſome parts of ſcripture, nay, whole epiſtles, as

as you have thoſe of St. James and St. Jude, without contempt; why may not I, without contempt, paſs by others; but becauſe you have a liberty to do what you will, and I muſt do but what you, in your good pleaſure, will allow me? But if I aſk you, whence you have this privilege above others; you will have nothing to ſay, except it be, according to your uſual ſkill in divining, that you know my heart, and the thoughts that are in it, which you find not like yours, right orthodox, and good; but always evil and perverſe, ſuch as I dare not own, but hypocritically either ſay nothing of or declare againſt: but yet, with all my cunning, I cannot hide them from you; your all-knowing penetration always finds them out: you know them, or you gueſs at them, as is beſt for your turn, and that is as good: and then preſently I am confounded. I doubt, whether the world has ever had any two-eyed man your equal, for penetration and a quick ſight. The telling by the ſpectator's looks, what card he gueſſes, is nothing to what you can do. You take the height of an author's parts, by numbering the pages of his book; you can ſpy an hereſy in him, by his ſaying not a ſyllable of it; diſtinguiſh him from the orthodox, by his underſtanding places of ſcripture, juſt as ſeveral of the orthodox do; you can repeat by heart whole leaves of what is in his mind to ſay, before he ſpeaks a word of it; you can diſcover deſigns before they are hatched, and all the intrigues of carrying them on, by thoſe who never thought of them. All this and more you can do, by the ſpirit of orthodoxy; or, which is as certain, by your own good ſpirit of invention informing you. Is not this to be an errant conjurer?

BUT to your reply. You ſay, "After my TEDIOUS collection out of the "four evangeliſts, my paſſing by the epiſtles, and neglecting wholly what the "apoſtles ſay," &c. I wondered at firſt why you mentioned not the Acts here, as well as the four evangeliſts: for I have not, as you have in other places obſerved, been ſparing of collections out of the Acts too. But there was, it ſeems, a neceſſity here for your omitting it: for that would have ſtood too near what followed, in theſe words; and "neglecting wholly what the apoſtles ſay." For if it appeared to the reader, out of your own confeſſion, that I allowed and built upon the divine authority of what the apoſtles ſay in the Acts, he could not ſo eaſily be miſled into an opinion, that I contemned what they ſay in their epiſtles. But this is but a ſlight touch of your leger-de-main.

AND now I aſk the reader, what he will think of a miniſter of the goſpel, who cannot bear the texts of ſcripture I have produced, nor my quotations out of the four evangeliſts? This, which in his "Thoughts of the cauſes of atheiſm," p. 114, was want of "vivacity and elevation of mind," want of "a vein of "ſenſe and reaſon, yea, and of elocution too;" is here, in his "Socinianiſm "unmaſked, a "tedious collection out of the four evangeliſts." Thoſe places I have quoted lie heavy, it ſeems, upon his ſtomach, and are too many to be got off. But it was my buſineſs not to omit one of them, that the reader might have a full view of the whole tenor of the preaching of our Saviour and his apoſtles, to the unconverted Jews and Gentiles; and might therein ſee, what faith they were converted to, and upon their aſſent to which, they were pronounced believers, and admitted into the chriſtian church. But the unmaſker complains, there are too many of them: he thinks the goſpel, the good news

of ſalvation, tedious from the mouth of our Saviour and his apoſtles: he is of opinion, that before the epiſtles were writ, and without believing preciſely what he thinks fit to cull out of them, there could be no chriſtians; and if we had nothing but the four evangeliſts, we could not be ſaved. And yet it is plain, that every ſingle one of the four contains the goſpel of Jeſus Chriſt; and, at leaſt, they altogether contain all that is neceſſary to ſalvation. If any one doubt of this, I refer him to Mr. Chillingworth for ſatisfaction, who hath abundantly proved it.

His following words (were he not the ſame unmaſker all through) would be beyond parallel: "But let us hear why the vindicator did not attempt to "collect any articles out of theſe writings; he aſſigns this as one reaſon: "The "epiſtles being writ to thoſe who were already believers, it could not be ſup-"poſed that they were writ to them, to teach them fundamentals," p. 107. Vindic. "Certainly no man would have conjectured, that he would have uſed "ſuch an evaſion as this. I will ſay that for him, he goes beyond all ſurmiſes, "he is above all conjectures, he hath a faculty which no creature on earth can "ever fathom." Thus far the unmaſker, in his oratorical ſtrain. In what follows, he comes to his cloſer reaſoning, againſt what I have ſaid. His words are, "do we not know, that the four goſpels were writ to, and for believers, as well "as unbelievers?" Anſw. I grant it. Now let us ſee your inference; therefore what theſe holy hiſtorians recorded, that our Saviour and his apoſtles ſaid and preached to unbelievers, was ſaid and preached to believers. The diſcourſe which our Saviour had with the woman of Samaria, and her townſmen, was addreſſed to believers; becauſe St. John writ his goſpel (wherein it is recorded as a part of our Saviour's Hiſtory) for believers, as well as unbelievers. St. Peter's preaching to Cornelius, and St. Paul's preaching at Antioch, at Theſſalonica, at Corinth, &c. was not to unbelievers, for their converſion; becauſe St. Luke dedicates his hiſtory of the Acts of the apoſtles to Theophilus, who was a chriſtian, as the unmaſker ſtrenuouſly proves in this paragraph. Juſt as if he ſhould ſay, that the diſcourſes, which Cæſar records he had upon ſeveral occaſions with the Gauls, were not addreſſed to the Gauls alone, but to the Romans alſo; becauſe his commentaries were writ for the Romans, as well as others; or that the ſayings of the antient Greeks and Romans in Plutarch, were not ſpoken by them to their contemporaries only, becauſe they are recorded by him for the benefit of poſterity.

I PERUSED the preachings of our Saviour and his apoſtles to the unconverted world, to ſee what they taught and required to be believed, to make men chriſtians: and all theſe I ſet down, and leave the world to judge what they contained. The epiſtles, which were all written to thoſe who had embraced the faith and were all chriſtians already, I thought would not ſo diſtinctly ſhew, what were thoſe doctrines which were abſolutely neceſſary to make men chriſtians; they being not writ to convert unbelievers, but to build up thoſe who were already believers, in their moſt holy faith. This is plainly expreſſed in the epiſtle to the Hebrews, chap. v. 11, &c. "Of whom (i. e. Chriſt) we "have many things to ſay, and hard to be uttered, ſeeing ye are all dull of hear-

ing.

" ing. For when for the time ye ought to be teachers, ye have need that one " teach you again, which be the firſt principles of the oracles of God; and are " become ſuch as have need of milk, and not of ſtrong meat. For every one " that uſeth milk, is unſkilful in the word of righteouſneſs; for he is a babe: " but ſtrong meat belongeth to him that is of full age, even thoſe, who by re- " ſon of uſe have their ſenſes exerciſed, to diſcern both good and bad. Therefore, " leaving the principles of the doctrine of Chriſt, let us go on unto perfection, " not laying again the foundation of repentance from dead works, and of faith " towards God, and of the doctrine of baptiſm, and of laying on of hands, " and of the reſurrection of the dead, and of eternal judgment." Here the apoſtle ſhews, what was his deſign in writing this epiſtle, not to teach them the fundamental doctrines of the chriſtian religion, but to lead them on to more perfection; that is, to greater degrees of knowledge, of the wiſe deſign, and wonderful contrivance and carrying on of the goſpel, and the evidence of it; which he makes out in this epiſtle, by ſhewing its correſpondence with the old teſtament, and particularly with the œconomy of the Moſaical conſtitution. Here I might aſk the unmaſker, Whether thoſe many things which St. Paul tells the Hebrews, he had to ſay of Chriſt, (hard to be uttered to them, becauſe they were dull of hearing) had not an " immediate reſpect to the occaſion, author, " way, means, or iſſue of their redemption and ſalvation?" And therefore, " whether they were ſuch things, without the knowledge of which they could " not be ſaved?" as the unmaſker ſays of ſuch things, p. 23. And the like I might aſk him, concerning thoſe things which the apoſtle tells the Corinthians, 1 epiſt. chap. iii. 2, that they " were not able to bear." For much to the ſame purpoſe he ſpeaks to the Corinthians, epiſt. 1. chap. iii, as in the above-cited places he did to the Hebrews: " That he, as a wiſe maſter-builder, had laid " the foundation:" and that foundation he himſelf tells us, is, " Jeſus the Meſ- " ſiah;" and that there is no other foundation to be laid. And that in this he laid the foundation of chriſtianity at Corinth, St. Luke records, Acts xviii. 4, in theſe words, " Paul, at Corinth, reaſoned in the ſynagogue every ſabbath- " day, and teſtified to the Jews, that Jeſus was the Meſſiah." Upon which foundation, he tells them, there might be a ſuperſtructure. But that, what is built on the foundation, is not the foundation, I think I need not prove. He further tells them, that he had deſired to build upon this foundation; but withal ſays, he had fed them until then " with milk, and not with meat; becauſe they " were babes, and had not been able to bear it, neither were they yet able." And therefore this epiſtle, we ſee, is almoſt wholly ſpent in reproofs of their miſcarriages, and in exhortations and inſtructions relating to practice; and very little ſaid in it, for the explaining any part of the great myſtery of ſalvation, contained in the goſpel.

By theſe paſſages we may ſee, (were it not evident to common ſenſe itſelf, from the nature of things) that the deſign of theſe epiſtles was not to lay the foundations, or teach the principles of the chriſtian religion; they being writ to thoſe who received them, and were chriſtians already. The ſame holds in all the other epiſtles; and therefore the epiſtles ſeemed not to me the propereſt parts of ſcripture to give us that foundation, diſtinct from all the ſuperſtructures

built on it; becauſe in the epiſtles, the latter was the thing propoſed, rather than the former. For the main intention of the apoſtles, in writing their epiſtles, could not be to do what was done already; to lay down barely the foundations of chriſtianity, to thoſe who were chriſtians already; but to build upon it ſome farther explication of it, which either their particular circumſtances, or a general evidencing of the truth, wiſdom, excellencies, and privileges, &c. of the goſpel required. This was the reaſon that perſuaded me to take the articles of faith, abſolutely neceſſary to be received to make a man a chriſtian, only from the preachings of our Saviour and his apoſtles to the unconverted world, as laid down in the hiſtorical part of the new teſtament: and I thought it a good reaſon, it being paſt doubt, that they in their preachings propoſed to the unconverted, all that was neceſſary to be believed, to make them chriſtians; and alſo, that that faith, upon a profeſſion whereof any one was admitted into the church, as a believer, had all that was neceſſary in it to make him a chriſtian; becauſe, if it wanted any thing neceſſary, he had neceſſarily not been admitted: unleſs we can ſuppoſe, that any one was admitted into the chriſtian church by our Saviour and his apoſtles, who was not yet a chriſtian; or pronounced a believer, who yet wanted ſomething neceſſary to make him a believer, i. e. was a believer and not a believer, at the ſame time. But what thoſe articles were which had been preached to thoſe, to whom the epiſtles were writ, and upon the belief whereof they had been admitted into the chriſtian church, and became, as they are called, "believers, ſaints, faithful, elect," &c. could not be collected out of the epiſtles. This, though it were my reaſon, and muſt be a reaſon to every one, who would make this inquiry; and the unmaſker quotes the place where I told him it was my reaſon; yet he, according to his never-erring illumination, flatly tells me, p. 38, that it was not; and adds, "Here then is "want of ſincerity," &c. I muſt deſire him, therefore, to prove what he ſays, p. 38, viz.

XV. That, "by the ſame argument, that I would perſuade, that the fundamentals are not to be ſought for in the epiſtles, he can prove that they "are not to be ſought for in the goſpels and in the Acts; becauſe even "theſe were writ to thoſe that believed."

And next I deſire him to prove, what he alſo ſays in the ſame page, viz.

XVI. That the epiſtles being writ to thoſe that believed, was not an argument that I did make uſe of."

He tells us, p. 38, that it is the argument whereby I would perſuade: and in the very ſame page, a few lines lower, ſays, "That it is not the argument I "did make uſe of." Who, but an errant unmaſker, would contradict himſelf ſo flatly in the ſame breath? And yet, upon that, he raiſes a complaint of my "want of ſincerity."

For "want of ſincerity" in one of us, we need not go far for an inſtance. The next paragraph, p. 38—40, affords us a groſs one of it: wherein the unmaſker

maſker argues ſtrongly, not againſt any thing I had ſaid, but againſt an untruth of his own ſetting up. Towards the latter end of the paragraph, p. 40, he has theſe words: "It is manifeſt, that the apoſtles, in their epiſtles, taught funda-" mentals; which is contrary to what this gentleman ſays, that ſuch a thing " could not be ſuppoſed." And therefore the unmaſker has taken a great deal of pains to ſhew, that there are fundamental doctrines to be found in the epiſtles; as if I had denied it. And, to lead the reader into an opinion that I had ſaid ſo, he ſet down theſe words, " could not be ſuppoſed;" as if they were my words. And ſo they are, but not to that purpoſe. And therefore he did well not to quote the page, leſt the reader, by barely turning to the place, ſhould have a clear ſight of falſhood, inſtead of that ſincerity, which he would make the reader believe, is wanting in me. My words, p. 96, "of The reaſonableneſs " of chriſtianity," are, " NOR CAN IT BE SUPPOSED, that the ſending of " ſuch fundamentals was the reaſon of the apoſtles writing to any of them." And a little lower: " The epiſtles therefore being all written to thoſe that were " already believers and chriſtians, the occaſion and end of writing them could " not be, to inſtruct them in that which was neceſſary to make them chri-" ſtians." The thing then, that I denied, was not, that there were any fundamentals in the epiſtles. For ibid. I have theſe expreſs words: "I do not deny, " but the great doctrines of the chriſtian faith are dropt here and there, and " ſcattered up and down in moſt of them." And therefore he might have ſpared his endeavours, in the next paragraph, to prove, that there may be fundamentals found in the epiſtles, until he finds ſome-body that denies it. And here again, I muſt repeat my uſual queſtion, that with this ſincere writer is ſo often neceſſary, viz.

XVII. WHERE it is that I ſay, "That it cannot be ſuppoſed, that there are " fundamental articles in the epiſtles?"

IF he hopes to ſhift it off by the word Taught, which ſeems fallaciouſly put in; as if he meant, that there were ſome fundamental articles taught, neceſſary to be believed to make them chriſtians, in the epiſtles, which thoſe whom they were writ to, knew not before: in this ſenſe I do deny it: and then this will be the

XVIIIth PROPOSITION remaining upon him to prove, viz.

" THAT there are fundamental articles neceſſary to be believed to make a man " a chriſtian taught in the epiſtles, which thoſe, whom they were writ-" to, knew not before."

THE former part of his next paragraph, p. 40, runs thus: " Hear another " feigned ground of his omitting the epiſtles, viz. becauſe the fundamental articles " are here promiſcuouſly, and without diſtinction, mixed with other truths," p. 41. " But who ſees not, that this is a mere eluſion? For on the ſame account " he might have forborn to ſearch for fundamental articles in the goſpels; for

" they

" they do not lie there together, but are diſperſed up and down. The doctri-
" nal and hiſtorical parts are mixed with one another, but he pretends to ſever
" them. Why then did he not make a ſeparation between the doctrines in the
" epiſtles, and thoſe other matters that are treated of there? He has nothing to
" reply to this, and therefore we muſt again look upon what he has ſuggeſted,
" as a caſt of his ſhuffling faculty."

THE argument contained in theſe words is this: A man cannot well diſtinguiſh fundamental from non-fundamental doctrines in the epiſtles, where they are promiſcuouſly mixed with non-fundamental doctrines: therefore he cannot well diſtinguiſh fundamental doctrines from others in the goſpels, and the Acts, where they are mixed with matters of fact. As if he ſhould ſay, one cannot well diſtinguiſh a bachelor of divinity from other divines, where ſeveral of them ſtand together promiſcuouſly in the ſame habit; therefore one cannot diſtinguiſh a bachelor of divinity from a Billingſgate orator, where they ſtand together in their diſtinct habits: or that it is as eaſy to diſtinguiſh fine gold from that of a little lower allay, where ſeveral pieces of each are mixed together; as it is to diſtinguiſh pieces of fine gold from pieces of ſilver, which they are mixed amongſt.

BUT it ſeems, the unmaſker thinks it as eaſy to diſtinguiſh between fundamental and not fundamental doctrines, in a writing of the ſame author, where they are promiſcuouſly mixt together, as it is to diſtinguiſh between a fundamental doctrine of faith, and a relation of a matter of fact, where they are intermixedly reported in the ſame hiſtory. When he has proved this, the unmaſker will have more reaſon to tax me with eluſion, ſhuffling, and feigning, in the reaſon I gave for not collecting fundamentals out of the epiſtles. Until then, all that noiſe muſt ſtand amongſt thoſe ridiculous airs of triumph and victory which he ſo often gives himſelf, without the leaſt advantage to his cauſe, or edification of his reader, though he ſhould a thouſand times ſay, "That I have
" nothing to reply."

IN the latter part of his paragraph, he ſays, "That neceſſary truths, funda-
" mental principles, may be diſtinguiſhed from thoſe that are not ſuch, in the
" epiſtolary writings, by the nature and importance of them, by their immediate
" reſpect to the author and the means of our ſalvation." Anſw. If this be ſo, I deſire him to give me a definitive collection of fundamentals out of the epiſtles, as I have given one out of the Goſpels and the Acts. If he cannot do that, it is plain, he hath here given a diſtinguiſhing mark of fundamentals, by which he himſelf cannot diſtinguiſh them. But yet I am the ſhuffler.

THE argument in the next paragraph, p. 41, is this:

" NECESSARY doctrines of faith, ſuch as God abſolutely demands to be be-
" lieved for juſtification, may be diſtinguiſhed from rules of holy living, with
" which they are mixed in the epiſtles; therefore doctrines of faith neceſſary,
" and not neceſſary to be believed to make a man a chriſtian, may be diſtin-
" guiſhed, as they ſtand mixed in the epiſtles." Which is as good ſenſe as to ſay, lambs and kids may eaſily be diſtinguiſhed in the ſame penn, where they are together, by their different natures: therefore the lambs I abſolutely demand of you, as neceſſary to ſatisfy me, may be diſtinguiſhed from others in the ſame

penn,

penn, where they are mixed without any diſtinction. Doctrines of faith, and precepts of practice, are as diſtinguiſhable as doing and believing; and thoſe as eaſily diſcernible one from another, as thinking and walking: but doctrinal propoſitions, all of them of divine revelation, are of the ſame authority, and of the ſame ſpecies, in reſpect of the neceſſity of believing them; and will be eternally undiſtinguiſhable into neceſſary, and not neceſſary to be believed, until there be ſome other way found to diſtinguiſh them, than that they are in a book, which is all of divine revelation. Though therefore doctrines of faith, and rules of practice, are very diſtinguiſhable in the epiſtles, yet it does not follow from thence, that fundamental and not fundamental doctrines, points neceſſary and not neceſſary to be believed to make men Chriſtians, are eaſily diſtinguiſhable in the epiſtles. Which, therefore, remains to be proved: and it remains incumbent upon him,

XVIII. "To ſet down the marks, whereby the doctrines, delivered in the "epiſtles, may eaſily and exactly be diſtinguiſhed into fundamental, and "not fundamental articles of faith."

ALL the reſt of that paragraph, containing nothing againſt me, muſt be bound up with a great deal of the like ſtuff, which the unmaſker has put into his book, to ſhew the world he does not "imitate me in impertinencies, incoherences, and trifling excurſions," as he boaſts in his firſt paragraph. Only I ſhall deſire the reader to take the whole paſſage concerning this matter, as it ſtands in my "Reaſonableneſs of Chriſtianity," p. 96, &c. "I do not deny but "the great doctrines of the chriſtian faith are dropt here and there, and ſcattered up and down in moſt of them. But it is not in the epiſtles we are to learn "what are the fundamental articles of faith, where they are promiſcuouſly, "and without diſtinction, mixed with other truths and diſcourſes, which were "(though for edification indeed, yet) only occaſional. We ſhall find and diſcern thoſe great and neceſſary points beſt, in the preaching of our Saviour "and his apoſtles, to thoſe who were yet ſtrangers and ignorant of the faith, "to bring them in, and convert them to it." And then let him read theſe words, which the unmaſker has quoted out of them: "It is not in the epiſtles, "that we are to learn what are the fundamental articles of faith; they were "written for the reſolving of doubts, and reforming of miſtakes;" with his introduction of them in theſe words: "he commands the reader not to ſtir a jot "further than the Acts." If I ſhould aſk him where that command appears, he muſt have recourſe to his old ſhift, that he did not mean as he ſaid, or elſe ſtand convicted of a malicious untruth. An orator is not bound to ſpeak ſtrict truth, though a diſputant be. But this unmaſker's writing againſt me will excuſe him from being of the latter: and then why may not falſhoods paſs for rhetorical flouriſhes, in one who hath been uſed to popular haranguing; to which men are not generally ſo ſevere as ſtrictly to examine them, and expect that they ſhould always be found to contain nothing but preciſe truth and ſtrict reaſoning? But yet I muſt not forget to put upon his ſcore this other propoſition of his, which he has, p. 42, and aſk him to ſhew,

XIX. "WHERE it is that I command my reader not to ſtir a jot farther than "the Acts?"

IN the next two paragraphs, p. 42—46, the unmaſker is at his natural play, of declaiming without proving. It is pity the Miſhna, out of which he takes his good breeding, as it told him, that "a well-bred and well-taught man an- "ſwers to the firſt, in the firſt place," had not given him this rule too, about order, viz. That proving ſhould go before condemning; elſe all the fierce exaggerations ill language can heap up, are but empty ſcurrility. But it is no wonder that the Jewiſh doctors ſhould not provide rules for a chriſtian divine, turned unmaſker. For where a cauſe is to be maintained, and a book to be writ, and arguments are not at hand, yet ſomething muſt be found to fill it; railing in ſuch caſes is much eaſier than reaſoning, eſpecially where a man's parts lie that way.

THE firſt of theſe paragraphs, p. 42, he begins thus: "But let us hear fur- "ther what this vindicator ſaith to excuſe his rejection of the doctrines contain- "ed in the epiſtles, and his putting us off with one article of faith." And then he quotes theſe following words of mine: "What if the author deſigned his "treatiſe, as the title ſhews, chiefly for thoſe who were not yet thoroughly "and firmly chriſtians: purpoſing to work upon thoſe, who either wholly diſ- "believed, or doubted of the truth of the chriſtian religion?"

ANSW. This, as he has put it, is a downright falſhood. For the words he quotes were not uſed by me, "to excuſe my rejection of the doctrines contained "in the epiſtles," or to prove there was but one article; but as a reaſon why I omitted the mention of ſatisfaction.

To demonſtrate this, I ſhall ſet down the whole paſſage, as it is, p. 104, 105, of my Vindication, where it runs thus:

"BUT what will become of me that I have not mentioned ſatisfaction?

"POSSIBLY this reverend gentleman would have had charity enough for a "known writer of the brotherhood, to have found it by an innuendo in thoſe "words above quoted, of laying down his life for another. But every thing "is to be ſtrained here the other way. For the author of the "Reaſonableneſs "of Chriſtianity, &c." is of neceſſity to be repreſented as a ſocinian; or elſe his "book may be read, and the truths in it, which Mr. Edwards likes not, be re- "ceived; and people put upon examining. Thus one, as full of happy con- "jectures and ſuſpicions as this gentleman, might be apt to argue. But what "if the author deſigned his treatiſe, as the title ſhews, chiefly for thoſe who "were not yet thoroughly or firmly chriſtians; propoſing to work on thoſe, "who either wholly diſbelieved, or doubted of the truth of the chriſtian reli- "gion?"

To this he tells me, p. 43, that my "title ſays nothing for me," i. e. ſhews not that I deſigned my book for thoſe that diſbelieved, or doubted of the chriſtian religion.

ANSW. I thought that a title that profeſſed the reaſonableneſs of any doctrine, ſhewed it was intended for thoſe that were not fully ſatisfied of the reaſonable- neſs of it; unleſs books are to be writ to convince thoſe of any thing, who are convinced

convinced already. But poſſibly this may be the unmaſker's way: and if one ſhould judge by his manner of treating this ſubject, with declamation inſtead of argument, one would think, that he meant it for no-body but thoſe who were of his mind already. I thought, therefore, "the Reaſonableneſs of Chriſtianity, "as delivered in the Scripture," a proper title to ſignify whom it was chiefly meant for: and, I thank God, I can with ſatisfaction ſay, it has not wanted its effect upon ſome of them. But the unmaſker proves for all that, that I could not deſign it chiefly for diſbelievers or doubters of the chriſtian religion. "For, "ſays he, p. 43, how thoſe that wholly diſregard and diſbelieve the ſcriptures "of the new teſtament, as Gentiles, Jews, Mahometans, and Atheiſts do," (I crave leave to put in theiſts, inſtead of atheiſts, for a reaſon preſently to be mentioned) "are like to attend to the Reaſonableneſs of Chriſtianity, as delivered "in the Scripture, is not to be conceived: and therefore we look upon this as all "mere ſham and ſophiſtry." Anſw. Though the unmaſker teaches good breeding out of the Miſhna, yet I thought he had been a miniſter of the goſpel, and had taught chriſtianity out of the ſcripture. Why! good ſir, would you teach Jews and Mahometans chriſtianity out of the talmud and alcoran; becauſe they are the books that at preſent they attend to, and believe? Or would you, laying by the authority of all books, preach religion to infidels, in your own name, and by your own authority, laying aſide the ſcripture? "Is it not to be con-"ceived," no not by a chriſtian divine, that the way to make unbelievers chriſtians, is to ſhew them the reaſonableneſs of the religion contained in the ſcriptures? But it ſeems the unmaſker has a peculiar way of preaching and propagating chriſtianity without the ſcripture; as ſome men have a peculiar way of diſputing without reaſon.

IN the beginning of this paragraph, p. 43, the unmaſker, that is always a fair interpreter of my meaning, and never fails to know it better than I do, tells me, That by thoſe that wholly diſbelieve, "I muſt mean atheiſts, Turks, "Jews, and pagans; and by thoſe that are not firmly chriſtians, a few weak "chriſtians." But did our unmaſker never hear of unbelievers, under a denomination diſtinct from that of atheiſts, Turks, Jews, and pagans? Whilſt the pulpit and the preſs have ſo often had up the name of theiſts or deiſts, has that name wholly eſcaped him? It was theſe I chiefly deſigned, and I believe, nobody of all that read my Vindication, but the unmaſker, miſtook me, if he did. But there at leaſt, p. 105, he might have found the name, as of a ſort of unbelievers not unknown amongſt us. But, whatever he thought, it was convenient, and a ſort of prudence in him (when he would perſuade others, that I had not a deſign, which I ſay I had) to leſſen as much as he could, and cover the need of any ſuch deſign; and ſo make it, that I could not intend my book to work upon thoſe that diſbelieved, or did not firmly believe; by inſinuating, there were few or none ſuch amongſt us. Hence he ſays, that by thoſe that are not thoroughly and firmly chriſtians, "I mean a FEW weak chriſtians;" as well, as under thoſe who wholly diſbelieve, he left the theiſts out of my meaning. I am very glad to hear from the unmaſker, that there are but few weak chriſtians, few that have doubts about the truth of chriſtianity amongſt us. But if there be not a great number of deiſts, and that the preventing their increaſe

be not worth every true chriſtian's care and endeavours, thoſe who have been ſo loud againſt them, have been much to blame; and I wiſh to God there were no reaſon for their complaints. For theſe therefore, I take the liberty to ſay, as I did before, that I chiefly deſigned my book; and ſhall not be aſhamed of this ſophiſtry, as you call it, if it can be ſophiſtry to alledge a matter of fact that I know; until you have arguments to convince me, that you know my intention in publiſhing it, better than I do myſelf. And I ſhall think it ſtill no blameable prudence, however you exclaim againſt prudence, (as perhaps you have ſome reaſon) that "I mentioned only thoſe advantages, that all chriſtians are agreed in; "and that I obſerved that command of the apoſtle, Rom. xiv. 1, "Him that "is weak in the faith receive ye, but not to doubtful diſputations;" without "being a ſocinian. I think I did not amiſs, that I offered to the belief of thoſe "that ſtood off, that, and only that, which our Saviour and his apoſtles preached "for the reducing the unconverted world. And would any one think, he in "earneſt went about to perſuade men to be chriſtians, who ſhould uſe that as "an argument to recommend the goſpel, which he has obſerved men to lay hold "on as an objection againſt it? To urge ſuch points of controverſy as neceſſary "articles of faith, when we ſee our Saviour and the apoſtles urged them not as "neceſſary to be believed to make men chriſtians, is (by our own authority) "to add prejudices to prejudices, and to block up our own way to thoſe men, "whom we would have acceſs to, and prevail upon."

I HAVE repeated this again out of the 105th page of my Vindication, where there is more to the ſame purpoſe; that the reader may ſee how fully the unmaſker has anſwered it.

BECAUSE, I ſaid, "Would any one blame my prudence, if I mentioned "only thoſe advantages, which all chriſtians are agreed in?" the unmaſker adds, p. 44, "ſocinian chriſtians:" and then, as if the naming of that had gained him his point, he goes on victoriouſly thus: "He has bethought himſelf better, ſince "he firſt publiſhed his notions, and (as the reſult of that) he now begins to "reſolve what he writ into prudence. I know whence he had this method, "(and it is likely he has taken more than this from the ſame hands) viz. from "the miſſionary Jeſuits, that went to preach the goſpel to the people of China. "We are told, that they inſtructed them in ſome matters relating to our Sa"viour; they let them know that Jeſus was the Meſſias, the perſon promiſed to "be ſent into the world: but they concealed his ſufferings and death, and they "would not let them know any thing of his paſſion and crucifixion. So our "author (their humble imitator) undertakes to inſtruct the world in chriſtiani"ty, with an omiſſion of its principal articles; and more eſpecially that of the "advantage we have by Chriſt's death, which was the prime thing deſigned in "his coming into the world. This he calls prudence: ſo that to hide from the "people the main articles of the chriſtian religion, to diſguiſe the faith of the "goſpel, to betray chriſtianity itſelf, is, according to this excellent writer, the "cardinal virtue of prudence. May we be delivered then, ſay I, from a pru"dential Racovian." And there ends the rattling for this time; not to be outdone by any piece of clock-work in the town. When he is once ſet a going, he runs on like an alarum, always in the ſame ſtrain of noiſy, empty declamation,

(wherein

(wherein every thing is ſuppoſed, and nothing proved) till his own weight has brought him to the ground: and then, being wound up with ſome new topick, takes another run, whether it makes for or againſt him, it matters not; he has laid about him with ill language, let it light where it will, and the vindicator is paid off.

THAT I may keep the due diſtance in our different ways of writing, I ſhall ſhew the reader, that I ſay not this at random; but that the place affords me occaſion to ſay ſo. He begins this paragraph with theſe words, p. 42, "Let "us hear farther, what this vindicator ſays to excuſe his rejection of the doc- "trines contained in the epiſtles." This rejection of the doctrines contained in the epiſtles, was the not mentioning the ſatisfaction of Chriſt, amongſt thoſe advantages I ſhewed that the world received by his coming. This appears by the words he here quotes, as my excuſe for that omiſſion. In which place, I alſo produced ſome paſſages in my book, which ſounded like it, ſome words of ſcripture that are uſed to prove it; but this will not content him: I am, for all that, a "betrayer of chriſtianity, and contemner of the epiſtles." Why? Becauſe I did not, out of them, name ſatisfaction. If you will have the truth of it, ſir, there is not any ſuch word in any one of the epiſtles, or other books of the new teſtament, in my bible, as ſatisfying, or ſatisfaction made by our Saviour; and ſo I could not put it into my "Chriſtianity as delivered in the Scripture." If mine be not a true bible, I deſire you to furniſh me with one that is more orthodox; or, if the tranſlators have "hid that main article of the chriſtian reli- "gion," they are the "betrayers of chriſtianity, and contemners of the epiſtles," who did not put it there; and not I, who did not take a word from thence, which they did not put there. For truly I am not a maker of creeds; nor dare add either to the ſcripture, or to the fundamental articles of the chriſtian religion.

BUT you will ſay, ſatisfaction, though not named in the epiſtles, yet may plainly be collected out of them. Anſw. And ſo it may out of ſeveral places in my "Reaſonableneſs of Chriſtianity," ſome whereof, which I took out of the goſpels, I mentioned in my Vindication, p. 104, 105. and others of them, which I took out of the epiſtles, I ſhall point out to you now: as p. 26, I ſay, the deſign of our Saviour's coming was to be OFFERED up; and p. 53, I ſpeak of the work of our REDEMPTION; words, which in the epiſtles, are taken to imply ſatisfaction. And therefore if that be enough, I ſee not, but I may be free from betraying chriſtianity; but if it be neceſſary to name the word Satisfaction, and he that does not ſo, is a betrayer of chriſtianity, you will do well to conſider, how you will acquit the holy apoſtles from that bold imputation; which if it be extended as far as it will go, will ſcarce come ſhort of blaſphemy: for I do not remember, that our Saviour has any where named ſatisfaction, or implied it plainer in any words, than thoſe I have quoted from him; and he, I hope, will eſcape the intemperance of your tongue.

You tell me, I had my "prudence from the miſſionary Jeſuits in China, "who concealed our Saviour's ſufferings and death, becauſe I undertake to in- "ſtruct the world in chriſtianity, with an omiſſion of its principal articles."

And

And I pray, ſir, from whom did you learn your prudence, when, taking upon you to teach the fundamental doctrines of chriſtianity, in your "Thoughts con-"cerning the cauſes of Atheiſm," you left out ſeveral, that you have been pleaſed ſince to add in your "Socinianiſm unmaſked?" Or, if I, as you ſay here, betray chriſtianity by this omiſſion of this principal article; what do you, who are a profeſſed teacher of it, if you omit any principal article, which your prudence is ſo wary in, that you will not ſay you have given us all that are neceſſary to ſalvation, in that liſt you have laſt publiſhed? I pray, who acts beſt the Jeſuit, (whoſe humble imitator, you ſay, I am) you or I? when, pretending to give a catalogue of fundamentals, you have not reduced them to direct propoſitions, but have left ſome of them indefinite, to be collected as every one pleaſes: and inſtead of telling us it is a perfect catalogue of fundamentals, plainly ſhuffle it off, and tell me, p. 22, "If that will not content me, you are ſure you can "do nothing that will: if I require more, it is folly in you to comply with "me?" One part of what you here ſay, I own to you, ſavours not much of the ſkill of a Jeſuit. You confeſs your inability, and I believe it to be perfectly true: that if what you have done already (which is nothing at all) "will "not content me, you are ſure, you can do nothing that will content me," or any reaſonable man that ſhall demand of you a complete catalogue of fundamentals. But you make it up pretty well, with a confidence becoming one of that order. For he muſt have rubbed his forehead hard, who in the ſame treatiſe, where he ſo ſeverely condemns the imperfection of my liſt of fundamentals, confeſſes that he cannot give a complete catalogue of his own.

You publiſh to the world in this 44th, and the next page, that "I hide "from the people the main articles of the chriſtian religion; I diſguiſe the faith "of the goſpel, betray chriſtianity itſelf, and imitate the Jeſuits that went to "preach the goſpel to the people of China, by my omiſſion of its principal or "main articles."

Answ. I know not how I diſguiſe the faith of the goſpel, &c. in imitation of the Jeſuits in China; unleſs taking men off from the inventions of men, and recommending to them the reading and ſtudy of the holy ſcripture, to find what the goſpel is, and requires, be "a diſguiſing the faith of the goſpel, a betray-"ing of chriſtianity, and an imitating the Jeſuits." Beſides, ſir, if one may aſk you, In what ſchool did you learn that prudent warineſs and reſerve, which ſo eminently appears, p. 24, of your Socinianiſm unmaſked, in theſe words: "Theſe articles" (meaning thoſe which you had before enumerated as fundamental articles) of faith, "are ſuch as muſt IN SOME MEASURE be known "and aſſented to by a chriſtian, ſuch as muſt GENERALLY be received and "embraced by him?" You will do well the next time, to ſet down, how far your fundamentals muſt be known, aſſented to, and received; to avoid the ſuſpicion, that there is a little more of Jeſuitiſm in theſe expreſſions, "in ſome "meaſure known and aſſented to, and generally received and embraced;" than what becomes a ſincere proteſtant preacher of the goſpel. For your ſpeaking ſo doubtfully of knowing and aſſenting to thoſe, which you give us for fundamental doctrines, which belong (as you ſay) to the very eſſence of chriſtianity, will hardly eſcape being imputed to your want of knowledge, or want of ſincerity. And indeed,

indeed, the word "general," is in familiar uſe with you, and ſtands you in good ſtead, when you would ſay ſomething, you know not what; as I ſhall have occaſion to remark to you, when I come to your 91ſt page.

FURTHER, I do not remember where it was, that I mentioned or undertook to ſet down all the "principal or main articles of chriſtianity." To change the terms of the queſtion, from articles neceſſary to be believed to make a man a chriſtian, into principal or main articles, looks a little jeſuitical. But to paſs by that: the apoſtles, when they "went to preach the goſpel to people," as much ſtrangers to it as the Chineſe were, when the Europeans came firſt amongſt them, "Did they hide from the people the main articles of the chriſtian "religion, diſguiſe the faith of the goſpel, and betray chriſtianity itſelf?" If they did not, I am ſure I have not: for I have not omitted any of the main articles, which they preached to the unbelieving world. Thoſe I have ſet down, with ſo much care, not to omit any of them, that you blame me for it more than once, and call it tedious. However you are pleaſed to acquit or condemn the apoſtles in the caſe, by your ſupreme determination, I am very indifferent. If you think fit to condemn them for "diſguiſing or betraying the chriſtian re-"ligion," becauſe they ſaid no more of ſatisfaction, than I have done, in their preaching at firſt, to their unbelieving auditors, Jews or heathens, to make them, as I think, chriſtians, (for that I am now ſpeaking of) I ſhall not be ſorry to be found in their company, under what cenſure ſoever. If you are pleaſed graciouſly to take off this your cenſure from them, for this omiſſion, I ſhall claim a ſhare in the ſame indulgence.

BUT to come to what, perhaps, you will think yourſelf a little more concerned not to cenſure, than what the apoſtles did ſo long ſince; for you have given inſtances of being very apt to make bold with the dead: Pray tell me, does the church of England admit people into the church of Chriſt at hap-hazard? Or without propoſing and requiring a profeſſion of all that is neceſſary to be believed to make a man a chriſtian? If ſhe does not, I deſire you to turn to the baptiſm of thoſe of riper years in our liturgy: where the prieſt, aſking the convert particularly, whether he believes the apoſtles creed, which he repeats to him; upon his profeſſion that he does, and that he deſires to be baptized into that faith, without one word of any other articles, baptizes him; and then declares him a chriſtian, in theſe words: "We receive this perſon into the con-"gregation of Chriſt's flock, and ſign him with the ſign of the croſs, in token "that he ſhall not be aſhamed—to CONTINUE Chriſt's faithful ſoldier and "ſervant." In all this there is not one word of ſatisfaction, no more than in my book, nor ſo much neither. And here I aſk you, Whether for this omiſſion you will pronounce that the church of "England diſguiſes the faith of the goſpel?" However you think fit to treat me, yet methinks you ſhould not let yourſelf looſe ſo freely againſt our firſt reformers and the fathers of our church ever ſince, as to call them "Betrayers of chriſtianity itſelf;" becauſe they think not ſo much neceſſary to be believed to make a man a chriſtian, as you are pleaſed to put down in your articles; but omit, as well as I, your "main article of ſatisfaction."

HAVING thus notably harangued upon the occaſion of my ſaying, "Would "any one blame my prudence?" and thereby made me a "Socinian, a Jeſuit,

" and a betrayer of chriſtianity itſelf," he has in that anſwered all that ſuch a miſcreant as I do, or can ſay; and ſo paſſes by all the reaſons I gave for what I did; without any other notice or anſwer, but only denying a matter of fact, which I only can know, and he cannot, viz. my deſign in printing my " Rea-" ſonableneſs of chriſtianity."

In the next paragraph, p. 45, in anſwer to the words of St. Paul, Rom. xiv. 1, " Him that is weak in the faith receive ye, but not to doubtful diſputations;" which I brought as a reaſon, why I mentioned not ſatisfaction amongſt the benefits received by the coming of our Saviour; becauſe, as I tell him in my Vindication, p. 105, " my Reaſonableneſs of chriſtianity," as the title ſhews, " was " deſigned chiefly for thoſe who were not yet thoroughly or firmly chriſtians." He replies, and I deſire him to prove it,

XX. " That I pretend a deſign of my book, which was never ſo much as " thought of, until I was ſolicited by my brethren to vindicate it."

All the reſt in this paragraph, being either nothing to this place of the Romans, or what I have anſwered elſewhere, needs no farther anſwer.

The next two paragraphs, p. 46—49, are meant for an anſwer to ſomething I had ſaid concerning the apoſtles creed, upon the occaſion of his charging my book with ſocinianiſm. They begin thus:

This " author of the new chriſtianity" [Anſw. This new chriſtianity is as old as the preaching of our Saviour and his apoſtles, and a little older than the unmaſker's ſyſtem] " wiſely objects, that the apoſtles creed hath none of thoſe " articles which I mention," p. 591, &c. Anſw. If that author wiſely objects, the unmaſker would have done well to have replied wiſely. But for a man wiſely to reply, it is in the firſt place requiſite, that the objection be truly and fairly ſet down it its full force, and not repreſented ſhort, and as will beſt ſerve the anſwerer's turn to reply to. This is neither wiſe nor honeſt: and this firſt part of a wiſe reply the unmaſker has failed in. This will appear from my words, and the occaſion of them. The unmaſker had accuſed my book of ſocinianiſm, for omitting ſome points, which he urged as neceſſary articles of faith. To which I anſwered, That he had done ſo only " to give it an ill " name, not becauſe it was ſocinian; for he had no more reaſon to charge it " with ſocinianiſm, for the omiſſions he mentions, than the apoſtles creed." Theſe are my words, which he ſhould have either ſet down out of p. 106, which he quotes, or at leaſt given the objection, as I put it, if he had meant to have cleared it by a fair anſwer. But he, inſtead thereof, contents himſelf that " I object, that the apoſtles creed hath none of thoſe articles and doctrines " which the unmaſker mentioned." Anſw. This at beſt is but a part of my objection, and not to the purpoſe which I there meant, without the reſt joined to it; which it has pleaſed the unmaſker, according to his laudable way, to conceal. My objection, therefore, ſtands thus:

That the ſame articles, for the omiſſion whereof the unmaſker charges my book with ſocinianiſm, being alſo omitted in the apoſtles creed, he has no

more reaſon to charge my book with ſocinianiſm, for the omiſſions mentioned, than he hath to charge the apoſtles creed with ſocinianiſm.

To this objection of mine, let us now ſee how he anſwers, p. 47.

" NOR does any conſiderate man wonder at it," [i. e. that the apoſtles creed had none of thoſe articles and doctrines which he had mentioned] " for the " creed is a form of outward profeſſion, which is chiefly to be made in the pub- " lick aſſemblies, when prayers are put up in the church, and the holy ſcrip- " tures are read: then this abridgment of faith is properly uſed, or when there " is not time or opportunity to make any enlargement. But we are not to think " it expreſly contains in it all the neceſſary and weighty points, all the impor- " tant doctrines of belief; it being only deſigned to be an abſtract."

ANSW. Another indiſpenſable requiſite in a wiſe reply is, that it ſhould be pertinent. Now what can there be more impertinent, than to confeſs the matter of fact upon which the objection is grounded; but inſtead of deſtroying the inference drawn from that matter of fact, only amuſe the reader with wrong reaſons, why that matter of fact was ſo?

No conſiderate man, he ſays, doth wonder, that the articles and doctrines he mentioned, are omitted in the apoſtles creed: becauſe " that creed is a form of " outward profeſſion." Anſw. A profeſſion! of what I beſeech you? Is it a form to be uſed for form's ſake? I thought it had been a profeſſion of ſomething, even of the chriſtian faith: and if it be ſo, any conſiderate man may wonder neceſſary articles of the chriſtian faith ſhould be left out of it. For how it can be an outward profeſſion of the chriſtian faith, without containing the chriſtian faith, I do not ſee; unleſs a man can outwardly profeſs the chriſtian faith in words, that do not contain or expreſs it, i. e. profeſs the chriſtian faith, when he does not profeſs it. But he ſays, " It is a profeſſion chiefly to be made uſe of in aſ- " ſemblies." Anſw. Do thoſe ſolemn aſſemblies privilege it from containing the neceſſary articles of the chriſtian religion? This proves not that it does not, or was not deſigned to contain all the articles neceſſary to be believed to make a man a chriſtian; unleſs the unmaſker can prove that a " form of outward profeſſion" of the chriſtian faith, that contains all ſuch neceſſary articles, cannot be made uſe of, in the publick aſſemblies. " In the publick aſſemblies," ſays he, " when " prayers are put up by the church, and the holy ſcriptures are read, then this " abridgment of faith is properly uſed; or when there is not generally time or " opportunity to make an enlargement." Anſw. But that which contains not what is abſolutely neceſſary to be believed to make a man a chriſtian, can nowhere be properly uſed as a form of outward profeſſion of the chriſtian faith, and leaſt of all, in the ſolemn publick aſſemblies. All the ſenſe I can make of this is, that this abridgment of the chriſtian faith, i. e. imperfect collection (as the unmaſker will have it) of ſome of the fundamental articles of chriſtianity in the apoſtles creed, which omits the greateſt part of them, is made uſe of as a form of outward profeſſion of but part of the chriſtian faith in the publick aſſemblies; when, by reaſon of reading of the ſcripture and prayers, there is not time or opportunity for a full and perfect profeſſion of it.

IT is ſtrange the chriſtian church ſhould not find time nor opportunity, in ſixteen hundred years, to make, in any of her public aſſemblies, a profeſſion of ſo much of her faith, as is neceſſary to make a man a chriſtian. But pray tell me, has the church any ſuch full and complete form of faith, that hath in it all thoſe propoſitions, you have given us for neceſſary articles, (not to ſay any thing of thoſe which you have reſerved to yourſelf, in your own breaſt, and will not communicate) of which the apoſtles creed is only a ſcanty form, a brief imperfect abſtract, uſed only to ſave time in the croud of other preſſing occaſions, that are always in haſte to be diſpatched? If ſhe has, the unmaſker will do well to produce it. If the church has no ſuch complete form, beſides the apoſtles creed, any where, of fundamental articles; he will do well to leave talking idly of this abſtract, as he goes on to do in the following words:

"BUT" ſays he, "we are not to think that it expreſly contains in it all the "neceſſary and weighty points, all the important doctrines of our belief; it "being only deſigned to be an abſtract." Anſw. Of what, I beſeech you, is it an abſtract? For here the unmaſker ſtops ſhort, and, as one that knows not well what to ſay, ſpeaks not out what it is an abſtract of; but provides himſelf a ſubterfuge in the generality of the preceding terms, of "neceſſary and weighty "points, and important doctrines," jumbled together; which can be there of no other uſe, but to cover his ignorance or ſophiſtry. But the queſtion being only about neceſſary points, to what purpoſe are weighty and important doctrines joined to them; unleſs he will ſay, that there is no difference between neceſſary and weighty points, fundamental and important doctrines; and if ſo, then the diſtinction of points into neceſſary and not neceſſary, will be fooliſh and impertinent; and all the doctrines contained in the bible, will be abſolutely neceſſary to be explicitly believed by every man to make him a chriſtian. But taking it for granted, that the diſtinction of truths contained in the goſpel, into points abſolutely neceſſary, and not abſolutely neceſſary, to be believed to make a man a chriſtian, is good; I deſire the unmaſker to tell us, what the apoſtles creed is an abſtract of? He will, perhaps, anſwer, that he has told us already in this very page, where he ſays, it is an abridgment of faith: and he has ſaid true in words, but ſaying thoſe words by rote, after others, without underſtanding them, he has ſaid ſo in a ſenſe that is not true. For he ſuppoſes it an abridgment of faith, by containing only a few of the neceſſary articles of faith, and leaving out the far greater part of them; and ſo takes a part of a thing for an abridgment of it; whereas an abridgment or abſtract of any thing, is the whole in little; and if it be of a ſcience or doctrine, the abridgment conſiſts in the eſſential or neceſſary parts of it contracted into a narrower compaſs than where it lies diffuſed in the ordinary way of delivery, amongſt a great number of tranſitions, explanations, illuſtrations, proofs, reaſonings, corollaries, &c. All which, though they make a part of the diſcourſe, wherein that doctrine is delivered, are left out in the abridgment of it, wherein all the neceſſary parts of it are drawn together into a leſs room. But though an abridgment need to contain none but the eſſential and neceſſary parts, yet all thoſe it ought to contain; or elſe it will not be an abridgment or abſtract of that thing, but an abridgment only of a part of it. I think it could not be ſaid to be an abridgment of the law contained

in

in an act of parliament, wherein any of the things required by that act were omitted; which yet commonly may be reduced into a very narrow compaſs, when ſtripped of all the motives, ends, enacting forms, &c. expreſſed in the act itſelf. If this does not ſatisfy the unmaſker what is properly an abridgment, I ſhall refer him to Mr. Chillingworth, who, I think, will be allowed to underſtand ſenſe, and to ſpeak it properly, at leaſt as well as the unmaſker. And what he ſays happens to be in the very ſame queſtion, between Knot, the Jeſuit, and him, that is here between the unmaſker and me: it is but putting the unmaſker in the Jeſuit's place, and myſelf (if it may be allowed me, without vanity) in Mr. Chillingworth, the proteſtant's; and Mr. Chillingworth's very words, chap. iv. §. 65, will exactly ſerve for my anſwer: "You trifle affectedly, "confounding the apoſtles belief of the whole religion of Chriſt, as it com-"prehends both what we are to do, and what we are to believe, with that part "of it which contains not duties of obedience, but only the neceſſary articles "of ſimple faith. Now, though the apoſtles belief be, in the former ſenſe, a "larger thing than that which we call the apoſtles creed; yet, in the lat-"ter ſenſe of the word, the creed (I ſay) is a full comprehenſion of their be-"lief, which you yourſelf have formerly confeſſed, though ſomewhat fearfully "and inconſtantly. And here again, unwillingneſs to ſpeak the truth makes "you ſpeak that which is hardly ſenſe, and call it "an abridgment of ſome ar-"ticles of faith." For I demand, thoſe ſome articles, which you ſpeak of, "which are they? Thoſe that are out of the creed, or thoſe that are in it? "Thoſe that are in it, it comprehends at large, and therefore it is not an abridg-"ment of them. Thoſe that are out of it, it comprehends not at all, and there-"fore it is not an abridgment of them. If you would call it now an abridg-"ment of faith, this would be ſenſe; and ſignify thus much, that all the neceſ-"ſary articles of the chriſtian faith are comprized in it. For this is the proper "duty of abridgments, to leave out nothing neceſſary." So that, in Mr. Chillingworth's judgment of an abridgment, it is not ſenſe to ſay, as you do, p. 47, That "we are not to think, that the apoſtles creed expreſly contains in it all the "neceſſary points of our belief, it being only deſigned to be an abſtract, or an "abridgment of faith:" but on the contrary, we muſt conclude, it contains in it all the neceſſary articles of faith, for that very reaſon; becauſe it is an abridgment of faith, as the unmaſker calls it. But whether this that Mr. Chillingworth has given us here, be the nature of an abridgment or no; this is certain, that the apoſtles creed cannot be a form of profeſſion of the chriſtian faith, if any part of the faith neceſſary to make a man a chriſtian, be left out of it: and yet ſuch a profeſſion of faith would the unmaſker have this abridgment of faith to be. For a little lower, in the 47th page, he ſays in expreſs terms, That "if a man be-"lieve no more than is, in expreſs terms, in the apoſtles creed, his faith will not "be the faith of a chriſtian." Wherein he does great honour to the primitive church, and particularly to the church of England. The primitive church admitted converted heathens to baptiſm, upon the faith contained in the apoſtles creed: a bare profeſſion of that faith, and no more, was required of them to be received into the church, and made members of Chriſt's body. How little different the faith of the antient church was, from the faith I have mentioned, may be

ſeen in theſe words of Tertullian: "Regula fidei una omnino eſt, ſola, immobilis, "irreformabilis, credendi, ſcilicet, in unicum Deum omnipotentem, mundi "conditorem, & filium ejus Jeſum Chriſtum, natum ex virgine Maria, cruci- "fixum ſub Pontio Pilato, tertia die reſuſcitatum à mortuis, receptum in cœ- "lis, ſedentem nunc ad dextram Patris, venturum judicare vivos & mortuos, "per carnis etiam reſurrectionem. Hâc lege fidei manente, cætera jam diſci- "plinæ & converſationis admittunt novitatem correctionis:" Tert. de virg. velan. in principio. This was the faith, that in Tertullian's time ſufficed to make a chriſtian. And the church of England, as I have remarked already, only propoſed the articles of the apoſtles creed to the convert to be baptized; and upon his profeſſing a belief of them, aſks, Whether he will be baptized in THIS FAITH; which (if we will believe the unmaſker) "is not the faith of a chriſtian." However, the church, without any more ado, upon the profeſſion of THIS FAITH, and no other, baptizes him into it. So that the antient church, if the unmaſker may be believed, baptized converts into that faith, which "is not the "faith of a chriſtian." And the church of England, when ſhe baptizes any one, makes him not a chriſtian. For he that is baptized only into a faith, that "is not the faith of a chriſtian," I would fain know how he can thereby be made a chriſtian? So that if the omiſſions, which he ſo much blames in my book, make me a Socinian, I ſee not how the church of England will eſcape that cenſure; ſince thoſe omiſſions are in that very confeſſion of faith which ſhe propoſes, and upon a profeſſion whereof, ſhe baptizes thoſe whom ſhe deſigns to make chriſtians. But it ſeems that the unmaſker (who has made bold to unmaſk her too) reaſons right, that the church of England is miſtaken, and makes none but Socinians chriſtians; or (as he is pleaſed now to declare) no chriſtians at all. Which, if true, the unmaſker had beſt look to it, whether he himſelf be a chriſtian, or no; for it is to be feared, he was baptized only into that faith, which he himſelf confeſſes "is not the faith of a chriſtian."

BUT he brings himſelf off, in theſe following words: "All matters of faith, "in ſome manner, may be reduced to this brief platform of belief." Anſw. If that be enough to make him a true and an orthodox chriſtian, he does not conſider whom, in this way, he brings off with him; for I think he cannot deny, that all matters of faith, in ſome manner, may be reduced to that abſtract of faith which I have given, as well as to that brief platform in the apoſtles creed. So that, for aught I ſee, by this rule, we are chriſtians or not chriſtians, orthodox or not orthodox, equally together.

BUT yet he ſays, in the next words: "When he calls it an abſtract, or ab- "breviature, it is implied, that there are more truths to be known and aſſented "to by a chriſtian, in order to making him really ſo, than what we meet with "here." The quite contrary whereof (as has been ſhewn) is implied, by its being called an abſtract. But what is that to the purpoſe? It is not fit abſtracts and abbreviatures ſhould ſtand in an unmaſker's way. They are ſounds men have uſed for what they pleaſed; and why may not the unmaſker do ſo too, and uſe them in a ſenſe, that may make the apoſtles creed be only a broken ſcrap of the chriſtian faith? However, in great condeſcenſion, being willing to do the apoſtles creed what honour he could, he ſays, That "all matters of faith, in "ſome

" ſome manner, may be reduced to this brief platform of belief." But yet, when it is ſet in competition with the creed, which he himſelf is making, (for it is not yet finiſhed) it is by no means to be allowed as ſufficient to make a man a Chriſtian: " There are more truths to be known and aſſented to, in order to " make a man really a chriſtian." Which, what they are, the church of England ſhall know, when this new reformer thinks fit; and then ſhe may be able to propoſe to thoſe who are not yet ſo, a collection of articles of belief, and baptize them a-new into a faith, which will really make them chriſtians: but hitherto, if the unmaſker may be credited, ſhe has failed in it.

" YET he craves leave to tell me," in the following words, p. 48, " That " the apoſtles creed hath more in it than I, or my brethren, will ſubſcribe to." Were it not the undoubted privilege of the unmaſker to know me better than I do myſelf, (for he is always telling me ſomething of myſelf, which I did not know) I would, in my turn, crave leave to tell him, that this is the faith I was baptized into, no one tittle whereof I have renounced, that I know; and that I heretofore thought, that gave me title to be a chriſtian. But the unmaſker hath otherwiſe determined: and I know not now where to find a chriſtian. For the belief of the apoſtles creed will not, it ſeems, make a man one: and what other belief will, it does not yet pleaſe the unmaſker to tell us. But yet, as to the ſubſcribing to the apoſtles creed, I muſt take leave to ſay, however the unmaſker may be right in the faith, he is out in the morals of a chriſtian; it being againſt the charity of one, that is really ſo, to pronounce, as he does, peremptorily in a thing that he cannot know; and to affirm poſitively what I know to be a downright falſhood. But what others will do, it is not my talent to determine; that belongs to the unmaſker: though, as to all that are my brethren in the chriſtian faith, I may anſwer for them too, that they will alſo, with me, do that, without which, in that ſenſe, they cannot be my brethren.

PAGE 49, The unmaſker ſmartly convinces me of no ſmall blunder, in theſe words: " But was it not judiciouſly ſaid by this writer, that, " it is well for the " compilers of the creed, that they lived not in my days?" p. 12, " I tell you, " friend, it was impoſſible they ſhould; for the learned Uſher and Voſſius, and " others have proved, that that ſymbol was drawn up, not at once, but that " ſome articles of it were adjoined many years after, far beyond the extent of " any man's life; and therefore the compilers of the creed could not live in my " days, nor could I live in theirs." Anſw. But it ſeems that, had they lived all together, you could have lived in their days. " But," ſays he, " I let this paſs, as " one of the blunders of our thoughtful and muſing author." Anſw. And I tell you, friend, that unleſs it were to ſhew your reading in Uſher and Voſſius, you had better have let this blunder of mine alone. Does not the unmaſker give here a clear proof, that he is no changeling? Whatever argument he takes in hand, weighty or trivial, material or not material to the thing in queſtion, he brings it to the ſame ſort of ſenſe and force. He would ſhew me guilty of an abſurdity, in ſaying, " It was well for the compilers of the creed, that they lived " not in his days." This he proves to be a blunder, becauſe they all lived not in one another's days; therefore it was an abſurdity to ſuppoſe, they might all live in his days. As if there were any greater abſurdity to bring the compilers, who

who lived, poſſibly, within a few centuries of one another, by a ſuppoſition, into one time; than it is to bring the unmaſker, and any one of them who lived a thouſand years diſtant one from another, by a ſuppoſition, to be contemporaries: for it is by reaſon of the compilers living at a diſtance one from another, that he proves it impoſſible for him to be their contemporary. As if it were not as impoſſible in fact, for him who was not born until above a thouſand years after, to live in any of their days, as it is for any one of them to live in either of thoſe compilers days, that died before him. The ſuppoſition of their living together, is as eaſy of one as the other, at what diſtance ſoever they lived, and how many ſoever there were of them. This being ſo, I think it had been better for the unmaſker to have let alone the blunder, and ſhewed (which was his buſineſs) that he does not accuſe the compilers of the creed of being all over ſocinianized, as well as he does me, ſince they were as guilty as I, of the omiſſion of thoſe articles, (viz. "That Chriſt is the word of God: That Chriſt was God incarnate: The "eternal and ineffable generation of the Son of God; That the Son is in the "Father, and the Father in the Son, which expreſſes their unity;" for the omiſſion whereof, the unmaſker laid ſocinianiſm to my charge. So that it remains ſtill upon his ſcore to ſhew,

XXI. "WHY theſe omiſſions in the apoſtles creed do not as well make that "abſtract, as my abridgment of faith, to be ſocinian?"

PAGE 57, The unmaſker "deſires the reader to obſerve, that this lank faith "of mine is in a manner no other than the faith of a Turk." And I deſire the reader to obſerve, that this faith of mine was all that our Saviour and his apoſtles preached to the unbelieving world. And this our unmaſker cannot deny, as I think, will appear to any one, who obſerves what he ſays, p. 76, 77, of his Socinianiſm unmaſked. And that they preached nothing but a "faith, that was in "a manner no other than the faith of a Turk," I think none amongſt chriſtians, but this bold unmasker, will have the irreverence profanely to ſay.

HE tells us, p. 54, That "the Muſſelmen" (or, as he has, for the information of his reader, very pertinently proved, ſhould be writ Moſlemim; without which, perhaps, we ſhould not have known his skill in Arabick, or, in plain Engliſh, the Mahometans) "believe that Chriſt is a good man, and not above "the nature of a man, and ſent of God to give inſtruction to the world: and "my faith," he ſays, "is of the very ſame ſcantling." This I ſhall deſire him to prove; or, which in other words he inſinuates in this and the neighbouring pages, viz.

XXII. THAT that faith, which I have affirmed to be the faith, which is required to make a man a chriſtian, is no other than what Turks believe, and is contained in the alcoran.

OR, as he expreſſes it himſelf, p. 55,

"THAT

" THAT a Turk, according to me, is a chriſtian; for I make the ſame faith " ſerve them both."

AND particularly to ſhew where it is, I ſay,

XXIII. THAT " Chriſt is not above the nature of a man," or have made that a neceſſary article of the chriſtian faith.

AND next, where it is,

XXIV. " THAT I ſpeak as meanly of Chriſt's ſuffering on the croſs, and " death, as if there were no ſuch thing."

FOR thus he ſays of me, p. 54, " I ſeem to have conſulted the Mahome-" tan bible, which did ſay, Chriſt did not ſuffer on the croſs, did not die. For " I, and my allies, ſpeak as meanly of theſe articles, as if there were no ſuch " thing."

To ſhew our unmaſker's veracity in this caſe, I ſhall trouble my reader with ſome paſſages out of my " Reaſonableneſs of Chriſtianity," p. 22, &c. " When " we conſider, that he was to fill out the time foretold of his miniſtry, and after " a life illuſtrious in miracles and good works, attended with humility, meek-" neſs, patience and SUFFERING, and every way conformable to the prophecies " of him, ſhould be led as a ſheep to the ſlaughter, and, with all quiet and " ſubmiſſion, be brought to the CROSS, though there were no guilt or fault found " in him." And, p. 26, " Contrary to the deſign of his coming, which was " to be OFFERED up a lamb, blameleſs and void of offence." And, p. 40, " Laying down his life, both for Jews and Gentiles." P. 59, &c. " Given " up to contempt, torment, and death." But, ſay what I will, when the unmaſker thinks fit to have it ſo, it is ſpeaking out of the Mahometan bible, That " Chriſt did not ſuffer on the croſs, did not die; or at leaſt, is ſpeaking as mean-" ly of theſe articles, as if no ſuch thing had been."

HIS next ſlander is, p. 55, in theſe words: " This gentleman preſents the " world with a very ill notion of faith; for the very devils are capable of all " that faith, which, he ſays, makes a chriſtian." It is not ſtrange, that the unmasker ſhould miſrepreſent the faith, which, I ſay, makes a chriſtian; when it ſeems to be his whole deſign to miſrepreſent my meaning every-where. The frequency of his doing it, I have ſhewed in abundance of inſtances, to which I ſhall add an eminent one here; which ſhews what a fair champion he is for truth and religion.

PAGE 65. of my " Reaſonableneſs of Chriſtianity," I give this account of the faith which makes a chriſtian; that it is " men's entering themſelves in the king-" dom of God; owning and profeſſing themſelves the ſubjects of Jeſus, whom " they believe to be the Meſſiah, and receive for their Lord and King: for that " was to be baptized in his name." This ſenſe of believing Chriſt to be the Meſſiah, that is, to take him for our King and Lord, who is to be obeyed, I have expreſſed over and over again; as, p. 69, my words are, " That as

" many of them as would believe Jeſus the ſon of God (whom he ſent into " the world) to be the Meſſiah, the promiſed Deliverer, and would receive " him for their King and Ruler, ſhould have all their paſt ſins, diſobedience " and rebellion, forgiven them. And if, for the future, they lived in ſincere " obedience to his law, to the utmoſt of their power, the ſins of human frailty " for the time to come, as well as thoſe of their paſt lives, ſhould for his ſon's " ſake, becauſe they gave themſelves up to him to be his ſubjects, be forgiven " them: and ſo their faith, which made them to be baptized into his name, " (i. e. inroll themſelves in the kingdom of Jeſus, the Meſſiah, and profeſs " themſelves his ſubjects, and conſequently live by the laws of his kingdom) " ſhould be accounted to them for righteouſneſs." Which account of what is neceſſary, I cloſe with theſe words: " This is the FAITH, for which God of " his free grace juſtifies ſinful man." And is this the faith of devils?

" To the ſame purpoſe, p. 71, are theſe words: " The chief end of his coming " was to be a King; and, as ſuch, to be received by thoſe, who would be " his ſubjects in the kingdom which he came to erect." And again, p. 70, " Only thoſe who have believed Jeſus to be the Meſſiah, and taken him for " their King, with a ſincere endeavour after righteouſneſs in obeying his law, " ſhall have their paſt ſins not imputed to them." And ſo again, p. 71. and 75, and in ſeveral other places; of which I ſhall add but this one more, p. 75, " It is not enough to believe him to be the Meſſiah, unleſs we obey his laws, " and take him to be our King to reign over us." Can the devils thus believe him to be the Meſſiah? Yet this is that, which, by theſe and abundance of other places, I have ſhewed to be the meaning of believing him to be the Meſſiah.

BESIDES, I have expreſly diſtinguiſhed the faith which makes a chriſtian, from that which the devils have, by proving, that, to the believing Jeſus to be the Meſſiah, muſt be joined repentance, or elſe it will not make them true chriſtians: and what this repentance is, may be ſeen at large in p. 66, &c. ſome expreſſions whereof I ſhall here ſet down: as, p. 66, " Repentance does not " conſiſt in one ſingle act of ſorrow, (though that being firſt, and leading, " gives denomination to the whole) but in doing works meet for repentance; in a " ſincere obedience to the law of Chriſt, the remainder of our lives." Again: to diſtinguiſh the faith of a chriſtian from that of devils, I ſay expreſly, out of St. Paul's epiſtle to the Galatians, " That which availeth is faith, but faith work- " ing by love; and that faith, without works, i. e. the works of ſincere obe- " dience to the law and will of Chriſt, is not ſufficient for our juſtification." And, p. 74, " That to inherit eternal life, we muſt love the Lord our God, " with all our heart, with all our ſoul, with all our ſtrength, and with all our " mind. And, p. 76, " Love Chriſt, in keeping his commandments."

THIS, and a great deal more to this purpoſe, may be ſeen in my " Reaſon- " ableneſs of Chriſtianity;" particularly, where I anſwer that objection about the faith of devils, which I handle in p. 65, &c. and therein at large ſhew, wherein the faith of devils comes ſhort of the juſtifying faith which makes a chriſtian. And yet the good, the ſincere, the candid unmaſker, with his becoming confidence, tells his readers here, p. 55, " That I preſent the world

" with a very ill notion of faith: for the very devils are capable of all that " faith, which, I ſay, makes a chriſtian man."

To prevent this calumny, I, in more places than one, diſtinguiſhed between faith, in a ſtrict ſenſe, as it is a bare aſſent to any propoſition, and that which is called evangelical faith, in a larger ſenſe of the word; which comprehends under it ſomething more than a bare ſimple aſſent; as, p. 16, " I mean, this " is all is required to be believed by thoſe who acknowledge but one eternal, " inviſible God, the maker of heaven and earth: for that there is ſomething " more required to ſalvation, beſides believing, we ſhall ſee hereafter." P. 18, " All I ſay, that was to be believed for juſtification. For, that this was not all " that was required to be done for juſtification, we ſhall ſee hereafter." P. 32, " Obeying the law of the Meſſiah, their King, being no leſs required, than " their believing that Jeſus was the Meſſiah, the King and Deliverer, that was " promiſed them." P. 64, " As far as mere believing could make them " members of Chriſt's body." By theſe, and more the like paſſages in my book, my meaning is ſo evident, that no-body, but an unmaſker, would have ſaid, that when I ſpoke of believing, as a bare ſpeculative aſſent to any propoſition, as true, I affirmed that was all that was required of a chriſtian for juſtification: though that, in the ſtrict ſenſe of the word, is all that is done in believing. And therefore, I ſay, As far as mere believing could make them members of Chriſt's body; plainly ſignifying, as much as words can, that the faith, for which they were juſtified, included ſomething more than a bare aſſent. This appears, not only from theſe words of mine, p. 65, " St. Paul often, in his " epiſtles, puts faith for the whole duty of a chriſtian;" but from my ſo often, and almoſt every-where, interpreting " believing him to be the Meſſiah, by " taking him to be our King;" whereby is meant not a bare idle ſpeculation, a bare notional perſuaſion of any truth whatſoever, floating in our brains; but an active principle of life, a faith working by love and obedience. " To take him " to be our King," carries with it a right diſpoſition of the will to honour and obey him, joined to that aſſent wherewith believers embrace this fundamental truth, that Jeſus was the perſon who was by God ſent to be their King; he that was promiſed to be their Prince and Saviour.

BUT, for all this, the unmaſker, p. 56, confidently tells his reader, that I ſay no ſuch thing. His words are: " But, beſides this hiſtorical faith, (as it " is generally called by divines) which is giving credit to evangelical truths, as " barely revealed, there muſt be ſomething elſe added to make up the true ſub- " ſtantial faith of a chriſtian. With the aſſent of the underſtanding, muſt be " joined the conſent or approbation of the will. All thoſe divine truths which " the intellect aſſents to, muſt be allowed of by this elective power of the ſoul. " True evangelical faith is a hearty acceptation of the Meſſias, as he is offered " in the goſpel. It is a ſincere and impartial ſubmiſſion to all things required " by the evangelical law, which is contained in the epiſtles, as well as the other " writings. And to this practical aſſent and choice, there muſt be added, like- " wiſe, a firm truſt and reliance in the bleſſed author of our ſalvation. But this " late undertaker, who attempted to give us a more perfect account, than ever " was before of chriſtianity, as it is delivered in the ſcriptures, brings us no ti-

" dings of any ſuch faith belonging to chriſtianity, or diſcovered to us in the " ſcriptures. Which gives us to underſtand, that he verily believes there is no " ſuch chriſtian faith; for in ſome of his numerous pages, (eſpecially p. 64, " &c. where he ſpeaks ſo much of belief and faith, he might have taken oc- " caſion to inſert one word about his complete faith of the goſpel."

THOUGH the places above quoted, out of my " Reaſonableneſs of Chriſti- " anity," and the whole tenor of the latter part of it, ſhew the falſhood of what the unmaſker here ſays; yet I will ſet down one paſſage more out of it; and then aſk our unmaſker, when he hath read them, Whether he hath the brow to ſay again, that " I bring no tidings of any ſuch faith?" My words are " Reaſon- " ableneſs of Chriſtianity," p. 81, " Faith in the promiſes of God, relying " and acquieſcing in his word and faithfulneſs, the Almighty takes well at our " hands, as a great mark of homage paid by us, poor frail creatures, to his " goodneſs and truth, as well as to his power and wiſdom; and accepts it as " an acknowledgment of his peculiar providence and benignity to us. And, " therefore, our Saviour tells us, John xii. 44, " He that believes on me, be- " lieves not on me, but on him that ſent me." The works of nature ſhew " his wiſdom and power: but it is his peculiar care of mankind, moſt eminent- " ly diſcovered in his promiſes to them, that ſhews his bounty and goodneſs; " and conſequently engages their hearts in love and affection to him. This ob- " lation of an heart fixed with dependence and affection on him, is the moſt " acceptable tribute we can pay him, the foundation of true devotion, and life " of all religion. What a value he puts on this depending on his word, and " reſting ſatisfied on his promiſes, we have an example in Abraham; whoſe " faith was counted to him for righteouſneſs, as we have before remarked out " of Rom. iv. And his relying firmly on the promiſe of God, without any " doubt of its performance, gave him the name of the father of the faithful; " and gained him ſo much favour with the Almighty, that he was called the " friend of God, the higheſt and moſt glorious title that can be beſtowed on a " creature!"

THE great out-cry he makes againſt me in his two next ſections, p. 57—60, as if I intended to introduce ignorance and popery, is to be entertained rather as the noiſe of a petulant ſcold, ſaying the worſt things ſhe could think of, than as the arguing of a man of ſenſe or ſincerity. All this mighty accuſation is grounded upon theſe falſhoods: That " I make it my great buſineſs to beat men " off from divine truths; that I cry down all articles of the chriſtian faith, but " one; that I will not ſuffer men to look into chriſtianity; that I blaſt the epi- " ſtolary writings." I ſhall add no more to what I have already ſaid, about the epiſtles, but thoſe few words out of my " Reaſonableneſs of Chriſtianity, page 96, " The epiſtles, reſolving doubts, and reforming miſtakes, are of great ad- " vantage to our knowledge and practice." And, p. 97, 98, " An explicit belief " of what God requires of thoſe, who will enter into, and receive the benefits of " the new covenant, is abſolutely required. The other parts of divine revela- " tion are objects of faith, and are ſo to be received. They are truths, where- " of none, that is once known to be ſuch, [i. e. of divine revelation] may, or " ought to be diſbelieved."

AND as for that other ſaying of his, "That I will not ſuffer men to look into "Chriſtianity:" I deſire to know where that Chriſtianity is locked up, which "I will not ſuffer men to look into." My Chriſtianity, I confeſs, is contained in the written word of God: and that I am ſo far from hindering any one to look into, that I every-where appeal to it, and have quoted ſo much of it, that the unmaſker complains of being overlaid with it, and tells me it is tedious. "All "divine revelation, I ſay, p. 98, requires the obedience of faith; and that "every one is to receive all the parts of it, with a docility and diſpoſition pre-"pared to embrace and aſſent to all truths coming from God; and ſubmit his "mind to whatever ſhall appear to him to bear that character." I ſpeak, in the ſame page, of men's endeavouring to underſtand it, and of their interpreting one place by another. This, and the whole deſign of my book, ſhews, that I think it every chriſtian's duty to read, ſearch, and ſtudy the holy ſcriptures; and make this their great buſineſs: and yet the good unmaſker, in a fit of zeal, diſplays his throat, and cries out, p. 59, "Hear, O ye heavens, and give ear, "O earth; judge whether this be not the way to introduce darkneſs and igno-"rance into Chriſtendom; whether this be not blinding of men's eyes," &c. for this mighty pathos ends not there. And, all things conſidered, I know not whether he had not reaſon, in his want of arguments, this way to pour out his concern. For neither the preaching of our Saviour and his apoſtles, nor the apoſtles creed, nor any thing elſe, being with him the faith of a chriſtian, i. e. ſufficient to make a chriſtian, but juſt his ſet of fundamental articles (when he himſelf knows what they be;) in fine, nothing being chriſtianity but juſt his ſyſtem, it is time to cry out, Help, neighbours! hold faſt, friends! Knowledge, religion, chriſtianity is gone, if this be once permitted, that the people ſhould read and underſtand the ſcripture for themſelves, as God ſhall enlighten their underſtandings in the uſe of the means; and not be forced to depend upon me, and upon my chuſing, and my interpretation, for the neceſſary points they are to believe to make them chriſtians: if I, the great unmaſker, have not the ſole power to decree what is, or is not fundamental, and people be not bound to receive it for ſuch, faith and the goſpel are given up; darkneſs and barbariſm will be brought in upon us by this writer's contrivance. For "he is an underhand "factor for that communion, which cries up ignorance for the mother of devo-"tion and religion;" i. e. in plain Engliſh, for popery. For to this, and nothing elſe, tends all that ſputter he makes in the ſection before-mentioned.

I DO not think there was ever a more thorough-paced declaimer, than our unmaſker. He leaves out nothing that he thinks will make an affrightning noiſe in the ears of his orthodox hearers, though all the blame and cenſure he pours out upon others light only on himſelf. For let me aſk this zealous upholder of light and knowledge: Does he think it reaſonable, that any one, who is not a chriſtian, ſhould be ſuffered to be undiſturbed in his pariſh? Nay, does he think fit that any ſuch ſhould live free from the laſh of the magiſtrate, or from the perſecution of the eccleſiaſtical power? He ſeems to talk with another air, p. 65. In the next place I aſk, Whether any one is a chriſtian, who has not the faith of a chriſtian? Thirdly, I aſk, Whether he has the faith of a chriſtian, who does not explicitly believe all the fundamental articles of chriſtianity? And, to

conclude, I aſk him, Whether all thoſe that he has ſet down, are not fundamental neceſſary articles? When the unmaſker has fairly anſwered theſe queſtions, it will be ſeen who is for popery, and the ignorance and tyranny that accompany it.

THE unmaſker is for making and impoſing articles of faith; but he is for this power in himſelf. He likes not popery (which is nothing but the tyranny and impoſing upon men's underſtandings, faith and conſciences) in the hands of the old gentleman at Rome: but it would, he thinks, do admirably well in his own hands. And who can blame him for it? Would not that be an excellent way to propagate light and knowledge, by tying up all men to a bundle of articles of his own culling? Or rather, to the authority of Chriſt and his apoſtles reſiding in him? For he does not, nor ever will, give us a full view of fundamentals of his chriſtianity: but, like the church of Rome, to ſecure our dependence, reſerves to himſelf a power of declaring others, and defining what is matter of faith, as he ſhall ſee occaſion.

Now, therefore, veil your bonnets to the unmaſker, all you that have a mind to be chriſtians: break not your heads about the ſcriptures, to examine what they require of you: ſubmit your faith implicitly to the unmaſker; he will underſtand and find out the neceſſary points for you to believe. Take them, juſt ſo many as he thinks fit to deliver them to you; this is the way to be knowing chriſtians. But be ſure, aſk not, Whether thoſe he is pleaſed to deliver, be every one of them fundamental, and all the fundamental articles, neceſſary to be believed to make a man a chriſtian? Such a capricious queſtion ſpoils all, overturns chriſtianity, which is intruſted to the unmaſker's ſole keeping, to be diſpenſed out as he thinks fit. If you refuſe an implicit faith to him, he will preſently find you have it for the whore of Babylon; he will ſmell out popery in it immediately: for he has a very ſhrewd ſcent, and you will be diſcovered to be an underhand factor for the church of Rome.

BUT if the unmaſker were ſuch an enemy, as he pretends, to thoſe factors, I wonder he ſhould, in what he has ſaid concerning the apoſtles creed, ſo exactly jump with Knot the jeſuit. If any one doubt of this, I deſire him to look into the fourth chapter of "Knot's charity maintained," and there he will ſee how well our unmaſker and that jeſuit agree in argument; nay, and expreſſions too. But yet I do not think him ſo far guilty, as to be employed as an underhand factor for popery. Every body will, I ſuppoſe, be ready to pronounce him ſo far an innocent, as to clear him from that. The cunning of his deſign goes not beyond the laying out of his preaching oratory, for the ſetting up his own ſyſtem, and making that the ſole chriſtianity. To that end, he would be glad to have the power of interpreting ſcripture, of defining and declaring articles of faith, and impoſing them. This, which makes the abſolute power of the pope, he would not, I think, eſtabliſh at Rome; but it is plain he would have it himſelf if he could get it, for the ſupport of the chriſtianity of his ſyſtem. An implicit faith, if he might have the management of it, and the taking fundamentals upon truſt from his authority, would be of excellent uſe. Such a power, in his hands, would ſpread truth and knowledge in the world, i. e. his own orthodoxy and ſet of opinions. But if a man differs, nay, queſtions any thing of that, whether

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it be abſolutely neceſſary to make one a chriſtian, it is immediately a contrivance to let in popery, and to bring "darkneſs and barbariſm into the chriſtian world." But I muſt tell the innocent unmaſker, whether he deſigns or no, that if his calling his ſyſtem the only chriſtianity, can bring the world to receive from him articles of faith of his own chuſing, as fundamentals neceſſary to be believed by all men to make them chriſtians, which Chriſt and his apoſtles did not propoſe to all men to make them chriſtians; he does only ſet up popery in another guiſe, and lay the foundations of ignorance, darkneſs, and barbariſm in the chriſtian world: for all the ignorance and blindneſs, that popery introduced, was only upon this foundation. And if he does not ſee this, (as there is reaſon to excuſe his innocence) it would be no hard matter to demonſtrate it, if that were at preſent the queſtion between us. But there are a great many other propoſitions to be proved by him, before we come to that new matter of debate.

BUT before I quit theſe paragraphs, I muſt go on with our unmaſker's account, and deſire him to ſhew, where it is,

XXV. "THAT I make it my buſineſs to beat men off from taking notice of "any divine truths?"

NEXT, where it is,

XXVI. THAT "I cry down all articles of chriſtian faith but one?"

NEXT, how it appears,

XXVII. THAT "I will not ſuffer mankind to look into chriſtianity?"

AGAIN, where it is,

XXVIII. THAT "I labour induſtriouſly to keep people in ignorance;" or tell them, that "there is no neceſſity of knowing any other doctrines of the bible?"

THESE, and ſeveral others of the like ſtrain, particularly concerning one article, and the epiſtles, (which are his common-places) are to be found in his 59th and 60th pages. And all this out of a preſumption, that his ſyſtem is the only chriſtianity; and that if men were not preſſed and perſuaded to receive that, juſt every article of it, upon pain of damnation, chriſtianity would be loſt: and not to do this, is to promote ignorance, and contemn the bible. But he fears where no fear is. If his orthodoxy be the truth, and conformable to the ſcriptures, the laying the foundation only where our Saviour and his apoſtles have laid it, will not overturn it. And ſhew to him, that it is ſo, I deſire him again to conſider what I ſaid in my Vindication, p. 105, which, becauſe I do not remember he any where takes notice of, in his reply, I will here offer again to his conſideration: "Convince but men of the miſſion of Jeſus Chriſt; make them "but ſee the truth, ſimplicitly, and reaſonableneſs of what he himſelf hath

" taught, and required to be believed by his followers; and you need not doubt,
" but being once fully perſuaded of his doctrine, and the advantages which, all
" chriſtians agree, are received by him, ſuch converts will not lay by the ſcrip-
" tures; but, by a conſtant reading and ſtudy of them, will get all the light
" they can from this divine revelation, and nouriſh themſelves up in the words
" of faith and good doctrine, as St. Paul ſpeaks to Timothy."

If the reading and ſtudy of the ſcripture were more preſſed than it is, and men were fairly ſent to the bible to find their religion; and not the bible put into their hands, only to find the opinions of their peculiar ſect or party; Chriſtendom would have more chriſtians, and thoſe that are, would be more knowing, and more in the right, than they now are. That which hinders this, is that ſelect bundle of doctrines, which it has pleaſed every ſect to draw out of the ſcriptures, or their own inventions, with an omiſſion (and, as our unmaſker would ſay, a contempt) of all the reſt. Theſe choice truths (as the unmaſker calls his) are to be the ſtanding orthodoxy of that party, from which none of that church muſt recede, without the forfeiture of their chriſtianity, and the loſs of eternal life. But, whilſt the people keep firm to theſe, they are in the church, and the way to ſalvation: which, in effect, what is it but to encourage ignorance, lazineſs, and neglect of the ſcriptures? For what need they be at the pains of conſtantly reading the bible, or perplex their heads with conſidering and weighing what is there delivered; when believing as the church believes, or ſaying after, or not contradicting their domine, or teacher, ſerves the turn?

Further, I deſire it may be conſidered, what name that mere mock-ſhew, of recommending to men the ſtudy of the ſcripture, deſerves; if, when they read it, they muſt underſtand it juſt as he (that would be, and they are too apt, contrary to the command of Chriſt, to call, their maſter) tells them. If they find any thing in the word of God, that leads them into opinions he does not allow; if any thing they meet with in holy writ, ſeems to them to thwart, or ſhake the received doctrines, the very propoſing of their doubts renders them ſuſpected. Reaſoning about them, and not acquieſcing in whatever is ſaid to them, is interpreted want of due reſpect and deference to the authority of their ſpiritual guides; diſrepute and cenſures follow: and if, in purſuance of their own light, they perſiſt in what they think the ſcripture teaches them, they are turned out of the church, delivered to Satan, and no longer allowed to be chriſtians. And is thus a ſincere and rightly directed ſtudy of the ſcriptures, that men may underſtand and profit thereby, encouraged? This is the conſequence of men's aſſuming to themſelves a power of declaring fundamentals, i. e. of ſetting up a chriſtianity of their own making. For how elſe can they turn men of as unblameable lives as others of their members, out of the church of Chriſt (for ſo they count their communion) for opinions, unleſs thoſe opinions were concluded inconſiſtent with chriſtianity? Thus ſyſtems, the inventions of men, are turned into ſo many oppoſite goſpels; and nothing is truth in each ſect, but what ſuits with them. So that the ſcripture ſerves but, like a noſe of wax, to be turned and bent, juſt as may fit the contrary orthodoxies of different ſocieties. For it is theſe ſeveral ſyſtems, that to each party are the juſt ſtandards of truth, and the meaning of the ſcripture is to be meaſured only by them. Whoever

ever relinquiſhes any of thoſe diſtinguiſhing points, immediately ceaſes to be a chriſtian.

THIS is the way that the unmaſker would have truth and religion preſerved, light and knowledge propagated. But here too the different ſects, giving equal authority to their own orthodoxies, will be quits with him. For as far as I can obſerve, the ſame genius ſeems to influence them all, even thoſe who pretend moſt to freedom, the ſocinians themſelves. For when it is obſerved, how poſitive and eager they are in their diſputes; how forward to have their interpretations of ſcripture received for authentick, though to others, in ſeveral places, they ſeem very much ſtrained; how impatient they are of contradiction; and with what diſreſpect and roughneſs they often treat their oppoſers: may it not be ſuſpected, that this ſo viſible a warmth in their preſent circumſtances, and zeal for their orthodoxy, would (had they the power) work in them as it does in others? They in their turns would, I fear, be ready with their ſet of fundamentals; which they would be as forward to impoſe on others, as others have been to impoſe contrary fundamentals on them.

THIS is, and always will be, the unavoidable effect of intruding on our Saviour's authority, and requiring more now, as neceſſary to be believed to make a man a chriſtian, than was at firſt required by our Saviour and his apoſtles. What elſe can be expected among chriſtians, but their tearing, and being torn in pieces, by one another; whilſt every ſect aſſumes to itſelf a power of declaring fundamentals, and ſeverally thus narrow chriſtianity to their diſtinct ſyſtems? He that has a mind to ſee how fundamentals come to be framed and faſhioned, and upon what motives and conſiderations they are often taken up, or laid down, according to the humours, intereſts, or deſigns of the heads of parties, as if they were things depending on men's pleaſure, and to be ſuited to their convenience; may find an example worth his notice, in the life of Mr. Baxter, part II. p. 197,—205.

WHENEVER men take upon them to go beyond thoſe fundamental articles of chriſtianity, which are to be found in the preachings of our Saviour and his apoſtles, where will they ſtop? Whenever any ſet of men will require more, as neceſſary to be believed, to make men of their church, i. e. in their ſenſe, chriſtians, than what our Saviour and his apoſtles propoſed to thoſe whom they made chriſtians, and admitted into the church of Chriſt; however they may pretend to recommend the ſcripture to their people, in effect, no more of it is recommended to them, than juſt comports with what the leaders of that ſect have reſolved chriſtianity ſhall conſiſt in.

IT is no wonder, therefore, there is ſo much ignorance amongſt chriſtians, and ſo much vain outcry againſt it; whilſt almoſt every diſtinct ſociety of chriſtians magiſterially aſcribes orthodoxy to a ſelect ſet of fundamentals, diſtinct from thoſe propoſed in the preaching of our Saviour and his apoſtles; which, in no one point, muſt be queſtioned by any of its communion, By this means their people are never ſent to the holy ſcriptures, that true fountain of light, but hood-winked: a veil is caſt over their eyes, and then they are bid to read their bible. They muſt make it all chime to their church's fundamentals, or elſe they were better let it alone. For if they find any thing there againſt the received doctrines,

doctrines, though they hold it and expreſs it in the very terms the Holy Ghoſt has delivered it in, that will not excuſe them. Hereſy will be their lot, and they ſhall be treated accordingly. And thus we ſee how, amongſt other good effects, creed-making always has, and always will neceſſarily produce and propagate ignorance in the world, however each party blame others for it. And therefore I have often wondered to hear men of ſeveral churches ſo heartily exclaim againſt the implicit faith of the church of Rome; when the ſame implicit faith is as much practiſed and required in their own, though not ſo openly profeſſed, and ingenuouſly owned there.

In the next ſection, the unmaſker queſtions the ſincerity of mine, and profeſſes the greatneſs of his concern "for the ſalvation of men's ſouls." And tells me of my reflection on him, upon that account, in my Vindication, pag, 105. Anſw. I wiſh he would, for the right information of the reader, every-where ſet down, what he has any thing to ſay to, in my book, or my defence of it, and ſave me the labour of repeating it. My words in that place are, "Some men "will not bear, that any one ſhould ſpeak of religion, but according to the mo- "del that they themſelves have made of it. Nay, though he propoſes it upon "the very terms, and in the very words, which our Saviour and his apoſtles "preached it in; yet he ſhall not eſcape cenſures and the ſevereſt inſinuations. "To deviate in the leaſt, or to omit any thing contained in their articles, is he- "reſy, under the moſt invidious names in faſhion; and it is well if he eſcapes "being a downright atheiſt. Whether this be the way for teachers to make "themſelves hearkened to, as men in earneſt in religion, and really concerned "for the ſalvation of men's ſouls, I leave them to conſider. What ſucceſs it "has had, towards perſuading men of the truth of chriſtianity, their own com- "plaints of the prevalency of atheiſm, on the one hand, and the number of "deiſts on the other, ſufficiently ſhew."

I have ſet down this paſſage at large, both as a confirmation of what I ſaid but juſt now; and alſo to ſhew, that the reflection I there made needed ſome other anſwer, than a bare profeſſion of his "regard to the ſalvation of men's "ſouls." The aſſuming an undue authority to his own opinions, and uſing manifeſt untruths in the defence of them, I am ſure is no mark, that the directing men right in the way to ſalvation is his chief aim. And I wiſh, that the greater liberties of that ſort, which he has again taken in his Socinianiſm unmaſked, and which I have ſo often laid open, had not confirmed that reflection. I ſhould have been glad, that any thing in my book had been fairly controverted and brought to the touch, whether it had, or had not been confuted. The matter of it would have deſerved a ſerious debate (if any had been neceſſary) in the words of ſobriety, and the charitable temper of the goſpel, as I deſired in my preface: and that would not have miſbecome the unmaſker's function. But it did not conſiſt, it ſeems, with his deſign. Chriſtian charity would not have allowed thoſe ill-meant conjectures, and groundleſs cenſures, which were neceſſary to his purpoſe: and therefore he took a ſhorter courſe, than to confute my book, and thereby convince me and others. He makes it his buſineſs to rail at it and the author of it, that that might be taken for a confutation. For by what he has hitherto done, arguing ſeems not to be his talent. And thus far,

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who can but allow his wiſdom? But whether it be that "wiſdom that is from "above; firſt pure, then peaceable, gentle, eaſy to be intreated, full of mercy, "and good fruits, without partiality, and without hypocriſy;" I ſhall leave to other readers to judge.

HIS ſaying nothing to that other reflection, which his manner of expreſſing himſelf drew from me, would make one ſuſpect, it favoured not altogether of the wiſdom of the goſpel; nor ſhewed an over-great care of the ſalvation of ſouls. My words, Vindic. p. 110, 111, are: "I know not how better to ſhew my "care of his credit, than by intreating him, that when he takes next in hand "ſuch a ſubject as this, wherein the ſalvation of ſouls is concerned, he would "treat it a little more ſeriouſly, and with a little more candour, leſt men ſhould "find in his writings another cauſe of atheiſm, which in this treatiſe he has not "thought fit to mention. Oſtentation of wit in general, he has made a cauſe "of atheiſm, p. 28. But the world will tell him, that frothy light diſcourſes, "concerning the ſerious matters of religion, and oſtentation of trifling miſbe-"coming wit, in thoſe who come as ambaſſadors from God, under the title of "ſucceſſors of the apoſtles, in the great commiſſion of the goſpel, are none of "the leaſt cauſes of atheiſm." But this advice, I am now ſatisfied, (by his ſecond part of the ſame ſtrain) was very improper for him; and no more reaſonable, than if one ſhould adviſe a buffoon to talk gravely, who has nothing left to draw attention, if he ſhould lay by his ſcurrility.

THE remainder of this fourth chapter, p. 61—67, being ſpent in ſhewing, why the Socinians are for a few articles of faith, being a matter that I am not concerned in; I leave to that forward gentleman to examine, who examined Mr. Edward's exceptions againſt the "Reaſonableneſs of Chriſtianity;" and who, as the unmaſker informs me, page 64, was choſen to vindicate my attempt, &c.

IF the unmaſker knows that he was ſo choſen, it is well. If I had known of ſuch a choice, I ſhould have deſired that ſome-body ſhould have been choſen to vindicate my attempt, who had underſtood it better. The unmaſker and examiner are each of them ſo full of themſelves, and their own ſyſtems, that I think they may be a fit match one for another: and ſo I leave theſe cocks of the game to try it out in an endleſs battle of wrangling ('till death them part) which of them has made the true and exact collection of fundamentals; and whoſe ſyſtem of the two ought to be the prevailing orthodoxy, and be received for ſcripture. Only I warn the examiner to look to himſelf: for the unmaſker has the whip hand of him, and gives him to underſtand, p. 65, that if he cannot do it himſelf by the ſtrength of his lungs, the vehemency of his oratory, and endleſs attacks of his repetitions; the eccleſiaſtical power, and the civil magiſtrate's laſh, have, in ſtore, demonſtrative arguments to convince him, that his [the unmaſker's] ſyſtem is the only true chriſtianity.

BY the way, I muſt not forget to mind the unmaſker here again, that he hath a very unlucky hand at gueſſing. For whereas he names Socinus, as one from whom I received my platform, and ſays that "Crellius gave me my cue;" it ſo falls out, that they are two authors of whom I never read a page. I ſay

not this, as if I thought it a fault if I had; for I think I ſhould have much better ſpent my time in them, than in the writings of our learned unmaſker.

I WAS ſure there was no offending the unmaſker, without the guilt of atheiſm; only he here, p. 69, very mercifully lays it upon my book, and not upon my deſign. The "tendency of it to irreligion and atheiſm," he has proved in an eloquent harangue, for he is ſuch an orator he cannot ſtir a foot without a ſpeech (made) as he bids us ſuppoſe, by the atheiſtical rabble. And who can deny, but he has choſen a fit employment for himſelf? Where could there be found a better ſpeech-maker for the atheiſtical rabble? But let us hear him: for though he would give the atheiſtical rabble the credit of it, yet it is the unmaſker ſpeaks. And becauſe it is a pity ſuch a pattern of rhetorick and reaſon ſhould be loſt, I have, for my reader's edification, ſet it all down verbatim:

"WE are beholden to this worthy adventurer for ridding the world of ſo "great an incumbrance, viz. that huge maſs and unwieldy body of chriſtianity, "which took up ſo much room, Now we ſee that it was this bulk, and not "that of mankind, which he had an eye to, when he ſo often mentioned this "latter. This is a phyſician for our turn, indeed; We like this chymical o-"perator, that doth not trouble us with a parcel of heavy drugs of no value, "but contracts it all into a few ſpirits, nay doth his buſineſs with a ſingle drop. "We have been in bondage a long time to creeds and catechiſms, ſyſtems and "confeſſions; we have been plagued with a tedious bead-roll of articles, "which our reverend divines have told us, we muſt make the matter of our "faith. Yea, ſo it is, both conformiſts and nonconformiſts (though diſagree-"ing in ſome other things) have agreed in this, to moleſt and crucify us. But "this noble writer (we thank him) hath ſet us free, and eaſed us, by bringing "down all the chriſtian faith into one point. We have heard ſome men talk of "epiſtolary compoſures of the new teſtament, as if great matters were contained "in them, as if the great myſteries of chriſtianity (as they call them) were "unfolded there: But we could never make any thing of them; and now we "find that this writer is partly of our opinion. He tells us, that theſe are let-"ters ſent upon occaſion; but we are not to look for our religion (for now, for "this gentleman's ſake, we begin to talk of religion) in theſe places. We be-"lieve it, and we believe that there is no religion but in thoſe very chap-"ters and verſes, which he has ſet down in his treatiſe. What need we have "any other part of the new teſtament? That is bible enough, if not too "much. Happy, thrice happy ſhall this author be perpetually eſteemed by us; "we will chronicle him as our friend and benefactor. It is not our way to "ſaint people, otherwiſe we would certainly canonize this gentleman; and "when our hand is in, his pair of bookſellers, for their being ſo beneficial to "the world, in publiſhing ſo rich a treaſure. It was a bleſſed day, when "this hopeful birth ſaw the light; for hereby all the orthodox creed-makers "and ſyſtematick men are ruined for ever. In brief, if we be for any chriſtia-"nity, it ſhall be this author's: for that agrees with us ſingularly well, it being "ſo ſhort, all couched in four words, neither more nor leſs. It is a very fine "compendium, and we are infinitely obliged to this great reformer for it. We "are glad at heart, that chriſtianity is brought ſo low by this worthy pen-man;

" for this is a good preſage, that it will dwindle into nothing. What! but one " article, and that ſo brief too! We like ſuch a faith, and ſuch a religion, be- " cauſe it is nearer to none."

HE hath no ſooner done, but, as it deſerved, he cries out, " Euge, ſophos! " And is not the reader," quoth he, " ſatisfied that ſuch language as this hath " real truth in it? Does not he perceive, that the diſcarding all the articles but " ONE, makes way for the caſting off that too?" Anſw. It is but ſuppoſing that the reader is a civil gentleman, and anſwers, Yes, to theſe two queſtions; and then it is demonſtration, that by this ſpeech he has irrefragably proved the tendency of my book to irreligion and atheiſm.

I REMEMBER Chillingworth ſomewhere puts up this requeſt to his adverſary Knot: " Sir, I beſeech you, when you write again, do us the favour to " write nothing but ſyllogiſms. For I find it ſtill an extreme trouble to find out " the concealed propoſitions, which are to connect the parts of your enthy- " mems. As now, for example, I profeſs to you I have done my beſt endea- " vour to find ſome glue, or ſolder, or cement, or thread, or any thing to tie " the antecedent and this conſequent together." The unmaſker agrees ſo much in a great part of his opinion with that Jeſuit, (as I have ſhewn already) and does ſo infinitely out-do him in ſpinning ropes of ſand, and a coarſe thread of inconſiſtencies, which runs quite through his book; that it is with great juſtice I put him here in the Jeſuit's place, and addreſs the ſame requeſt to him.

HIS very next words give me a freſh reaſon to do it: for thus he argues, p. 72, " May we not expect, that thoſe who deal thus with the creed, i. e. diſ- " card all the articles of it but one, will uſe the ſame method in reducing the " ten commandments and the Lord's prayer, abbreviate the former into one " precept, and the latter into one petition?" Anſw. If he will tell me where this creed he ſpeaks of is, it will be much more eaſy to anſwer his demand. Whilſt his creed, which he here ſpeaks of, is yet no-where, it is ridiculous for him to aſk queſtions about it. The ten commandments, and the Lord's prayer, I know where to find in expreſs words, ſet down by themſelves, with peculiar marks of diſtinction. Which is the Lord's prayer, we are plainly taught by this command of our Saviour, Luke xi. 2, " when ye pray, SAY, Our Fa- " ther," &c. In the ſame manner and words, we are taught what we ſhould believe, to make us his diſciples, by his command to the apoſtles what they ſhould preach, Matt. x. 7, " As ye go, preach, SAYING," (What were they to ſay? Only this) " The kingdom of heaven is at hand." Or, as St. Luke expreſſes it, chap. ix. 2, They were ſent " to preach the kingdom of God, and " to heal the ſick:" which, what it was, we have ſufficiently explained. But this creed of the unmaſker, which he talks of, where is it? Let him ſhew it us diſtinctly ſet out from the reſt of the ſcripture. If he knows where it is, let him produce it, or leave talking of it, until he can. It is not the apoſtles creed, that is evident: for that creed he has diſcarded from being the ſtandard of chriſtian faith, and has told the world in words at length, That " if a man believes " no more than is in expreſs terms in the apoſtles creed, his faith will not he " the faith of a chriſtian." Nay, it is plain, that creed has, in the unmaſker's opinion, the ſame tendency to atheiſm and irreligion, that my ſummary has.

For the apoſtles creed, reducing the forty, or, perhaps, the four hundred fundamental articles of his chriſtian creed, to twelve; and leaving out the greateſt part of thoſe neceſſary ones, which he has already, and will hereafter, in good time, give us; does as much diſpoſe men to ſerve the decalogue, and the Lord's prayer, juſt ſo, as my reducing thoſe twelve to two. For ſo many, at leaſt, he has granted to be in my ſummary, viz. the article of one God, maker of heaven and earth; and the other, of Jeſus the Meſſiah; though he every-where calls them but ONE: which, whether it be to ſhew, with what love and regard to truth he continues, and conſequently began this controverſy; or whether it be to beguile and ſtartle unwary, or confirm prejudiced readers; I ſhall leave others to judge. It is evident, he thinks his cauſe would be mightily maimed, if he were forced to leave out the charge of ONE article; and he would not know what to do for wit or argument, if he ſhould call them two: for then the whole weight and edge of his ſtrong and ſharp reaſoning, in his "Thoughts concerning "the cauſes of atheiſm," p. 122, would be loſt. There you have it in theſe words: "When the catholick faith is thus brought down to one ſingle article, "it will ſoon be reduced to none; the unit will dwindle into a cypher," And here again, it makes the whole argument of his atheiſtical ſpeech, which he winds up with theſe convincing words: "We are glad to hear that chriſtianity "is brought ſo low by this worthy pen-man; for this is a good preſage, that it "will dwindle into nothing. What! ONE article, and that ſo brief too! We like "ſuch a faith, and ſuch a religion, becauſe it is ſo near NONE." But I muſt tell this writer, of equal wit, ſenſe, and modeſty, that this religion, which he thus makes a dull farce of, and calls "near none," is that very religion which our Saviour Jeſus Chriſt and his apoſtles preached, for the converſion and ſalvation of mankind; no one article whereof, which they propoſed as neceſſary to be received by unbelievers, to make them chriſtians, is omitted. And I aſk him, Whether it be his errand, as one of our Saviour's ambaſſadors, to turn it thus into ridicule? For until he has ſhewn, that they preached otherwiſe, and more than what the Spirit of truth has recorded of their preaching in their hiſtories, which I have faithfully collected, and ſet down; all that he ſhall ſay, reflecting upon the plainneſs and ſimplicity of their doctrine, however directed againſt me, will by his atheiſtical rabble of all kinds, now they are ſo well entered and inſtructed in it by him, be all turned upon our Saviour and his apoſtles.

WHAT tendency this, and all his other trifling, in ſo ſerious a cauſe as this is, has to the propagating of atheiſm and irreligion in this age, he were beſt to conſider. This I am ſure, the doctrine of but one article (if the author and finiſher of our faith, and thoſe he guided by his Spirit, had preached but one article) has no more tendency to atheiſm, than their doctrine of one God. But the unmaſker every-where talks, as if the ſtrength of our religion lay in the number of its articles; and would be preſently routed, if it had been but a few; and therefore he has muſtered up a pretty full band of them, and has a reſerve of the Lord knows how many more, which ſhall be forth-coming upon occaſion. But I ſhall deſire to remind this learned divine, who is ſo afraid of what will become of his religion, if it ſhould propoſe but one or a few articles, as neceſſary to be believed to make a man a chriſtian; that the ſtrength and ſecurity of

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our religion lies in the divine authority of thoſe who firſt promulgated the terms of admittance into the church, and not in the multitude of articles, ſuppoſed by ſome neceſſary to be believed to make a man a chriſtian: and I would have him remember, when he goes next to make uſe of this ſtrong argument of "ONE "dwindling into a cypher," that one is as remote as a million from none. And if this be not ſo, I deſire to know whether his way of arguing will not prove pagan polytheiſm to be more remote from atheiſm than chriſtianity. He will do well to try the force of his ſpeech in the mouth of an heathen, complaining of the tendency of chriſtianity to atheiſm, by reducing his great number of gods to but one, which was ſo near none, and would, therefore, ſoon be be reduced to none.

THE unmaſker ſeems to be upon the ſame topick, where he ſo pathetically complains of the Socinians, p. 66, in theſe words: "Is it enough to rob "us of our God, by denying Chriſt to be ſo; but muſt they ſpoil us of all the "other articles of chriſtian faith but one?" Have a better heart, good ſir, for I aſſure you no-body can rob you of your God, but by your own conſent, nor ſpoil you of any of the articles of your faith. If you look for them, where God has placed them, in the holy ſcripture, and take them as he has framed and faſhioned them there; there you will always find them ſafe and ſound. But if they come out of an artificer's ſhop, and be of human invention, I cannot anſwer for them: they may, for aught I know, be nothing but an idol of your own ſetting up, which may be pulled down, ſhould you cry out ever ſo much, "Great is Diana of the Epheſians!"

HE, who conſiders this argument of one and none, as managed by the unmaſker, and obſerves his pathetical way of reaſoning all through his book, muſt confeſs, that he has got the very philoſopher's ſtone in diſputing. That which would be worthleſs lead in others, he turns into pure gold; his oratory changes its nature, and gives it the noble tincture: ſo that what, in plain reaſoning, would be nonſenſe, let him but put it into a ſpeech, or an exclamation, and there it becomes ſtrong argument. Whether this be not ſo, I deſire mode and figure may decide. And to thoſe I ſhall deſire he would reduce the proofs, which, p. 73, he ſays he has given of theſe following propoſitions, viz.

XXIX. "THAT I have corrupted men's minds.

XXX. "THAT I have depraved the goſpel."

XXXI. "THAT I have abuſed chriſtianity."

FOR all theſe three, p. 73, he affirms of me without proof, and without honeſty.

WHETHER it be from confuſion of thought, or unfairneſs of deſign; either becauſe he has not clear diſtinct notions of what he would ſay, or finds it not to his purpoſe to ſpeak them clearly out, or both together; ſo it is, that the unmaſker very ſeldom, but when he rails, delivers himſelf ſo that one can certainly tell what he would have.

THE

THE queſtion is, What is abſolutely neceſſary to be believed by every one, to make him a chriſtian? It has been clearly made out, from an exact ſurvey of the hiſtory of our Saviour and his apoſtles, that the whole aim of all their preaching every-where was, to convince the unbelieving world of theſe two great truths; firſt, That there was one, eternal, inviſible God, maker of heaven and earth: and next, that Jeſus of Nazareth was the Meſſiah, the promiſed King and Saviour: and that, upon men's believing theſe two articles, they were baptized and admitted into the church, i. e. received as ſubjects of Chriſt's kingdom, and pronounced believers. From whence it unavoidably follows, that theſe two are the only truths neceſſary to be believed to make a man a chriſtian.

THIS matter of fact is ſo evident from the whole tenor of the four Goſpels and the Acts; and preſſes ſo hard, that the unmaſker, who contends for a great number of other points neceſſary to be believed to make a man a chriſtian, thinks himſelf concerned to give ſome anſwer to it; but, in his uſual way, full of uncertainty and confuſion. To clear this matter, he lays down four particulars; the firſt is, p. 74, "That the believing Jeſus to be the promiſed Meſſiah, was "the firſt ſtep to chriſtianity."

THE ſecond, p. 76, "That though this one propoſition, (viz. of Jeſus the "Meſſiah) be mentioned alone in ſome places, yet there is reaſon to think, and "be perſuaded, that at the ſame time other matters of faith were propoſed."

THE third, p. 76, "That though there are ſeveral parts and members of the "chriſtian faith, yet they do not all occur in any one place of ſcripture."

THE fourth, p. 78, "That chriſtianity was erected by degrees."

THESE particulars he tells us, p. 74, "he offers to clear an objection." To ſee, therefore, whether they are pertinent or no, we muſt examine what the objection is, as he puts it. I think it might have been put in a few words: this I am ſure, it ought to have been put very clear and diſtinct. But the unmaſker has been pleaſed to give it us, p. 73, as followeth: "Becauſe I deſigned theſe "papers for the ſatisfying of the reader's doubts, about any thing occurring "concerning the matter before us, and for the eſtabliſhing of his wavering "mind; I will here (before I paſs to the ſecond general head of my diſcourſe) "anſwer a query, or objection, which ſome, and not without ſome ſhew of "ground, may be apt to ſtart: How comes it to paſs, they will ſay, that this "article of faith, viz. that Jeſus is the Meſſiah, or Chriſt, is ſo often repeated "in the new teſtament? Why is this ſometimes urged, without the mention-"ing of any other article of belief? Doth not this plainly ſhew, that this is all "that is required to be believed, as neceſſary to make a man a chriſtian? May "we not infer, from the frequent and ſole repetition of this article in ſeveral "places of the evangeliſts and the Acts, that there is no other point of faith of "abſolute neceſſity; but that this alone is ſufficient to conſtitute a man a true "member of Chriſt?"

BY which he ſhews, that he is uncertain which way to put the objection, ſo as may be eaſieſt to get rid of it: and therefore he has turned it ſeveral ways, and put ſeveral queſtions about it. As firſt,

"WHY

" WHY this article of faith," viz. that Jeſus is the Meſſiah, " is ſo often " repeated in the new teſtament?"

HIS next queſtion is, " Why is this ſometimes urged without the mention- " ing any other article of belief?" which ſuppoſes, that ſometimes other articles of belief are mentioned with it.

THE third queſtion is, " May we not infer, from the frequent and ſole repe- " tition of this article, in ſeveral places of the evangeliſts and Acts?"

WHICH laſt queſtion is in effect, Why is this ſo frequently and alone repeated in the evangeliſts and the Acts? i. e. in the preachings of our Saviour and his apoſtles to unbelievers. For of that he muſt give an account, if he will remove the difficulty. Which three, though put as one, yet are three as diſtinct queſtions, and demand a reaſon for three as diſtinct matters of fact, as theſe three are, viz. frequently propoſed; ſometimes propoſed alone; and always propoſed alone, in the preachings of our Saviour and his apoſtles: for ſo in truth it was, all through the Goſpels and the Acts, to the unconverted believers of one God alone.

THESE three queſtions being thus jumbled together in one objection, let us ſee how the four particulars, he mentions, will account for them.

THE firſt of them is this: " That believing Jeſus to be the promiſed Meſſias," was, ſays he, " the firſt ſtep to chriſtianity." Let it be ſo: What do you infer from thence? The next words ſhew: " Therefore this, rather than any " other article, was propounded to be believed by all thoſe, whom either our " Saviour or his apoſtles invited to embrace chriſtianity." Let your premiſes be ever ſo true, and your deduction of this propoſition be ever ſo regular from them, it is all loſt labour. This concluſion is not the propoſition you were to prove. Your queſtions were, " Why this article is ſo often propoſed?" And in thoſe frequent repetitions, " Why ſometimes urged alone, and why always " propoſed alone, viz. to thoſe whom either our Saviour or his apoſtles invited " to embrace chriſtianity?" And your anſwer is, Becauſe the believing " Jeſus " to be the Meſſias, was the firſt ſtep to chriſtianity." This therefore remains upon you to be proved,

XXXII. " THAT, becauſe the believing Jeſus to be the Meſſias is the firſt " ſtep to chriſtianity, therefore this article is frequently propoſed in the " new teſtament, is ſometimes propoſed without the mentioning any other " article, and always alone to unbelievers."

AND when you have proved this, I ſhall deſire you to apply it to our preſent controverſy.

HIS next anſwer to thoſe queſtions is in theſe words, p. 76, " That though " this one propoſition, or article, be mentioned alone in ſome places, yet there " is reaſon to think, and be perſuaded, that at the ſame time other matters of " faith were propoſed." From whence it lies upon him to make out this reaſoning, viz.

XXXIII.

XXXIII. "THAT becauſe there is reaſon to think, and be perſuaded, that "at the ſame time that this one article was mentioned alone, (as it was "ſometimes) other matters of faith were propoſed: therefore this article "was often propoſed in the new teſtament; ſometimes propoſed alone; "and always propoſed alone, in the preachings of our Saviour and his "apoſtles to unbelievers."

THIS I ſet down to ſhew the force of his anſwer to his queſtions: ſuppoſing it to be true, not that I grant it to be true, that where "this one article is "mentioned alone, we have reaſon to think, and be perſuaded, that at the "ſame time other matters of faith [i. e. articles of faith neceſſary to be believed "to make a man a chriſtian] were propoſed:" and I doubt not but to ſhew the contrary.

HIS third particular, in anſwer to the queſtion propoſed in his objection, ſtands thus, p. 76, "That though there are ſeveral parts and membes of the chriſtian faith, yet they do not all occur in any once place of the ſcripture;" which anſwer lays it upon him to prove,

XXXIV. THAT becauſe "the ſeveral parts of the members of the chriſtian "faith do not all occur in any one place of ſcripture," therefore this article, that Jeſus was the "Meſſias, was often propoſed in the new teſta- "ment, ſometimes propoſed alone, and always propoſed alone," in the preachings of our Saviour and his apoſtles, through the hiſtory of the evangeliſts and the Acts.

THE fourth and laſt particular, which he tells us is the main anſwer to the objection, is in theſe words, page 78,

"THAT chriſtianity was erected by degrees."

WHICH requires him to make out his argument, viz.

XXXV. "THAT becauſe chriſtianity was erected by degrees, therefore this "article," that Jeſus was the Meſſias, was often propoſed in the new te- "ſtament, ſometimes propoſed alone, and always propoſed alone in the "preachings of our Saviour and his apoſtles to unbelievers, recorded in "the hiſtory of the evangeliſts and Acts."

FOR, as I ſaid before, in theſe three queſtions he has put his objection; to which, he tells us, this is the main anſwer.

OF theſe four particulars it is, that he ſays, p. 74, "to clear this objection, "and to give a full and ſatisfactory anſwer to all doubts in this affair, I offer "theſe enſuing particulars, which will lead the reader to the right underſtand- "ing of the whole caſe."

How well they have cleared the objection, may be ſeen by barely ſetting them down as anſwers to the queſtions, wherein he puts the objection.

THIS is all I have hitherto done; whereby is very viſible, how well (ſuppoſing them true) they clear the objection: and how pertinently they are brought to anſwer thoſe queſtions wherein his objection is contained. Perhaps it will be ſaid, that neither theſe, nor any thing elſe, can be an appoſite anſwer to thoſe queſtions put ſo together. I anſwer, I am of the ſame mind. But if the unmaſker, through ignorance or ſhuffling, will talk thus confuſedly, he muſt anſwer for it. He calls all his three queſtions, one objection, over and over again: and therefore, which of thoſe queſtions it does or does not lie in, I ſhall not trouble myſelf to divine; ſince I think he himſelf cannot tell: for whichever he takes of them, it will involve him in equal difficulties. I now proceed to examine his particulars themſelves, and the truth contained in them. The firſt, p. 74, ſtands thus:

1. "THE believing of Jeſus to be the promiſed Meſſias was the firſt ſtep "to chriſtianity. It was that which made way for the embracing of all the "other articles, a paſſage to all the reſt." Anſw. If this be, as he would have it, only the leading article, amongſt a great many other, equally neceſſary to be believed, to make a man a chriſtian; this is a reaſon why it ſhould be conſtantly preached in the firſt place: but this is no reaſon why this alone ſhould be ſo often repeated, and the other neceſſary points not to be once mentioned. For I deſire to know what thoſe other articles are that, in the preaching of our Saviour and his apoſtles, are repeated or urged beſides this?

IN the next place, if it be true, that this article, viz. that Jeſus is the Meſſiah, was only the firſt in order amongſt a great many articles, as neceſſary to be believed; how comes it to paſs, that barely upon the propoſal and believing of this, men were admitted into the church as believers? The hiſtory of the new teſtament is full of inſtances of this, as Acts viii. 5, 12, 13. ix. and in other places.

THOUGH it be true, what the unmaſker ſays here, "That if they did not "give credit to this in the firſt place, that Jeſus of Nazareth was that eminent "and extraordinary perſon propheſied of long before, and that he was ſent and "commiſſioned by God; there could be no hope that they would attend to any "other propoſals, relating to the chriſtian religion;" yet what he ſubjoins, that "this is the true reaſon, why that article was conſtantly propounded to be "believed by all that looked towards chriſtianity, and why it is mentioned ſo "often in the evangelical writings," is not true, For, firſt, this ſuppoſes that there were other articles joined with it. This he ſhould have firſt proved, and then given the reaſon for it; and not, as he does here, ſuppoſe what is in queſtion, and then give a reaſon why it is ſo; and ſuch a reaſon that is inconſiſtent with the matter of fact, that is every-where recorded in holy writ. For, if the true reaſon why the preaching of this article, "that Jeſus was the Meſſiah," as it is recorded in the hiſtory of the new teſtament, were only to make way for the other articles, one muſt needs think, that either our Saviour and his apoſtles (with reverence be it ſpoken) were very ſtrange preachers; or, that the evangeliſts, and author of the Acts, were very ſtrange hiſtorians. The firſt were to inſtruct the world in a new religion, conſiſting of a great number of articles, ſays the unmaſker, neceſſary to be believed to make a man a chriſtian, i. e. a great

number of propoſitions, making a large ſyſtem, every one whereof is ſo neceſſary for a man to underſtand and believe, that if any one be omitted, he cannot be of that religion. What now did our Saviour and his apoſtles do? Why, if the unmaſker may be believed, they went up and down with danger of their lives, and preached to the world. What did they preach? Even this ſingle propoſition to make way for the reſt, viz. "This is the eminent man ſent "from God," to teach you other things: which amounts to no more but this, that Jeſus was the perſon which was to teach them the true religion, but that true religion itſelf is not to be found in all their preaching; nay, ſcarce a word of it. Can there be any thing more ridiculous than this? And yet this was all they preached, if it be true, that this was all that they meant by the preaching every-where, Jeſus to be the Meſſiah, and if it were only an introduction, and a making way for the doctrines of the goſpel. But it is plain, it was called the goſpel itſelf. Let the unmaſker, as a true ſucceſſor of the apoſtles, go and preach the goſpel, as the apoſtles did, to ſome part of the heathen world, where the name of Chriſt is not known: would not he himſelf, and every body think, he was very fooliſhly employed, if he ſhould tell them nothing but this, that Jeſus was the perſon promiſed and ſent from God to reveal the true religion; but ſhould teach them nothing of that true religion, but this preliminary article? Such the unmaſker makes all the preaching, recorded in the new teſtament, for the converſion of the unbelieving world. He makes the preaching of our Saviour and his apoſtles to be no more but this, that the great prophet promiſed to the world was come, and that Jeſus was he: but what his doctrine was, that they were ſilent in, and taught not one article of it. But the unmaſker miſrepreſents it: for as to his accuſing the hiſtorians, the evangeliſts, and writers of the Acts of the apoſtles, for their ſhameful omiſſion of the whole doctrine of the chriſtian religion, to ſave his hypotheſis, as he does under his next head, in theſe words: That though this one propoſition be mentioned "alone in ſome places, yet there is reaſon to think, and be perſuaded, that at "the ſame time other matters of faith were propoſed;" I ſhall ſhew how bold he makes with thoſe inſpired hiſtorians, when I come to conſider that particular.

How ridiculous, how ſenſeleſs, this bold unmaſker, and reformer of the hiſtory of the new teſtament, makes the preaching of our Saviour and his apoſtles, as it ſtands recorded of them by infallible writers, is viſible. But taking it, as in truth it is there, we ſhall have a quite other view of it. Our Saviour preached every-where the kingdom of God; and by his miracles declared himſelf to be the king of that kingdom. The apoſtles preached the ſame, and after his aſcenſion, openly avowed him to be the Prince and Saviour promiſed: but preached not this as a bare ſpeculative article of ſimple belief; but that men might receive him for their King, and become his ſubjects. When they told the world that he was the Chriſt, it was not as the unmaſker will have it: Believe this man to be a prophet, and then he will teach you his new religion; which when you have received and embraced all and every article thereof, which are a great number, you will then be chriſtians, if you be not ignorant or incredulous of any of them. But it was, Believe this man to be your King

ſent from God; take him for ſuch, with a reſolution to obſerve the laws he has given you; and you are his ſubjects, you are chriſtians. For thoſe that truly did ſo, made themſelves his ſubjects: and to continue ſo, there was no more required, than a ſincere endeavour to know his will in all things, and to obey it. Such a preaching as this, of Jeſus to be the Meſſiah, the King and Deliverer, that God almighty had promiſed to mankind, and now had effectually ſent, to be their Prince and Ruler, was not a ſimple preparation to the goſpel: but, when received with the obedience of faith, was the very receiving of the goſpel, and had all that was requiſite to make men chriſtians. And without it be ſo underſtood, no-body can clear the preaching of our Saviour and his apoſtles from that incredible imperfection, or their hiſtorians from that unpardonable negligence, and not doing either what they ought, or what they undertook, which our unmaſker hath ſo impiouſly charged upon them: as will appear yet plainer, in what I have to ſay to the unmaſker's next particular. For, as to the remainder of this paragraph, it contains nothing but his cenſure and contempt of me, for not being of his mind, for not ſeeing as he ſees; i. e. in effect, not laying that blame which he does, either on the preaching of our Saviour and his apoſtles, or on the inſpired writings of their hiſtorians, to make them comply with his ſyſtem, and the chriſtianity he would make.

THE unmaſker's ſecond particular, p. 76, tells us, "That though this one "propoſition or article be mentioned alone in ſome places, yet there is reaſon "to think and be perſuaded, that at the ſame time other matters of faith were "propoſed. For it is confeſſed by all intelligent and obſerving men, that the "hiſtory of the ſcripture is conciſe; and that in relating matter of fact, many "paſſages are omitted by the ſacred pen-men. Wherefore, though but this "one article of belief (becauſe it is a leading one, and makes way for the reſt) "be expreſsly mentioned in ſome of the goſpels, yet we muſt not conclude "thence, that no other matter of faith was required to be admitted of. For "things are briefly ſet down in the evangelical records, and we muſt ſuppoſe "many things which are not in direct terms related."

ANSW. The unmaſker here keeps to his uſual cuſtom of ſpeaking in doubtful terms. He ſays, that where this one article, that Jeſus is the Meſſiah, is alone recorded in the preaching of our Saviour and his apoſtles; "We have "reaſon to be perſuaded, that at the ſame time other matters of faith were pro-"poſed." If this be to his purpoſe, by matters of faith, muſt be meant fundamental articles of faith, abſolutely neceſſary to be believed by every man to make him a chriſtian. That ſuch matters of faith are omitted, in the hiſtory of the preaching of our Saviour and his apoſtles, by the ſacred hiſtorians; this, he ſays, "we have reaſon to be perſuaded of."

ANSW. They need be good reaſons to perſuade a rational man, that the evangeliſts, in their hiſtory of our Saviour and his apoſtles, (if they were but ordinarily fair and prudent men) did, in an hiſtory publiſhed to inſtruct the world in a new religion, leave out the neceſſary and fundamental parts of that religion. But let them be conſidered as inſpired writers, under the conduct of the infallible Spirit of God, putting them upon, and directing them in, the writing of this hiſtory of the goſpel: and then it is impoſſible for any chriſtian,

but the unmaſker, to think, that they made any ſuch groſs omiſſions, contrary to the deſign of their writing, without a demonſtration to convince him of it, Now all the reaſon that our unmaſker gives, is this: "That it is confeſſed by "all intelligent and obſerving men, that the hiſtory of the ſcripture is conciſe; "and that in relating matters of fact, many paſſages are omitted by the ſacred "pen-men."

Answ. The unmaſker might have ſpared the confeſſion of intelligent and obſerving men, after ſo plain a declaration of St. John himſelf, chap. xx. 31, "Many other things did Jeſus in the preſence of his diſciples, which are not "written in this book." And again, xxi. 25, "There are alſo many other "things that Jeſus did, the which if they ſhould be written every one, I "ſuppoſe the world could not contain the books that ſhould be written." There needs, therefore, no opinion of intelligent and obſerving men to convince us, that the hiſtory of the goſpel is ſo far conciſe, that a great many matters of fact are omitted, and a great many leſs material circumſtances, even of thoſe that are ſet down. But will any intelligent or obſerving man, any one that bears the name of a chriſtian, have the impudence to ſay, that the inſpired writers, in the relation they give us of what Chriſt and his apoſtles preached to unbelievers to convert them to the faith, omitted the fundamental articles, which thoſe preachers propoſed to make men chriſtians; and without a belief of which, they could not be chriſtians?

The unmaſker talks after his wonted faihion; i. e. ſeems to ſay ſomething, which, when examined, proves nothing to his purpoſe. He tells us, "That in "ſome places," where the article of "Jeſus the Meſſiah is mentioned alone, at "the ſame time other matters of faith were propoſed." I aſk were theſe other matters of faith all the unmaſker's neceſſary articles? If not, what are thoſe other matters of faith to the unmaſker's purpoſe? As for example, in St. Peter's ſermon, Acts ii. "Other matters of faith were propoſed with the article of Jeſus "the Meſſiah." But what does this make for his fundamental articles: Were they all propoſed with the article of Jeſus the Meſſiah? If not, unbelievers were converted, and brought into the church, without the unmaſker's neceſſary articles. Three thouſand were added to the church by this one ſermon. I paſs by, now, St. Luke's not mentioning a ſyllable of the greateſt part of the unmaſker's neceſſary articles; and ſhall conſider only, how long that ſermon may have been. It is plain from ver. 15, that it began not until about nine in the morning; and from ver. 41, that before night three thouſand were converted and baptiſed. Now I aſk the unmaſker, Whether ſo ſmall a number of hours, as Peter muſt neceſſarily employ in preaching to them, were ſufficient to inſtruct ſuch a mixed multitude ſo fully in all thoſe articles, which he has propoſed as neceſſary to be believed to make a man a chriſtian; as that every one of thoſe three thouſand, that were that day baptiſed, did underſtand, and explicitly believe every one of thoſe his articles, juſt in the ſenſe of our unmaſker's ſyſtem? Not to mention thoſe remaining articles, which the unmaſker will not be able, in twice as many months, to find and declare to us.

He ſays, "That in ſome places," where the article of "Jeſus the Meſſiah is "mentioned alone, at the ſame time other matters of faith were propoſed:" Let

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us take this to be ſo at preſent, yet this helps not the unmaſker's caſe. The fundamental articles, that were propoſed by our Saviour and his apoſtles, neceſſary to be believed to make men chriſtians, are not ſet down; but only this ſingle one, of "Jeſus the Meſſiah:" therefore, will any one dare to ſay they are omitted every-where by the evangeliſts? Did the hiſtorians of the goſpel make their relation ſo conciſe and ſhort, that giving an account in ſo many places of the preaching of our Saviour and his apoſtles, for the converſion of the unbelieving world, they did not in any one place, nor in all of them together, ſet down the neceſſary points of that faith, which their unbelieving hearers were converted to? If they did not, how can their hiſtories be called the Goſpels of Jeſus Chriſt? Or how can they ſerve to the end for which they were written? Which was to publiſh to the world the doctrine of Jeſus Chriſt, that men might be brought into his religion. Now I challenge the unmaſker to ſhew me, not out of any one place, but out of all the preachings of our Saviour and his apoſtles, recorded in the four Goſpels, and in the Acts, all thoſe propoſitions which he has reckoned up as fundamental articles of faith. If they are not to be found there, it is plain, that either they are not articles of faith, neceſſary to be believed to make a man a chriſtian; or elſe, that thoſe inſpired writers have given us an account of the goſpel, or chriſtian religion, wherein the greateſt part of the doctrines, neceſſary to be believed to make a man a chriſtian, are wholly omitted. Which in ſhort is to ſay, that the chriſtianity, which is recorded in the Goſpels and the Acts, is not that chriſtianity which is ſufficient to make a man a chriſtian. This (as abſurd and impious as it is) is what our unmaſker charges upon the conciſeneſs (as he is pleaſed to call it) of the evangelical hiſtory. And this we muſt take upon his word, though theſe inſpired writers tell us the direct contrary: for St. Luke, in his preface to his goſpel, tells Theophilus, that having a perfect knowledge of ALL THINGS, the deſign of his writing was to ſet them in order, that he might know the certainty of thoſe things that were believed amongſt chriſtians. And his hiſtory of the Acts begins thus: "The former "treatiſe [i. e. his goſpel] have I made, O Theophilus, of ALL that Jeſus be-"gan to do and to teach." So that, how conciſe ſoever the unmaſker will have his hiſtory to be, he profeſſes it to contain ALL that Jeſus taught. Which ALL muſt, in the narroweſt ſenſe that can be given it, contain at leaſt all things neceſſary to make a man a chriſtian. It would elſe be a very lame and imperfect hiſtory of ALL that Jeſus taught, if the faith contained in it were not ſufficient to make a man a chriſtian. This indeed, as the unmaſker hath been pleaſed to term it, would be a very lank faith, a very lank goſpel.

ST. JOHN alſo ſays thus, of his hiſtory of the goſpel, chap. xx. 30, 31, "Many other ſigns truly did Jeſus, in the preſence of his diſciples, which "are not written in this book:" ſo far his hiſtory is, by his own confeſſion, conciſe. "But theſe, "ſays he, "are written that ye might believe, that Jeſus "is the Meſſiah, the Son of God; and that, believing, ye might have life "through his name." As conciſe as it was, there was yet (if the apoſtle's word may be taken for it againſt the unmaſker's) enough contained in his goſpel, for the procuring of eternal life, to thoſe who believed it. And, whether it was that one article that he there ſets down, viz. That Jeſus was the Meſſiah,

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or that ſet of articles which the unmaſker gives us, I ſhall leave to this modern divine to reſolve. And, if he thinks ſtill, that all the articles he has ſet down in his roll, are neceſſary to be believed to make a man a chriſtian, I muſt deſire him to ſhew them to me in St. John's goſpel, or elſe to convince the world, that St. John was miſtaken, when he ſaid, that he had written his goſpel, that men might believe that "Jeſus was the Meſſiah, the Son of God; and that, believ-"ing, they might have life through bis name."

So that, granting the hiſtory of the ſcripture to be ſo conciſe, as the unmaſker would have it, viz. that in ſome places the infallible writers, recording the diſcourſes of our Saviour and his apoſtles, omitted all the other fundamental articles propoſed by them to be believed to make men chriſtians, but this one, that Jeſus was the Meſſiah; yet this will not remove the objection that lies againſt his other fundamentals, which are not to be found in the hiſtories of the four evangeliſts; nay, not to be found in every one of them. If every one of them contains the goſpel of Jeſus Chriſt, and conſequently all things neceſſary to ſalvation, whether this will not be a new ground of accuſation againſt me, and give the unmaſker a right to charge me with laying by three of the goſpels with contempt, as well as he did before charge me with a contempt of the epiſtles; muſt be left to his ſovereign authority to determine.

HAVING ſhewed that, allowing all he ſays here to be as he would have it, yet it clears not the objection that lies againſt his fundamentals; I ſhall now examine what truth there is in what he here pretends, viz. that though the one article, That Jeſus is the Meſſiah, be mentioned "alone in ſome places, yet we "have reaſon to be perſuaded, from the conciſeneſs of the" ſcripture hiſtory, that there were, at the ſame time, joined with it other neceſſary articles of faith, in the preaching of our Saviour and his apoſtles.

IT is to be obſerved, that the unmaſker builds upon this falſe ſuppoſition, that in ſome places, other neceſſary articles of faith, joined with that of Jeſus the Meſſiah, are by the evangeliſts mentioned to be propoſed by our Saviour and his apoſtles, as neceſſary to be believed to make thoſe they preached to chriſtians. For his ſaying, that in ſome places, that "one neceſſary article is "mentioned alone," implies, that in other places it is not mentioned alone, but joined with other neceſſary articles. But then it will remain upon him to ſhew,

XXXVI. "IN what place, either of the Goſpels or of the Acts, other articles "of faith are joined with this, and propoſed as neceſſary to be believed "to make men chriſtians."

THE unmaſker, it is probable, will tell us, that the article of Chriſt's reſurrection is ſometimes joined with this of the Meſſiah, as particularly in that firſt ſermon of St. Peter, Acts ii. by which there were three thouſand added to the church at one time. Anſw. This ſermon, well conſidered, will explain to us both the preaching of the apoſtles; what it was that they propoſed to their unbelieving auditors, to make them chriſtians; and alſo the manner of St. Luke's recording their ſermons. It is true, that here are delivered by St. Peter many other

other matters of faith, beſides that of Jeſus being the Meſſiah: for all that he ſaid, being of divine authority, is matter of faith, and may not be diſbelieved. The firſt part of his diſcourſe is to prove to the Jews, that what they had obſerved of extraordinary at that time, amongſt the diſciples, who ſpake variety of tongues, did not proceed from wine, but from the Holy Ghoſt; and that this was the pouring out of the Spirit, propheſied of by the prophet Joel. This is all matter of faith, and is written, that it might be believed: but yet I think, that neither the unmaſker, nor any body elſe will ſay, that this is ſuch a neceſſary article of faith, that no man could, without an explicit belief of it, be a chriſtian; though, being a declaration of the Holy Ghoſt by St. Peter, it is ſo much a matter of faith, that no-body to whom it is now propoſed, can deny it, and be a chriſtian. And thus all the ſcripture of the new teſtament, given by divine inſpiration, is matter of faith, and neceſſary to be believed by all chriſtians, to whom it is propoſed. But yet I do not think any one ſo unreaſonable as to ſay, that every propoſition in the new teſtament is a fundamental article of faith, which is required explicitly to be believed to make a man a chriſtian.

HERE now is a matter of faith joined, in the ſame ſermon, with this fundamental article, that "Jeſus is the Meſſiah;" and reported by the ſacred hiſtorian ſo at large, that it takes up a third part of St. Peter's ſermon, recorded by St. Luke: and yet it is ſuch a matter of faith, as is not contained in the unmaſker's catalogue of neceſſary articles. I muſt aſk him then, whether St. Luke were ſo conciſe an hiſtorian, that he would ſo at large ſet down a matter of faith, propoſed by St. Peter, that was not neceſſary to be believed to make a man a chriſtian, and wholly leave out the very mention of all the unmaſker's additional neceſſary articles, if indeed they were neceſſary to be believed to make men chriſtians? I know not how any one could charge the hiſtorian with greater unfaithfulneſs, or greater folly. But this the unmaſker ſticks not at, to preſerve to himſelf the power of appointing what ſhall, and what ſhall not, be neceſſary articles; and of making his ſyſtem the chriſtianity neceſſary, and only neceſſary to be received.

THE next thing that St. Peter proceeds to, in this his ſermon, is, to declare to the unbelieving Jews that Jeſus of Nazareth, who had done miracles amongſt them, whom they had crucified, and put to death, and whom God had raiſed again from the dead, was the Meſſiah.

HERE indeed our Saviour's crucifixion, death, and reſurrection, are mentioned: and if they were no-where elſe recorded, are matters of faith; which, with all the reſt of the new teſtament, ought to be believed by every chriſtian, to whom it is thus propoſed, as a part of divine revelation. But that theſe were not here propoſed to the unbelieving Jews, as the fundamental articles, which St. Peter principally aimed at, and endeavoured to convince them of, is evident from hence, that they are made uſe of, as arguments to perſuade them of this fundamental truth, viz. that Jeſus was the Meſſiah, whom they ought to take for their Lord and Ruler. For whatſoever is brought as an argument, to prove another truth, cannot be thought to be the principal thing aimed at, in that argumentation; though it may have ſo ſtrong and immediate a connection with the concluſion, that you cannot deny it, without denying even what is inferred from

from it, and is therefore the fitter to be an argument to prove it. But that our Saviour's crucifixion, death, and reſurrection, were uſed here as arguments to perſuade them into a belief of this fundamental article, that Jeſus was the Meſſiah, and not as propoſitions of a new faith they were to receive, is evident from hence, that St. Peter preached here to thoſe who knew the death and crucifixion of Jeſus as well as he: and therefore theſe could not be propoſed to them, as new articles of faith to be believed; but thoſe matters of fact being what the Jews knew already, were a good argument, joined with his reſurrection, to convince them of that truth, which he endeavoured to give them a belief of. And therefore he rightly inferred, from theſe facts joined together, this concluſion, the believing whereof would make them chriſtians: "Therefore let "all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus, "whom ye have crucified, Lord and Chriſt." To the making good this ſole propoſition, his whole diſcourſe tended: this was the ſole truth he laboured to convince them of; this the faith he endeavoured to bring them into; which as ſoon as they had received with repentance, they were by baptiſm admitted into the church, and three thouſand at once made chriſtians.

HERE St. Luke's own confeſſion, without that "of intelligent and obſerving "men," which the unmaſker has recourſe to, might have ſatisfied him again, "that in relating matters of fact, many paſſages were omitted by the ſacred "pen-men." For, ſays St. Luke here, ver. 40, "And with many other words," which are not ſet down.

ONE would, at firſt ſight, wonder why the unmaſker neglects theſe demonſtrative authorities of the holy pen-men themſelves, where they own their omiſſions, to tell us, that it is "confeſſed by all intelligent and obſerving men, that "in relating matters of fact, many paſſages are omitted by the ſacred pen-men." St. John, in what he ſays of his goſpel, directly profeſſes large omiſſions, and ſo does St. Luke here. But theſe omiſſions would not ſerve the unmaſker's turn; for they are directly againſt him, and what he would have: and therefore he had reaſon to paſs them by. For St. John, in that paſſage above-cited, chap. xx. 30, 31, tells us, that how much ſoever he had left out of his hiſtory, he had inſerted that which was enough to be believed to eternal life: "But theſe "are written, that ye might believe, and, believing, ye might have life." But this is not all he aſſures us of, viz. that he had recorded all that was neceſſary to be believed to eternal life: but he, in expreſs words, tells us what is that ALL, that is neceſſary to be believed to eternal life; and for the proof of which propoſition alone, he writ all the reſt of his goſpel, viz. that we might believe. What? even this: "That Jeſus is the Chriſt, the Son of God," and that, believing this, we "might have life through his name."

THIS may ſerve for a key to us, in reading the hiſtory of the new teſtament; and ſhew us why this article, that Jeſus was the Meſſiah, is no-where omitted, though a great part of the arguments uſed to convince men of it, nay, very often the whole diſcourſe, made to lead men into the belief of it, be intirely omitted. The Spirit of God directed them every-where to ſet down the article, which was abſolutely neceſſary to be believed to make men chriſtians; ſo that that could no ways be doubted of, nor miſtaken: but the arguments and evi-

dences, which were to lead men into this faith, would be ſufficient, if they were once found any where, though ſcattered here and there, in thoſe writings, whereof that infallible Spirit was the author. This preſerved the decorum uſed in all hiſtories, and avoided thoſe continual, large, and unneceſſary repetitions, which our critical unmaſker might have called tedious, with juſter reaſon than he does the repetition of this ſhort propoſition, that Jeſus is the Meſſiah; which I ſet down no oftener in my book, than the Holy Ghoſt thought fit to inſert it in the hiſtory of the new teſtament, as conciſe as it is. But this, it ſeems to our nice unmaſker, is "tedious, tedious and offenſive." And if a chriſtian, and a ſucceſſor of the apoſtles, cannot bear the being ſo often told, what it was that our Saviour and his apoſtles every-where preached to the believers of one God, though it be contained in one ſhort propoſition; what cauſe of exception and diſguſt would it have been to heathen readers, ſome whereof might, perhaps, have been as critical as the unmaſker, if this ſacred hiſtory had, in every page, been filled with the repeated diſcourſes of the apoſtles, all of them every-where to the ſame purpoſe, viz. to perſuade men to believe, that Jeſus was the Meſſiah? It was neceſſary, even by the laws of hiſtory, as often as their preaching any where was mentioned, to tell to what purpoſe they ſpoke; which being always to convince men of this one fundamental truth, it is no wonder we find it ſo often repeated. But the arguments and reaſonings with which this one point is urged, are, as they ought to be, in moſt places, left out. A conſtant repetition of them had been ſuperfluous, and conſequently might juſtly have been blamed as "tedious." But there is enough recorded abundantly to convince any rational man, any one not wilfully blind, that he is that promiſed Saviour. And, in this, we have a reaſon of the omiſſions in the hiſtory of the new teſtament; which were no other than ſuch as became prudent, as well as faithful writers. Much leſs did that conciſeneſs (with which the unmaſker would cover his bold cenſure of the Goſpels and the Acts, and, as it ſeems, lay them by with contempt) make the holy writers omit any thing, in the preaching of our Saviour and his apoſtles, abſolutely neceſſary to be known and believed to make men chriſtians.

CONFORMABLE hereunto, we ſhall find St. Luke writes his hiſtory of the Acts of the apoſtles. In the beginning of it, he ſets down at large ſome of the diſcourſes made to the unbelieving Jews. But in moſt other places, unleſs it be where there was ſomething particular in the circumſtances of the matter, he contents himſelf to tell to what purpoſe they ſpoke; which was every-where only this, that Jeſus was the Meſſiah. Nay, St. Luke, in the firſt ſpeech of St. Peter, Acts ii, which he thought fit to give us a great part of, yet owns the omiſſion of ſeveral things that the apoſtle ſaid. For, having expreſſed this fundamental doctrine, that Jeſus was the Meſſiah, and recorded ſeveral of the arguments wherewith St. Peter urged it, for the converſion of the unbelieving Jews, his auditors, he adds, ver. 40, "And with many other words did he teſtify and "exhort, ſaying, Save yourſelves from this untoward generation." Here he confeſſes, that he omitted a great deal which St. Peter had ſaid to perſuade them, To what? To that which, in other words, he had juſt ſaid before, ver. 38, "Repent and be baptized every one of you in the name of Jeſus Chriſt," i. e.

Believe Jeſus to be the Meſſiah, take him as ſuch for your Lord and King, and reform your lives by a ſincere reſolution of obedience to his laws.

THUS we have an account of the omiſſions in the records of matters of fact in the new teſtament. But will the unmaſker ſay, That the preaching of thoſe articles that he has given us, as neceſſary to be believed to make a man a Chriſtian, was part of thoſe matters of fact, which have been omitted in the hiſtory of the new teſtament? Can any one think, that "the corruption and degene-"racy of human nature, with the true original of it, (the defection of our firſt "parents) the propagation of ſin and mortality, our reſtoration and reconciliation "by Chriſt's blood, the eminency and excellency of his prieſthood, the efficacy "of his death, the full ſatisfaction thereby made to divine juſtice, and his being "made an all-ſufficient ſacrifice for ſin, our juſtification by Chriſt's righteouſ-"neſs, election, adoption," &c. were all propoſed, and that too, in the ſenſe of our author's ſyſtem, by our Saviour and his apoſtles, as fundamental articles of faith, neceſſary to be explicitly believed by every man, to make him a chriſtian, in all their diſcourſes to unbelievers; and yet that the inſpired pen-men of thoſe hiſtories every-where left the mention of theſe fundamental articles wholly out? This would have been to have writ, not a conciſe, but an imperfect hiſtory of all that Jeſus and his apoſtles taught,

WHAT an account would it have been of the goſpel, as it was firſt preached and propagated, if the greateſt part of the neceſſary doctrines of it were wholly left out, and a man could not find, from one end to the other of this whole hiſtory, that religion which is neceſſary to be believed to make a man a chriſtian? And yet this is that, which, under the notion of their being conciſe, the unmaſker would perſuade us to have been done by St. Luke and the other evangeliſts, in their hiſtories. And it is no leſs than what he plainly ſays, in his "Thoughts concerning the cauſes of atheiſm," p. 109, where, to aggravate my fault, in paſſing by the epiſtles, and to ſhew the neceſſity of ſearching in them for fundamentals, he in words blames me; but in effect condemns the ſacred hiſtory contained in the Goſpels and the Acts. "It is moſt evident," ſays he, "to any thinking man," that the author of the Reaſonableneſs of Chriſtianity, "purpoſely omits the epiſtolary writings of the apoſtles, becauſe they are fraught "with other fundamental doctrines, beſides that one which he mentions. There "we are inſtructed concerning theſe grand heads of chriſtian divinity." Here, i. e. in the epiſtles, ſays he, "there are diſcoveries concerning ſatisfaction," &c. And, in the cloſe of his liſt of grand heads, as he calls them, ſome whereof I have above ſet down out of him, he adds, "Theſe are the matters of faith "contained in the epiſtles." By all which expreſſions he plainly ſignifies, that theſe, which he calls fundamental doctrines, are none of thoſe we are inſtructed in, in the Goſpels and the Acts; that they are not diſcovered nor contained in the hiſtorical writings of the evangeliſts: whereby he confeſſes, that either our Saviour and his apoſtles did not propoſe them in their preachings to their unbelieving hearers; or elſe, that the ſeveral faithful writers of their hiſtory, wilfully, i. e. unfaithfully, every-where omitted them in the account they have left us of thoſe preachings; which could ſcarce poſſibly be done by them all, and every-where, without an actual combination amongſt them, to ſmother the greateſt

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and moſt material parts of our Saviour's and his apoſtles diſcourſes. For what elſe did they, if all that the unmaſker has ſet down in his liſt be fundamental doctrines; every one of them abſolutely neceſſary to be believed to make a man a chriſtian, which our Saviour and his apoſtles every-where preached, to make men chriſtians? but yet St. Luke, and the other evangeliſts, by a very guilty and unpardonable conciſeneſs, every-where omitted them, and throughout their whole hiſtory, never once tell us, they were ſo much as propoſed, much leſs, that they were thoſe articles which the apoſtles laboured to eſtabliſh and convince men of every-where, before they admitted them to baptiſm? Nay the far greateſt part of them, the hiſtory they writ does not any where ſo much as once mention? How, after ſuch an imputation as this, the unmaſker will clear himſelf from laying by the four Goſpels and the Acts with contempt, let him look; if my not collecting fundamentals out of the epiſtles had that guilt in it. For I never denied all the fundamental doctrines to be there, but only ſaid, that there they were not eaſy to be found out, and diſtinguiſhed from doctrines not fundamental. Whereas our good unmaſker charges the hiſtorical books of the new teſtament with a total omiſſion of the far greateſt part of thoſe fundamental doctrines of chriſtianity, which he ſays, are abſolutely neceſſary to be believed to make a man a chriſtian.

To convince the reader what was abſolutely required to be believed to make a man a chriſtian, and thereby clear the holy writers from the unmaſker's ſlander, any one need but look a little farther into the hiſtory of the Acts, and obſerve St. Luke's method in the writing of it. In the beginning, (as we obſerved before) and in ſome few other places, he ſets down at large the diſcourſes made by the preachers of chriſtianity, to their unbelieving auditors. But in the proceſs of his hiſtory, he generally contents himſelf to relate, what it was their diſcourſes drive at; what was the doctrine they endeavoured to convince their unbelieving hearers of, to make them believers. This, we may obſerve, is never omitted. This is every-where ſet down. Thus, Acts v. 42, he tells us, that "daily in the temple, and in every houſe, the apoſtles ceaſed not to teach, and "to preach JESUS THE MESSIAH." The particulars of their diſcourſes he omits, and the arguments they uſed to induce men to believe, he omits; but never fails to inform us carefully, what it was the apoſtles taught and preached, and would have men believe. The account he gives us of St. Paul's preaching at Theſſalonica, is this: That "three ſabbath-days he REASONED with the "Jews out of the ſcriptures, OPENING and ALLEDGING, that the Meſſiah "muſt needs have ſuffered, and riſen again from the dead; and that Jeſus was "the Meſſiah; Acts xvii. 2, 3. At Corinth, that "he REASONED in the "ſynagogue every ſabbath, and PERSUADED the Jews and the Greeks, and "TESTIFIED that Jeſus was the Meſſiah;" xviii. 4, 5. That "Apollos "mightily convinced the Jews, SHEWING BY THE SCRIPTURES, that Jeſus "was the Meſſiah;" xviii. 28.

BY theſe, and the like places, we may be ſatisfied what it was, that the apoſtles taught and preached, even this one propoſition, That Jeſus was the Meſſiah: for this was the ſole propoſition they reaſoned about; this alone they teſtified, and they ſhewed out of the ſcriptures; and of this alone they endea-

voured to convince the Jews and the Greeks, that believed one God. So that it is plain from hence, that St. Luke omitted nothing, that the apoſtles taught and preached; none of thoſe doctrines that it was neceſſary to convince unbelievers of, to make them chriſtians; though he, in moſt places, omitted, as was fit, the paſſages of ſcripture which they alledged, and the arguments thoſe inſpired preachers uſed to perſuade men to believe and embrace that doctrine.

ANOTHER convincing argument, to ſhew that St. Luke omitted none of thoſe fundamental doctrines, which the apoſtles any where propoſed, as neceſſary to be believed, is from that different account he gives us of their preaching in other places, and to auditors otherwiſe diſpoſed. Where the apoſtles had to do with idolatrous heathens, who were not yet come to the knowledge of the only true God, there, he tells us, they propoſed alſo the article of the one inviſible God, maker of heaven and earth: and this we find recorded in him out of their preaching to the Lyſtrians, Acts xiv. and to the Athenians, Acts xvii. In the latter of which, St. Luke, to convince his reader, that he, out of conciſeneſs, omits none of thoſe fundamental articles, that were any where propoſed by the preachers of the goſpel, as neceſſary to be believed to make men chriſtians, ſets down not only the article of Jeſus the Meſſiah, but that alſo of the one inviſible God, creator of all things; which, if any neceſſary one might, this of all other fundamental articles might, by an author that affected brevity, with the faireſt excuſe, have been omitted, as being implied in that other, of the Meſſiah ordained by God. Indeed in the ſtory of what Paul and Barnabas ſaid at Lyſtra, the article of the Meſſiah is not mentioned. Not that St. Luke omitted that fundamental article, where the apoſtles taught it: but, they having here begun their preaching with that of the one living God, they had not, as appears, time to proceed farther, and propoſe to them what yet remained to make them chriſtians: all that they could do, at that time, was, to hinder the people from ſacrificing to them. And, before we hear any more of their preaching, they were, by the inſtigation of the Jews, fallen upon, and Paul ſtoned.

THIS, by the way, ſhews the unmaſker's miſtake, in his firſt particular, p. 74. where he ſays, (as he does here again, in the ſecond particular, which we are now examining) that "believing Jeſus to be the Meſſiah is the firſt "ſtep to chriſtianity; and therefore this, rather than any other, was propound-"ed to be believed by all thoſe, whom either our Saviour, or the apoſtles, in-"vited to embrace chriſtianity." The contrary whereof appears here; where the article of one God is propoſed in the firſt place, to thoſe whoſe unbelief made ſuch a propoſal neceſſary. And therefore, if his reaſon (which he uſes again here, p. 76.) were good, viz. That the article of the Meſſiah is expreſly mentioned alone, "becauſe it is a leading article, and makes way for the reſt," this reaſon would rather conclude for the article of one God; and that alone ſhould be expreſly mentioned, inſtead of the other. Since, as he argues for the other, p. 74, "If they did not believe this, in the firſt place," viz. that, there was one God, "there could be no hopes that they would attend unto any other "propoſal, relating to the chriſtian religion." The vanity and falſhood of which reaſoning, viz. that "the article of Jeſus the Meſſiah was every-where

" pounded, rather than any other, becauſe it was the leading article," we ſee in the hiſtory of St. Paul's preaching to the Athenians. St. Luke mentions more than one article, where more than one was propoſed by St. Paul; though the firſt of them was that leading article of one God, which if not received, " in the " firſt place, there could be no hope they would attend to the reſt."

SOMETHING the unmaſker would make of this argument, of a leading article, for want of a better, though he knows not what. In his firſt particular, p. 74, he makes uſe of it to ſhew, why there was but that one article propoſed by the firſt preachers of the goſpel; and how well that ſucceeds with him, we have ſeen. For this is demonſtration, that if there were but that one propoſed by our Saviour and the apoſtles, there was but that one neceſſary to be believed to make men chriſtians; unleſs he will impiouſly ſay, that our Saviour and the apoſtles went about preaching to no purpoſe: for if they propoſed not all that was neceſſary to make men chriſtians, it was in vain for them to preach, and others to hear; if when they heard and believed all that was propoſed to them, they were not yet chriſtians: for if any article was omitted in the propoſal, which was neceſſary to make a man a chriſtian, though they believed all that was propoſed to them, they could not yet be chriſtians; unleſs a man can, from an infidel, become a chriſtian, without doing what was neceſſary to make him a chriſtian.

FURTHER, if his argument, of its being a leading article, proves, that that alone was propoſed, it is a contradiction to give it as a reaſon, why it was ſet down alone by the hiſtorian, where it was not propoſed alone by the preacher, but other neceſſary " matters of faith were propoſed with it;" unleſs it can be true, that this article, of " Jeſus is the Meſſiah," was propoſed alone by our Saviour and his apoſtles, becauſe it was a leading article, and was mentioned alone in the hiſtory of what they preached, becauſe it was a leading article, though it were not propoſed alone, but jointly with other neceſſary matters of faith. For this is the uſe he makes here again, p. 76, of his leading article, under his ſecond particular, viz. to ſhew why the hiſtorians mentioned this neceſſary article of Jeſus the Meſſiah alone, in places where the preachers of the goſpel propoſed it not alone, but with other neceſſary articles. But, in this latter caſe, it has no ſhew of a reaſon at all. It may be granted as reaſonable for the teachers of any religion not to go any farther, where they ſee the firſt article, which they propoſe is rejected; where the leading truth, on which all the reſt depends, is not received. But it can be no reaſon at all, for an hiſtorian, who writes the hiſtory of theſe firſt preachers, to ſet down only the firſt and leading article, and omit all the reſt, in inſtances where more were not only propoſed, but believed and embraced, and upon that the hearers and believers admitted into the church. It is not for hiſtorians to put any diſtinction between leading, or not leading articles; but, if they will give a true and uſeful account of the religion, whoſe original they are writing, and of the converts made to it, they muſt tell, not one, but all thoſe neceſſary articles, upon aſſent to which, converts were baptized into that religion, and admitted into the church. Whoever ſays otherwiſe, accuſes them of falſifying the ſtory, miſleading the readers, and giving a wrong account of the religion which they pretend to teach the world,

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and to preſerve and propagate to future ages. This (if it were ſo) no pretence of conciſeneſs could excuſe or palliate.

THERE is yet remaining one conſideration, which were ſufficient of itſelf to convince us, that it was the ſole article of faith which was preached; and that if there had been other articles neceſſary to be known and believed by converts, they could not, upon any pretence of conciſeneſs, be ſuppoſed to be omitted: and that is the commiſſions of thoſe, that were ſent to preach the goſpel. Which ſince the ſacred hiſtorians mention, they cannot be ſuppoſed to leave out any of the material and main heads of thoſe commiſſions.

St. LUKE records it, chap. iv. 43, that our Saviour ſays of himſelf, "I muſt "go into the other towns to tell the good news of the kingdom; for (εἰς τοῦτο) "upon this errand am I SENT." This St. Mark calls ſimply preaching, This preaching, what it contained, St. Matthew tells us, chap. iv. 23, "And Jeſus "went about all Galilee, teaching in their ſynagogues, and preaching the good "news of the kingdom, and healing all manner of ſickneſs and all manner of "diſeaſes among the people." Here we have his commiſſion, or end of his being ſent, and the execution of it; both terminating in this, that he declared the good news, that the kingdom of the Meſſiah was come; and gave them to underſtand, by the miracles he did, that he himſelf was he. Nor does St Matthew ſeem to affect ſuch conciſeneſs, that he would have left it out, if the goſpel had contained any other fundamental parts neceſſary to be believed to make men chriſtians. For he here ſays, "All manner of ſickneſs, and all manner of diſ-"eaſes," when either of them might have been better left out, than any neceſſary article of the goſpel, to make his hiſtory conciſe.

WE ſee what our Saviour was ſent for. In the next place, let us look into the commiſſion he gave the apoſtles, when he ſent them to preach the goſpel. We have it in the tenth of St. Matthew, in theſe words: "Go not into the "way of the Gentiles, and into any city of the Samaritans enter ye not. But "go rather to the loſt ſheep of the houſe of Iſrael. And as ye go, PREACH, "SAYING, THE KINGDOM of HEAVEN IS AT HAND. Heal the ſick, cleanſe "the lepers, raiſe the dead, caſt out devils: freely have ye received, freely "give. Provide neither gold, nor ſilver, nor braſs in your purſes, nor ſcrip "in your journey; neither two coats, neither ſhoes, nor yet ſtaves, (for the "workman is worthy of his meat.) And into whatſoever city, or town, ye "ſhall enter, inquire who in it is worthy, and there abide until ye go thence. "And when ye come into any houſe ſalute it. And if the houſe be worthy, let "your peace come upon it; and if it be not worthy, let your peace return to "you. And whoſoever ſhall not receive you, nor hear your words; when ye "depart out of that houſe, or city, ſhake off the duſt of your feet. Verily I ſay "unto you, it ſhall be more tolerable for the land of Sodom and Gomorrha, "in the day of judgment, than for that city. Behold I ſend you forth as "ſheep, in the midſt of wolves: be ye therefore wiſe as ſerpents, and harmleſs "as doves. But beware of men; for they will deliver you up to the councils, "and they will ſcourge you in their ſynagogues. And ye ſhall be brought be-"fore governors and kings for my ſake, for a teſtimony againſt them and the "Gentiles. But when they deliver you up, take no thought, how or what ye

" ſhall ſpeak; for it ſhall be given you in that ſame hour, what ye ſhall ſpeak.
" For it is not ye that ſpeak, but the Spirit of your Father, which ſpeaketh in
" you. And the brother ſhall deliver up the brother to death, and the father
" the child, and the children ſhall riſe up againſt the parents, and cauſe them
" to be put to death. And ye ſhall be hated of all men, for my name's ſake:
" but he that endureth to the end ſhall be ſaved. But when they perſecute you
" in this city, flee ye into another: for verily I ſay unto you, ye ſhall not have
" gone over the cities of Iſrael, until the Son of man be come. The diſciple is
" not above his maſter, nor the ſervant above his lord. It is enough for the
" diſciple, that he be as his maſter, and the ſervant as his lord. If they have
" called the maſter of the houſe Beelzebub, how much more ſhall they call
" them of his houſhold? Fear them not therefore; for there is nothing cover-
" ed, which ſhall not be revealed; and hid, that ſhall not be known. What
" I tell you in darkneſs, that ſpeak ye in light: and what ye hear in the ear,
" that preach ye upon the houſe-tops. And fear not them which kill the body,
" but are not able to kill the ſoul: but rather fear him, which is able to de-
" ſtroy both ſoul and body in hell. Are not two ſparrows ſold for a farthing?
" And one of them ſhall not fall to the ground without your Father. But the
" very hairs of your head are all numbered. Fear ye not therefore; ye are of
" more value than many ſparrows. Whoſoever therefore ſhall confeſs me be-
" fore men, him will I confeſs alſo before my Father, which is in heaven.
" But whoſoever ſhall deny me before men, him will I alſo deny before my
" Father, which is in heaven. Think not that I am come to ſend peace on
" earth: I came not to ſend peace, but a ſword. For I am come to ſet a man
" at variance againſt his father, and the daughter againſt her mother, and the
" daughter-in-law againſt her mother-in-law. And a man's foes ſhall be they
" of his own houſhold. He that loveth father and mother more than me, is not
" worthy of me: and he that loveth ſon or daughter more than me, is not
" worthy of me. And he that taketh not his croſs, and followeth after me, is
" not worthy of me. He that findeth his life ſhall loſe it: and he that loſeth
" his life for my ſake, ſhall find it. He that receiveth you, receiveth me; and
" he that receiveth me, receiveth him that ſent me. He that receiveth a pro-
" phet in the name of a prophet, ſhall receive a prophet's reward; and he that
" receiveth a righteous man in the name of a righteous man, ſhall receive a
" righteous man's reward. And whoſoever ſhall give to drink unto one of theſe
" little ones, a cup of cold water only, in the name of a diſciple, verily I ſay
" unto you, he ſhall in no wiſe loſe his reward. And it came to paſs, when
" Jeſus had made an end of commanding his twelve diſciples"——

THIS is the commiſſion our Saviour gave the apoſtles, when he ſent them abroad to recover and ſave " the loſt ſheep of the houſe of Iſrael." And will any of the unmaſker's intelligent and obſerving men ſay, that the hiſtory of the " ſcripture is ſo conciſe, that any paſſages," any eſſential, any material, nay, any parts at all of the apoſtles commiſſion, " are here omitted by the ſacred pen-
" man?" This commiſſion is ſet down ſo at full, and ſo particularly, that St. Matthew, who was one of them to whom it was given, ſeems not to have left out one word of all that our Saviour gave him in charge. And it is ſo large,

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even to every particular article of their inſtructions, that I doubt not, but my citing ſo much, " verbatim," out of the ſacred text, will here again be troubleſome to the unmaſker. But whether he will venture again to call it tedious, muſt be as nature or caution happen to have the better on it. Can any one, who reads this commiſſion, unleſs he hath the brains, as well as the brow of an unmaſker, alledge, that the conciſeneſs of the hiſtory of the ſcripture has concealed from us thoſe fundamental doctrines, which our Saviour and his apoſtles preached; but the ſacred hiſtorians thought fit by conſent, for unconceivable reaſons, to leave out in the narrative they give us of thoſe preachings? This paſſage here, wholly confuteth that. They could preach nothing but what they were ſent to preach: and that we ſee is contained in theſe few words, " Preach, ſaying, The kingdom of heaven is at hand. Heal the ſick, cleanſe " the lepers, raiſe the dead, caſt out devils;" i. e. acquaint them, that the kingdom of the Meſhah is come, and let them know, by the miracles that you do in my name, that I am that King and Deliverer they expect. If there were any other neceſſary articles that were to be believed, for the ſaving of the loſt ſheep they were ſent to, can one think that St. Matthew, who ſets down ſo minutely every circumſtance of their commiſſion, would have omitted the moſt important and material of it? He was an ear-witneſs, and one that was ſent: and ſo (without ſuppoſing him inſpired) could not be miſled by the ſhort account he might receive from others, who by their own, or others forgetfulneſs, might have dropped thoſe other fundamental articles, that the apoſtles were ordered to preach.

THE very like account St. Luke gives us of our Saviour's commiſſion to the ſeventy, chap. x. 1—16, " After theſe things the Lord appointed other ſeventy " alſo, and ſent them two and two before his face, into every city and place, " whither he himſelf would come. Therefore ſaid he unto them, The har- " veſt truly is great, but the labourers are few: pray ye therefore the Lord of " the harveſt, that he would ſend forth labourers into his harveſt. Go your " ways: behold I ſend you forth as lambs among wolves. Carry neither purſe, " nor ſcrip, nor ſhoes: and ſalute no man by the way. And into whatſoever " houſe ye enter, firſt ſay, Peace be to this houſe. And if the Son of peace " be there, your peace ſhall reſt upon it; if not, it ſhall return to you again. " And in the ſame houſe remain, eating and drinking ſuch things as they give: " for the labourer is worthy of his hire. Go not from houſe to houſe. And " into whatſoever city ye enter, and they receive you, eat ſuch things as are ſet " before you. And heal the ſick that are therein, and SAY UNTO THEM, " THE KINGDOM of GOD IS COME NIGH UNTO YOU. But into whatſoever " city ye enter, and they receive you not, go your ways out into the ſtreets of " the ſame, and ſay, Even the very duſt of your city, which cleaveth on us, we " do wipe off againſt you: notwithſtanding, be ye ſure of this, that the kingdom " of God is come nigh unto you. But I ſay unto you, that it ſhall be more to- " lerable, in that day, for Sodom, than for that city. Woe unto thee, Chorazin! " Woe unto thee, Bethſaida! For if the mighty works had been done in Tyre " and Sidon, which have been done in you, they had a great while ago repented " ſitting in ſackcloth and aſhes. But it ſhall be more tolerable for Tyre and " Sidon,

" Sidon, at the day of judgment, than for you. And thou, Capernaum, which " art exalted to heaven, ſhalt be thruſt down to hell. He that heareth you, " heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth " me, deſpiſeth him that ſent me."

OUR Saviour's commiſſion here to the ſeventy, whom he ſent to preach, is ſo exactly conformable to that which he had before given to the twelve apoſtles, that there needs but this one thing more to be obſerved, to convince any one that they were ſent to convert their hearers to this ſole belief, That the kingdom of the Meſſiah was come, and that Jeſus was the Meſſiah: and that the hiſtorians of the new teſtament are not ſo conciſe in their account of this matter, that they would have omitted any other neceſſary articles of belief, that had been given to the ſeventy in commiſſion. That which I mean is, the kingdom of the Meſſiah is twice mentioned in it to be come, verſe 9. and 11. If there were other articles given them by our Saviour, to propoſe to their hearers, St. Luke muſt be very fond of this one article, when, for conciſeneſs ſake, leaving out the other fundamental articles, that our Saviour gave them in charge to preach, he repeats this more than once.

THE unmaſker's third particular, p. 76, begins thus: " This alſo muſt be " thought of, that though there are ſeveral parts and members of the chriſtian " faith, yet they do not all occur in any one place of ſcripture." Something is in it, (whether owing to his will, or underſtanding, I ſhall not inquire) that the unmaſker always delivers himſelf in doubtful and ambiguous terms. It had been as eaſy for him to have ſaid, " There are ſeveral articles of the chriſtian " faith neceſſary to be believed to make a man a chriſtian," as to ſay, (as he does here) " There are ſeveral parts and members of the chriſtian faith." But as an evidence of the clearneſs of his notions, or the fairneſs of his arguing, he always reſts in generals. There are, I grant, ſeveral parts and members of the chriſtian faith, which do no more occur in any one place of ſcripture, than the whole new teſtament can be ſaid to occur in any one place of ſcripture. For every propoſition, delivered in the new teſtament for divine revelation, is " a " part and member of the chriſtian faith." But it is not thoſe " parts and mem- " bers of the chriſtian faith," we are ſpeaking of; but only ſuch " parts and " members of the chriſtian faith," as are abſolutely neceſſary to be believed by every man, before he can be a chriſtian. And in that ſenſe, I deny his aſſertion to be true, viz. that they do not occur in any one place of the ſcripture: for they do all occur in that firſt ſermon of St. Peter, Acts ii. 36, by which three thouſand were at that time brought into the church, and that in theſe words: " therefore let all the houſe of Iſrael know aſſuredly, that God hath made that " ſame Jeſus, whom you have crucified, Lord and Chriſt. Repent, and be bap- " tiſed every one of you in the name of Jeſus Chriſt." Here is the doctrine of Jeſus the Meſſiah, the Lord, and of repentance, propoſed to thoſe, who already believe one God: which, I ſay, are all the parts of the chriſtian faith neceſſary to be believed to make a man a chriſtian. To ſuppoſe, as the unmaſker does here, that more is required, is to beg, not to prove the queſtion.

IF he diſputes this collection of mine out of that ſermon of St. Peter, I will give him a more authentick collection of the neceſſary parts of the chriſtian

faith, from an author that he will not queſtion. Let him look into Acts xx. 20, &c. and there he will find St. Paul ſaying thus to the elders of Epheſus, whom he was taking his laſt leave of, with an aſſurance that he ſhould never ſee them again: "I have kept back nothing that was profitable unto you; but "have ſhewed you, and have taught you publickly, and from houſe to houſe, "teſtifying both to the Jews, and alſo to the Greeks, repentance towards God, "and faith towards our Lord Jeſus Chriſt." If St. Paul knew what was neceſſary to make a chriſtian, here it is: here he (if he knew how to do it, for it is plain from his words he deſigned to do it) has put it together. But there is a greater yet than St. Paul, who has brought all the parts of faith neceſſary to ſalvation into one place; I mean our Saviour himſelf, John xvii. 13, in theſe words: "This is life eternal, that they might know thee the only true God, and "Jeſus Chriſt, whom thou haſt ſent."

BUT the unmaſker goes on: "Therefore, when, in ſome places, only one "ſingle part of the chriſtian faith is made mention of, as neceſſary to be em-"braced in order to ſalvation, we muſt be careful not to take it alone, but to "ſupply it from ſeveral other places, which make mention of other neceſſary "and indiſpenſable points of belief. I will give the reader a plain inſtance of "this, Rom. x. 9, If thou ſhalt believe in thine heart, that God hath raiſed "him (i. e. the Lord Jeſus) from the dead, thou ſhalt be ſaved." Here one arti-"cle of faith, viz. the belief of Chriſt's reſurrection, (becauſe it is of ſo great "importance in chriſtianity) is only mentioned: but all the reſt muſt be ſup-"poſed, becauſe they are mentioned in other places."

ANSW. One would wonder that any one converſant in holy writ, with ever ſo little attention, much more that an expounder of the ſcriptures, ſhould ſo miſtake the ſenſe and ſtyle of the ſcripture. Believing Jeſus to be the Meſſiah, with a lively faith, i. e. as I have ſhewed, taking him to be our King, with a ſincere ſubmiſſion to the laws of his kingdom, is all that is required to make a man a chriſtian; for this includes repentance too. The believing him therefore to be the Meſſiah is very often, and with great reaſon, put both for faith and repentance too; which are ſometimes ſet down ſingly, where one is put for both, as implying the other; and ſometimes they are both mentioned; and then faith, as contradiſtinguiſhed to repentance, is taken for a ſimple aſſent of the mind to this truth, that Jeſus is the Meſſiah. Now this faith is variouſly expreſſed in ſcripture.

THERE are ſome particulars in the hiſtory of our Saviour, allowed to be ſo peculiarly appropriated to the Meſſiah, ſuch incommunicable marks of him, that to believe them of Jeſus of Nazareth, was in effect the ſame, as to believe him to be the Meſſiah, and ſo are put to expreſs it. The principal of theſe is his reſurrection from the dead; which being the great and demonſtrative proof of his being the Meſſiah, it is not at all ſtrange, that the believing his reſurrection ſhould be put for believing him to be the Meſſiah; ſince the declaring his reſurrection, was declaring him to be the Meſſiah. For thus St. Paul argues, Acts xiii. 32, 33, "We declare unto you good tidings, or we preach the goſ-"pel to you, [for ſo the word ſignifies] how that the promiſe, that was made "unto the fathers, God hath fulfilled the ſame unto us their children, in that "he

" he hath raiſed up Jeſus again." The force of which argument lies in this, that, if Jeſus was raiſed from the dead, then he was certainly the Meſſiah: and thus the promiſe of the Meſſiah was fulfilled, in raiſing Jeſus from the dead. The like argument St. Paul uſeth, 1 Cor. xv. 17, " If Chriſt be not raiſed, " your faith is vain, you are yet in your ſins;" i. e. if Jeſus be not riſen from the dead, he is not the Meſſiah, your believing it is in vain, and you will receive no benefit by that faith. And ſo, likewiſe, from the ſame argument of his reſurrection, he at Theſſalonica proves him to be the Meſſiah, Acts xvii. 2, 3, " And " Paul, as his manner was, went into the ſynagogue, and three ſabbath-days " reaſoned with the Jews out of the ſcriptures, opening and alledging, that the " Meſſiah muſt needs have ſuffered, and riſen again from the dead; and that " this Jeſus, whom I preach unto you, is the Meſſiah."

THE neceſſary connection of theſe two, that if he roſe from the dead, he was the Meſſiah; and if he roſe not from the dead, he was not the Meſſiah; the chief prieſt and phariſees, that had proſecuted him to death, underſtood very well: who therefore " came together unto Pilate, ſaying, Sir, we remember that that " deceiver ſaid, whilſt he was yet alive, After three days I will riſe again. Com- " mand therefore, that the ſepulchre be made ſure unto the third day, leſt his " diſciples come by night, and ſteal him away, and ſay unto the people, " He " is riſen from the dead:" " ſo the laſt error ſhall be worſe than the firſt." The error they here ſpeak of, it is plain, was the opinion, that he was the Meſſiah. To ſtop that belief, which his miracles had procured him amongſt the people, they had got him put to death; but if, after that, it ſhould be believed, that he roſe again from the dead, this demonſtration, that he was the Meſſiah, would but eſtabliſh what they had laboured to deſtroy by his death; ſince no one, who believed his reſurrection, could doubt of his being the Meſſiah.

IT is not at all therefore to be wondered, that his reſurrection, his aſcenſion, his rule and dominion, and his coming to judge the quick and the dead, which are characteriſtical marks of the Meſſiah, and belong peculiarly to him, ſhould ſometimes in ſcripture be put alone, as ſufficient deſcriptions of the Meſſiah; and the believing them of him put for believing him to be the Meſſiah. Thus, Acts x, our Saviour, in Peter's diſcourſe to Cornelius, when he brought him the goſpel, is deſcribed to be the Meſſiah, by his miracles, death, reſurrection, dominion, and coming to judge the quick and the dead.

THESE, (which in my " Reaſonableneſs of Chriſtianity," I have upon this ground taken the liberty to call concomitant articles) where they are ſet alone for the faith to which ſalvation is promiſed, plainly ſignify the believing Jeſus to be the Meſſiah, that fundamental article, which has the promiſe of life; and ſo give no foundation at all for what the unmaſker ſays, in theſe words: " Here " one article of faith, viz. the belief of Chriſt's reſurrection, (becauſe it is of ſo " great importance in chriſtianity) is only mentioned; but all the reſt muſt be " ſuppoſed, becauſe they are mentioned in other places."

ANSW. If all the reſt be of abſolute and indiſpenſable neceſſity to be believed to make a man a chriſtian, all the reſt are, every one of them, of equal importance. For things of equal neceſſity, to any end, are of equal importance to that end. But here the truth forced its way unawares from the unmaſker;

Our Saviour's reſurrection, for the reaſon I have given, is truly of great importance in chriſtianity; ſo great, that his being, or not being the Meſſiah, ſtands or falls with it: ſo that theſe two important articles are inſeparable, and in effect make but one. For, ſince that time, believe one, and you believe both; deny one of them, and you can believe neither. If the unmaſker can ſhew me any one of the articles in his liſt, which is not of this great importance, mentioned alone, with a promiſe of ſalvation for believing it, I will grant him to have ſome colour for what he ſays here. But where is to be found in the ſcripture any ſuch expreſſion as this: If thou ſhalt believe with thy heart "the corruption "and degeneracy of human nature," thou ſhalt be ſaved? or the like. This place, therefore, out of the Romans, makes not for, but againſt his liſt of neceſſary articles. One of them, alone, he cannot ſhew me any where ſet down, with a ſuppoſition of the reſt, as having ſalvation promiſed to it: though it be true, that that one, which alone is abſolutely neceſſary to be ſuperadded to the belief of one God, is, in divers places, differently expreſſed.

THAT which he ſubjoins, as a conſequence of what he had ſaid, is a farther proof of this: "And conſequently, ſays he, if we would give an impartial ac- "count of our belief, we muſt conſult thoſe places: and they are not all to- "gether, but diſperſed here and there. Wherefore we muſt look them out, "and acquaint ourſelves with the ſeveral particulars, which make up our be- "lief, and render it intire and conſummate."

ANSW. Never was a man conſtanter to a looſe way of talking. The queſtion is only about articles neceſſary to be believed to make a man a chriſtian: and here he talks of the "ſeveral particulars which make up our belief, and render "it intire and conſummate;" confounding, as he did before, eſſential and integral parts, which, it ſeems, he cannot diſtinguiſh. Our faith is true and ſaving, when it is ſuch as God, by the new covenant, requires it to be: but it is not intire and conſummate, until we explicitly believe all the truths contained in the word of God. For the whole revelation of truth in the ſcripture being the proper and intire object of faith, our faith cannot be intire and conſummate, until it be adequate to its proper object, which is the whole divine revelation contained in the ſcripture: and ſo, to make our faith intire and conſummate, we muſt not look out thoſe places, which, he ſays, are not all together. To talk of looking out, and culling of places, is nonſenſe, where the whole ſcripture alone can "make up our belief, and render it intire and conſummate:" which no one, I think, can hope for, in this frail ſtate of ignorance and error. To make the unmaſker ſpeak ſenſe and to the purpoſe here, we muſt underſtand him thus: "That if we will give an impartial account" of the articles, that are neceſſary to be believed to make a man a chriſtian, "we muſt conſult thoſe "places where they are; for they are not all together, but diſperſed here and "there; wherefore we muſt look them out," and acquaint ourſelves with the ſeveral particulars, which make up the fundamental articles of our belief, and will render a catalogue of them intire and conſummate. If his ſuppoſition be true, I grant his method to be reaſonable, and upon that I join iſſue with him. Let him thus "give an impartial account of our belief; let him acquaint us with "the ſeveral particulars which make up a chriſtian's belief, and render it intire

"and

" and conſummate." Until he has done this, let him not talk thus in the air of a method, that will not do: let him not reproach me, as he does, fo no taking a courſe, by which he himſelf cannot do, what he reviles me for failing in. " But our haſty author," ſays he, " took another courſe, and thereby deceived " himſelf, and unhappily deceived others." If it be ſo, I deſire the unmaſker to take the courſe he propoſes, and thereby undeceive me and others; and " ac- " quaint us with the ſeveral particulars which make up a chriſtian's belief, and " render it intire and conſummate;" for I am willing to be undeceived: but until he has done that, and ſhewn us by the ſucceſs of it, that his courſe is better, he cannot blame us for following that courſe we have done.

I COME now to his fourth and laſt particular, p. 78, which, he ſays, " is the " main anſwer to the objection;" and therefore I ſhall ſet it down in his own words, intire, as it ſtands together. " This," ſays he, " muſt be borne in " our minds, that chriſtianity was erected by degrees, according to that predic- " tion and promiſe of our Saviour, that " the Spirit ſhould teach them all " things," John xiv. 26. and that " he ſhould guide them into all truth." John xvi. 13. viz. " after his departure and aſcenſion, when the Holy Ghoſt " was to be ſent in a ſpecial manner, to enlighten men's minds, and to diſco- " ver to them the great myſteries of chriſtianity. This is to be noted by us, " as that which gives great light in the preſent caſe. The diſcovery of the doc- " trines of the goſpel was gradual. It was by certain ſteps, that chriſtianity " climbed to its height. We are not to think then, that all the neceſſary doc- " trines of the chriſtian religion were clearly publiſhed to the world in our Sa- " viour's time. Not but that all that were neceſſary for that time, were pub- " liſhed: but ſome which were neceſſary for the ſucceeding one, were not then " diſcovered, or, at leaſt, not fully. They had ordinarily no belief, before " Chriſt's death and reſurrection, of thoſe ſubſtantial articles, i. e. that he ſhould " die and riſe again: but we read in the Acts, and in the epiſtles, that theſe " were formal articles of faith afterwards, and are ever ſince neceſſary to com- " plete the chriſtian belief. So as to other great verities, the goſpel increaſed by " degrees, and was not perfect at once. Which furniſhes us with a reaſon why " moſt of the choiceſt and ſublimeſt truths of chriſtianity are to be met with in " the epiſtles of the apoſtles, they being ſuch doctrines as were not clearly diſco- " vered and opened in the Goſpels and the Acts." Thus far the unmaſker.

I THOUGHT hitherto, that the covenant of grace in Chriſt Jeſus had been but one, immutably the ſame: but our unmaſker here makes two, or I know not how many. For I cannot tell how to conceive, that the conditions of any covenant ſhould be changed, and the covenant remain the ſame; every change of conditions, in my appehenſion, makes a new and another covenant. We are not to think, ſays the unmaſker, " That all the neceſſary doctrines of the " chriſtian religion were clearly publiſhed to the world in our Saviour's time; " not but that all that were neceſſary for that time were publiſhed: but ſome, " which were neceſſary for the ſucceeding one, were not then diſcovered, or, at " leaſt, not fully." Anſw. The unmaſker, conſtant to himſelf, ſpeaks here doubtfully, and cannot tell whether he ſhould ſay, that the articles neceſſary to ſucceeding times, were diſcovered in our Saviour's time, or no; and there- ſore,

fore, that he may provide himſelf a retreat, in the doubt he is in, he ſays, "They were not clearly publiſhed; they were not then diſcovered, or, at leaſt, "not fully." But we muſt deſire him to pull off his maſk, and to that purpoſe,

1. I aſk him how he can tell, that all the neceſſary doctrines were obſcurely publiſhed, or in part diſcovered? For an obſcure publiſhing, a diſcovery in part, is oppoſed to, and intimated in, "not clearly publiſhed, not fully diſcovered." And, if a clear and full diſcovery be all that he denies to them, I aſk,

XXXVII. "WHICH thoſe fundamental articles are, which were obſcurely "publiſhed," but not fully diſcovered in our Saviour's time?

AND next I ſhall deſire him to tell me,

XXXVIII. WHETHER there are any articles neceſſary to be believed to make a man a chriſtian, that were not diſcovered at all in our Saviour's time; and which they are?

IF he cannot ſhew theſe diſtinctly, it is plain he talks at random about them; but has no clear and diſtinct conception of thoſe that were publiſhed, or not publiſhed, clearly or obſcurely diſcovered in our Saviour's time. It was neceſſary for him to ſay ſomething for thoſe his pretended neceſſary articles, which are not to be found any where propoſed in the preaching of our Saviour and his apoſtles, to their yet unbelieving auditors; and therefore, he ſays, "We are not to think "all the neceſſary doctrines of the chriſtian religion were clearly publiſhed to "the world in our Saviour's time." But he barely ſays it, without giving any "reaſon, why "we are not to think ſo." It is enough that it is neceſſary to his hypotheſis. He ſays, "we are not to think ſo," and we are preſently bound not to think ſo. Elſe, from another man, that did not uſurp an authority over our thoughts, it would have required ſome reaſon to make them think, that ſomething more was required to make a man a chriſtian after, than in our Saviour's time. For, as I take it, it is not a very probable, much leſs a ſelf-evident propoſition, to be received without proof, that there was ſomething neceſſary for that time to make a man a chriſtian, and ſomething more, that was neceſſary to make a chriſtian in the ſucceeding time.

HOWEVER, ſince this great maſter ſays, "we ought to think ſo," let us in obedience think ſo as well as we can; until he vouchſafes to give us ſome reaſon to think, that there was more required to be believed to make a man a chriſtian, in the ſucceeding time, than in our Saviour's. This, inſtead of removing, does but increaſe the difficulty: for if more were neceſſary to be believed to make a man a chriſtian after our Saviour's time, than was during his life; how comes it, that no more was propoſed by the apoſtles, in their preaching to unbelievers, for the making them chriſtians, after our Saviour's death, than there was before; even this one article, "that he was the Meſſiah?" For I deſire the unmaſker to ſhew me any of thoſe articles mentioned in his liſt, (except the reſurrection and aſcenſion of our Saviour, which were intervening matters of fact, evidencing him to

to be the Meſſiah) that were propoſed by the apoſtles, after our Saviour's time, to their unbelieving hearers, to make them chriſtians. This one doctrine, "that Jeſus was the Meſſiah," was that which was propoſed in our Saviour's time to be believed, as neceſſary to make a man a chriſtian: the ſame doctrine was, likewiſe, what was propoſed afterwards, in the preaching of the apoſtles to unbelievers, to make them chriſtians.

I GRANT, this was more clearly propoſed after, than in our Saviour's time: but in both of them it was all that was propoſed to the believers of one God, to make them chriſtians. Let him ſhew, that there were any other propoſed in, or after our Saviour's time, to be believed, to make unbelievers chriſtians. If he means, by "neceſſary articles publiſhed to the world," the other doctrines contained in the epiſtles; I grant, they are all of them neceſſary articles, to be believed by every chriſtian, as far as he underſtands them. But I deny, that they were propoſed to thoſe they were writ to, as neceſſary to make them chriſtians, for this demonſtrative reaſon; becauſe they were chriſtians already. For example, Many doctrines proving, and explaining, and giving a farther light into the goſpel, are publiſhed in the epiſtles to the Corinthians and Theſſalonians. Theſe are all of divine authority, and none of them may be diſbelieved by any one who is a chriſtian; but yet what was propoſed or publiſhed to both the Corinthians and Theſſalonians, to make them chriſtians, was only this doctrine, "That Jeſus was the Meſſiah:" as may be ſeen, Acts xvii, xviii. This, then, was the doctrine neceſſary to make men chriſtians, in our Saviour's time; and this the only doctrine neceſſary to make unbelievers chriſtians, after our Saviour's time. The only difference was, that it was more clearly propoſed after, than before his aſcenſion: the reaſon whereof has been ſufficiently explained. But any other doctrine but this, propoſed clearly or obſcurely, in or after our Saviour's time, as neceſſary to be believed to make unbeliever's chriſtians, that remains yet to be ſhewn.

WHEN the unmaſker ſpeaks of the doctrines that were neceſſary for the ſucceeding time after our Saviour, he is in doubt, whether he ſhould ſay they were, or were not diſcovered, in our Saviour's time; and how far they were then diſcovered: and therefore he ſays, "Some of them were not then diſcovered, or at "leaſt, not fully." We muſt here excuſe the doubtfulneſs of his talking, concerning the diſcovery of his other neceſſary articles. For how could he ſay, they were diſcovered, or not diſcovered, clearly or obſcurely, fully or not fully; when he does not yet know them all, nor can tell us, what thoſe neceſſary articles are? If he does know them, let him give us a liſt of them, and then we ſhall ſee eaſily, whether they were at all publiſhed or diſcovered in our Saviour's time. If there are ſome of them that were not at all diſcovered in our Saviour's time, let him ſpeak it out, and leave ſhifting: and if ſome of thoſe that were "not neceſ-"ſary for our Saviour's time, but for the ſucceeding one only," were yet diſcovered in our Saviour's time, why were they not neceſſary to be believed in that time? But the truth is, he knows not what theſe doctrines, neceſſary for ſucceeding times, are: and therefore can ſay nothing poſitively about their diſcovery. And for thoſe that he has ſet down, as ſoon as he ſhall name any one of them to be of the number of thoſe, "not neceſſary for our Saviour's time, but

"neceſſary

" neceſſary for the ſucceeding one," it will preſently appear, either that it was diſcovered in our Saviour's time; and then it was as neceſſary for his time as the ſucceeding: or elſe, that it was not diſcovered in his time, nor to ſeveral converts after his time, before they were made chriſtians; and therefore it was no more neceſſary to be believed to make a man a chriſtian in the ſucceeding, than it was in our Saviour's time. However, general poſitions and diſtinctions without a foundation ſerve for ſhew, and to beguile unwary und inattentive readers.

2. HAVING thus minded him, that the queſtion is about articles of faith, neceſſary to be explicitly and diſtinctly believed to make a man a chriſtian; I then, in the next place, demand of him to tell me,

XXXIX. WHETHER or no all the articles, neceſſary now to be diſtinctly and explicitly believed, to make any man a chriſtian, were diſtinctly and explicitly publiſhed or diſcovered in our Saviour's time?

AND then I ſhall deſire to know of him,

XL. A REASON why they were not.

THOSE that he inſtances in, of Chriſt's death and reſurrection, will not help him one jot; for they are not new doctrines revealed, new myſteries diſcovered; but matters of fact, which happened to our Saviour in their due time, to complete in him the character and predictions of the Meſſiah, and demonſtrate him to be the Deliverer promiſed. Theſe are recorded of him by the Spirit of God in holy writ, but are no more neceſſary to be believed to make a man a chriſtian, than any other part of divine revelation, but as far as they have an immediate connection with his being the Meſſiah, and cannot be denied without denying him to be the Meſſiah; and therefore this article of his reſurrection, (which ſuppoſes his death) and ſuch other propoſitions as are convertible with his being the Meſſiah, are, as they very well may be, put for his being the Meſſiah; and, as I have ſhewed, propoſed to be believed in the place of it.

ALL that is revealed in ſcripture has a conſequential neceſſity of being believed by all thoſe, to whom it is propoſed; becauſe it is of divine authority, one part as much as another. And, in this ſenſe, all the divine truths in the inſpired writings are fundamental, and neceſſary to be believed. But then this will deſtroy our unmaſker's ſelect number of fundamental articles; and " the choiceſt " and ſublimeſt truths of chriſtianity," which, he tells us, " are to be met with in " the Epiſtles," will not be more neceſſary to be believed than any, which he may think the commoneſt or meaneſt truths in any of the Epiſtles or the Goſpels. Whatſoever part of divine revelation, whether revealed before, or in, or after our Saviour's time; whether it contains (according to the diſtinction of our unmaſker's nice palate) choice or common, ſublime or not ſublime truths, is neceſſary to be believed by every one, to whom it is propoſed, as far as he underſtands what is propoſed. But God, by Jeſus Chriſt, has entered into a covenant of grace with mankind; a covenant of faith, inſtead of that of works, wherein ſome truths are abſolutely neceſſary to be explicitly believed by them to

make men chriſtians; and therefore thoſe truths are neceſſary to be known and conſequently neceſſary to be propoſed to them to make men chriſtians. This is peculiar to them to make men chriſtians. For all men, as men, are under a neceſſary obligation to believe what God propoſes to them to be believed: but there being certain diſtinguiſhing truths, which belong to the covenant of the goſpel, which if men know not, they cannot be chriſtians; and they being, ſome of them, ſuch as cannot be known without being propoſed; thoſe, and thoſe only, are the neceſſary doctrines of chriſtianity I ſpeak of; without a knowledge of, and aſſent to which, no man can be a chriſtian.

To come therefore to a clear deciſion of this controverſy, I deſire the unmaſker to tell me,

XLI. WHAT thoſe doctrines are, which are abſolutely neceſſary to be propoſed to every man to make him a chriſtian?

XLII. 1. WHETHER they are all the truths of divine revelation contained in the Bible?

FOR I grant his argument, (which in another place he uſes for ſome of them, and truly belongs to them all) viz. that they were revealed and written there, on purpoſe to be believed, and that it is indiſpenſably neceſſary for chriſtians to believe them.

XLIII. 2. OR, whether it be only that one article, of Jeſus being the Meſſiah, which the Hiſtory of our Saviour and his apoſtles preaching has, with ſuch a peculiar diſtinction, every-where propoſed?

XLIV. 3. OR, whether the doctrines neceſſary to be propoſed to every one to make him a chriſtian, be any ſet of truths between the two?

AND if he ſays this latter, then I muſt aſk him,

XLV. WHAT they are? that we may ſee, why thoſe, rather than any other, contained in the new teſtament, are neceſſary to be propoſed to every man to make him a chriſtian; and, if they are not every one propoſed to him, and aſſented to by him, he cannot be a chriſtian.

THE unmaſker makes a great noiſe, and hopes to give his unwary, though well-meaning readers, odd thoughts, and ſtrong impreſſions againſt my book, by declaiming againſt my lank faith, and my narrowing of chriſtianity to one article; which, as he ſays, is the next way to reduce it to none. But when it is conſidered, it will be found, that it is he that narrows chriſtianity. The unmaſker, as if he were arbiter and diſpenſer of the oracles of God, takes upon him to ſingle out ſome texts of ſcripture; and, where the words of ſcripture will not ſerve his turn, to impoſe on us his interpretations and deductions, as neceſſary articles of faith; which is, in effect, to make them of equal authority with the

unqueſtionable word of God. And thus, partly in the words of ſcripture, and partly in words of his own, he makes a ſet of fundamentals, with an excluſion of all the other truths delivered by the Spirit of God, in the Bible; though all the reſt be of the ſame divine authority and original, and ought therefore all equally, as far as they are underſtood by every chriſtian, to be believed. I tell him, and I deſire him to take notice of it, God has no-where given him an authority thus to garble the inſpired writings of the holy ſcriptures. Every part of it is his word, and ought, every part of it, to be believed by every chriſtian man, according as God ſhall enable him to underſtand it. It ought not to be narrowed to the cut of the unmaſker's peculiar ſyſtem; it is a preſumption of the higheſt nature, for him thus to pretend, according to his own fancy, to eſtabliſh a ſet of fundamental articles. This is to diminiſh the authority of the word of God, to ſet up his own; and create a reverence to his ſyſtem, from which the ſeveral parts of divine revelation are to receive their weight, dignity, and authority. Thoſe paſſages of holy writ which ſuit with that, are fundamental, choice, ſublime, and neceſſary: the reſt of the ſcripture (as of no great moment) is not fundamental, is not neceſſary to be believed, may be neglected, or muſt be tortured, to comply with an analogy of faith of his own making. But though he pretends to a certain ſet of fundamentals, yet, to ſhew the vanity and impudence of that pretence, he cannot tell us which they are; and therefore in vain contends for a creed he knows not, and is yet no-where. He neither does, and which is more, I tell him, he never can, give us a collection of his fundamentals gathered upon his principles, out of the ſcripture, with the rejection of all the reſt, as not fundamental. He does not obſerve the difference there is between what is neceſſary to be believed by every man to make him a chriſtian, and what is required to be believed by every chriſtian. The firſt of theſe is what, by the covenant of the goſpel, is neceſſary to be known, and conſequently to be propoſed to every man, to make him a chriſtian: the latter is no leſs than the whole revelation of God, all the divine truths contained in holy ſcripture; which every chriſtian man is under a neceſſity to believe, ſo far as it ſhall pleaſe God, upon his ſerious and conſtant endeavours, to enlighten his mind to underſtand them.

THE preaching of our Saviour, and his apoſtles, has ſufficiently taught us what is neceſſary to be propoſed to every man, to make him a chriſtian. He that believes him to be the promiſed Meſſiah, takes Jeſus for his King, and repenting of his former ſins, ſincerely reſolves to live, for the future. in obedience to his laws, is a ſubject of his kingdom, is a chriſtian. If he be not, I deſire the unmaſker to tell me, what more is requiſite to make him ſo. Until he does that, I reſt ſatisfied, that this is all that was at firſt, and is ſtill neceſſary to make a man a chriſtian.

THIS, though it be contained in a few words, and thoſe not hard to be underſtood; though it be in one voluntary act of the mind, relinquiſhing all irregular courſes, and ſubmitting itſelf to the rule of him, whom God hath ſent to be our King, and promiſed to be our Saviour: yet it having relation to the race of mankind, from the firſt man Adam to the end of the world; it being a contrivance, wherein God has diſplayed ſo much of his wiſdom and goodneſs to the corrupt and loſt ſons of men; and it being a deſign, to which the Almighty had

had a peculiar regard in the whole conſtitution and œconomy of the Jews, as well as in the prophecies and hiſtory of the old teſtament; this was a foundation capable of large ſuperſtructures: 1. In explaining the occaſion, neceſſity, uſe, and end of his coming. 2. Next in proving him to be the perſon promiſed, by a correſpondence of his birth, life, ſufferings, death, and reſurrection, to all thoſe prophecies and types of him, which had given the expectation of ſuch a Deliverer; and to thoſe deſcriptions of him, whereby he might be known, when he did come. 3. In the diſcovery of the ſort, conſtitution, extent, and management of his kingdom. 4. In ſhewing from what we are delivered by him, and how that deliverance is wrought out, and what are the conſequences of it.

THESE, and a great many more the like, afford great numbers of truths delivered both in the hiſtorical, epiſtolary, and prophetical writings of the new teſtament, wherein the myſteries of the goſpel, hidden from former ages, were diſcovered; and that more fully, I grant, after the pouring out of the Holy Ghoſt upon the apoſtles. But could no-body take Chriſt for their promiſed King, and reſolve to obey him, unleſs he underſtood all the truths that concerned his kingdom, or, as I may ſay, myſteries of ſtate of it? The truth of the contrary is manifeſt, out of the plain and uniform preaching of the apoſtles, after they had received the Holy Ghoſt, that was to guide them into all truth. Nay, after the writing of thoſe epiſtles, wherein were contained the unmaſker's ſublimeſt truths; they every-where propoſed to unbelievers Jeſus the Meſſiah, to be their King, ordained of God; and to this joined repentance: and this alone they preached for the converſion of their unbelieving hearers. As ſoon as any one aſſented to this, he was pronounced a believer; and theſe inſpired rulers of the church, theſe infallible preachers of the goſpel, admitted him into Chriſt's kingdom by baptiſm. And this after, long "after our Saviour's aſcenſion, when (as our unmaſker expreſſes it) "the Holy Ghoſt was to be ſent in an eſpecial "manner to enlighten men's minds, and to diſcover to them the great myſteries "of chriſtianity," even as long as the apoſtles lived: and what others were to do, who afterwards were to preach the goſpel, St. Paul tells us, 1 Cor. iii. 11. "Other foundation can no man lay than that is laid, even Jeſus the Meſſiah." Though upon this foundation men might build variouſly things that would, or would not hold the touch, yet however as long as they kept firm to this foundation, they ſhould be ſaved, as appears in the following verſes.

AND indeed, if all the doctrines of the goſpel, which are contained in the writings of the apoſtles and evangeliſts, were neceſſary to be underſtood, and explicitly believed in the true ſenſe of thoſe that delivered them, to make a man a chriſtian; I doubt, whether ever any one, even to this day, was a true chriſtian; though I believe the unmaſker will not deny, but that, ere this, chriſtianity (as he expreſſes it) "is by certain ſteps climbed to its height."

BUT for this the unmaſker has found a convenient and wiſe remedy. It is but for him to have the power to declare, which of the doctrines delivered in holy writ are, and which are not neceſſary to be believed, with an additional power to add others of his own, that he cannot find there; and the buſineſs is done. For unleſs this be allowed him, his ſyſtem cannot ſtand: unleſs his in-

terpretations be received for authentick revelation, we cannot have all the doctrines neceſſary for our time; in truth, we cannot be chriſtians. For to this only what he ſays, concerning the "gradual diſcovery of the doctrines of the "goſpel," tends. "We are not to think, ſays he, "that all the neceſſary "doctrines of the chriſtian religion were clearly publiſhed to the world in our "Saviour's time: not but that all that were neceſſary for that time were pub-"liſhed; but ſome that were neceſſary for the ſucceeding one, were not then "diſcovered, or, at leaſt, not fully."

I muſt aſk the unmaſker a ſhort queſtion or two; as, firſt,

XLVI. ARE not all the doctrines, neceſſary for our time, contained in his ſyſtem?

NEXT,

XLVII. CAN all the doctrines, neceſſary for our time, be propoſed in the expreſs words of the ſcripture?

WHEN he has anſwered theſe two plain queſtions, and (an anſwer to them I ſhall expect) the world will then ſee, what he deſigns by "doctrines neceſſary "for our Saviour's time, and doctrines neceſſary for ſucceeding times;" whether he means any thing elſe by it, but the ſetting up his ſyſtem, as the exact ſtandard of the goſpel, and the true and unalterable meaſure of chriſtianity, in which "it has climbed to its heighth."

LET not good and ſincere chriſtians be deceived, nor perplexed, by this maker of another chriſtianity, than what the infallible Spirit of God has left us in the ſcriptures. It is evident from thence, that whoever takes Jeſus the Meſſiah for his King, with a reſolution to live by his laws, and does ſincerely repent, as often as he tranſgreſſes any of them, is his ſubject; all ſuch are chriſtians. What they are to know, or believe more, concerning him and his kingdom, when they are his ſubjects, he has left upon record in the great and ſacred code and conſtitutions of his kingdom; I mean in the holy ſcriptures. All that is contained therein, as coming from the God of truth, they are to receive as truth, and embrace as ſuch. But ſince it is impoſſible explicitly to believe any propoſition of the chriſtian doctrine, but what we underſtand, or in any other ſenſe, than we underſtand it to have been delivered in; an explicit belief is, or can be required in no man, of more than what he underſtands of that doctrine. And thus, whatſoever upon fair endeavours he underſtands to be contained in that doctrine, is neceſſary to him to be believed: nor can he continue a ſubject of Chriſt upon other terms.

WHAT he is perſuaded is the meaning of Chriſt his King, in any expreſſion he finds in the ſacred code; that, by his allegiance, he is bound to ſubmit his mind to receive for true, or elſe he denies the authority of Chriſt, and refuſes to believe him; nor can be excuſed, by calling any one on earth maſter. And hence it is evidently impoſſible for a chriſtian to underſtand any text, in one ſenſe, and believe it in another, by whomſoever dictated.

ALL

ALL that is contained in the inſpired writings, is all of divine authority, muſt all be allowed for ſuch, and received for divine and infallible truth, by every ſubject of Chriſt's kingdom, i. e. every chriſtian. How comes then the unmaſker to diſtinguiſh theſe dictates of the Holy Spirit, into neceſſary, and not neceſſary truths? I deſire him to produce his commiſſion, whereby he hath the power given him to tell, which of the divine trnths, contained in the holy ſcripture, are of neceſſity to be believed, and which not. Who made him a judge or divider between them? Who gave him this power over the oracles of God, to ſet up one and debaſe another, at his pleaſure? Some, as he thinks fit, are the choiceſt truths: and what, I beſeech him, are the other? Who made him a chuſer, where no-body can pick and chuſe? Every propoſition there, as far as any chriſtian can underſtand it, is indiſpenſably neceſſary to be believed: and farther than he does underſtand it, it is impoſſible for him to believe it. The laws of Chriſt's kingdom do not require impoſſibilities; for they are all reaſonable, juſt, and good.

SOME of the truths delivered in holy writ are very plain: it is impoſſible, I think, to miſtake their meaning; and thoſe certainly are all neceſſary to be explicitly believed. Others have more difficulty in them, and are not eaſy to be underſtood. Is the unmaſker appointed Chriſt's vicegerent here, or the Holy Ghoſt's interpreter, with authority to pronounce which of theſe are neceſſary to be believed, and in what ſenſe, and which not? The obſcurity, that is to be found in ſeveral paſſages of the ſcripture, the difficulties that cover and perplex the meaning of ſeveral texts, demand of every chriſtian ſtudy, diligence, and attention, in reading and hearing the ſcriptures; in comparing and examining them; and receiving what light he can from all manner of helps, to underſtand theſe books wherein are contained the words of life. This the unmaſker, and every one, is to do for himſelf; and thereby find out what is neceſſary for him to believe. But I do not know that the unmaſker is to underſtand and interpret for me, more than I for him. If he has ſuch a power, I deſire him to produce it. Until then, I can acknowledge no other infallible, but that guide, which he directs me to himſelf, here in theſe words: "according to our Saviour's pro-"miſe, the Holy Ghoſt was to be ſent in a ſpecial manner to enlighten men's "minds, and to diſcover to them the great myſteries of chriſtianity." For whether by men, he here means thoſe, on whom the holy Ghoſt was ſo eminently poured out, Acts ii. or whether he means by theſe words, that ſpecial aſſiſtance of the Holy Ghoſt, whereby particular men, to the end of the world, are to be led into the truth, by opening their underſtandings, that they may underſtand the ſcriptures, (for he always loves to ſpeak doubtfully and indefinitely) I know no other infallible guide, but the Spirit of God in the ſcriptures. Nor has God left it in my choice to take any man for ſuch. If he had, I ſhould think the unmaſker the unlikelieſt to be he, and the laſt man in the world to be choſen for that guide: and herein I appeal to any ſober chriſtian, who hath read what the unmaſker has, with ſo little truth and decency, (for it is not always men's fault, if they have not ſenſe) writ upon this queſtion, "Whether he would not "be of the ſame mind?"

BUT

BUT yet, as very an unmaſker as he is, he will be extremely apt to call you names, nay, to declare you no chriſtian; and boldly affirm, you have no chriſtianity, if you will not ſwallow it juſt as it is of his cooking. You muſt take it juſt as he has been pleaſed to doſe it; no more, nor no leſs, than what is in his ſyſtem. He hath put himſelf into the throne of Chriſt, and pretends to tell you which are, and which are not the indiſpenſable laws of his kingdom: which parts of his divine revelation you muſt neceſſarily know, underſtand, and believe, and in what ſenſe; and which you need not trouble your head about, but may paſs by, as not neceſſary to be believed. He will tell you, that ſome of his neceſſary articles are myſteries, and yet (as he does, p. 115, of his "Thoughts "concerning the cauſes of atheiſm") that they are eaſy to be underſtood by any man, when explained to him. In anſwer to that, I demanded of him, "Who "was to explain them? The papiſts, I told him, would explain ſome of them "one way, and the reformed another; the remonſtrants and anti-remonſtrants "give them different ſenſes; and probably the trinitarians and unitarians will "profeſs, that they underſtand not each other's explications." But to this, in his reply, he has not vouchſafed to give me any anſwer; which yet I expect, and I will tell him why: becauſe, as there are different explainers, there will be different fundamentals. And therefore unleſs he can ſhew his authority to be the ſole explainer of fundamentals, he will in vain make ſuch a pother about his fundamentals. Another explainer, of as good authority as he, will ſet up others againſt them. And what then ſhall we be the better for all this ſtir and noiſe of fundamentals? All the effect of it will be juſt the ſame it has been theſe thouſand years and upwards; ſchiſms, ſeparations, contentions, animoſities, quarrels, blood and butchery, and all that train of miſchiefs, which have ſo long harraſſed and defamed chriſtianity, and are ſo contrary to the doctrine, ſpirit, and end of the goſpel; and which muſt ſtill continue as long as any ſuch unmaſker ſhall take upon him to be the diſpenſer and dictator to others of fundamentals; and peremptorily to define which parts of divine revelation are neceſſary to be believed, and which chriſtians may with ſafety diſpenſe with, and not believe.

To conclude, what was ſufficient to make a man a chriſtian in our Saviour's time, is ſufficient ſtill, viz. the taking him for our King and Lord, ordained ſo by God. What was neceſſary to be believed by all chriſtians in our Saviour's time, as an indiſpenſable duty, which they owed to their lord and maſter, was the believing all divine revelation, as far as every one could underſtand it: and juſt ſo it is ſtill, neither more nor leſs. This being ſo, the unmaſker may make what uſe he pleaſes of his notion, "that chriſtianity was erected by degrees," it will no way (in that ſenſe, in which it is true) turn to the advantage of his ſelect, fundamental, neceſſary doctrines.

THE next chapter has nothing in it but his great bug-bear, whereby he hopes to fright people from reading my book, by crying out, Socinianiſm, Socinianiſm! Whereas I challenge him again, to ſhew one word of Socinianiſm in it. But, however, it is worth while to write a book to prove me a Socinian. Truly, I did not think myſelf ſo conſiderable, that the world need be troubled about me, whether I were a follower of Socinus, Arminius, Calvin, or any

other leader of a ſect among chriſtians. A chriſtian I am ſure I am, becauſe I believe "Jeſus to be the Meſſiah," the King and Saviour promiſed, and ſent by God: and, as a ſubject of his kingdom, I take the rule of my faith and life from his will, declared and left upon record in the inſpired writings of the apoſtles and evangeliſts in the new teſtament; which I endeavour to the utmoſt of my power, as is my duty, to underſtand in their true ſenſe and meaning. To lead me into their true meaning, I know (as I have above declared) no infallible guide, but the ſame Holy Spirit, from whom theſe writings at firſt came. If the unmaſker knows any other infallible interpreter of ſcripture, I deſire him to direct me to him: until then, I ſhall think it according to my maſter's rule, not to be called, nor to call any man on earth, Maſter. No man, I think, has a right to preſcribe to me my faith, or magiſterially to impoſe his interpretations or opinions on me: nor is it material to any one what mine are, any farther than they carry their own evidence with them. If this, which I think makes me of no ſect, entitles me to the name of a papiſt, or a Socinian, becauſe the unmaſker thinks theſe the worſt and moſt invidious he can give me: and labours to fix them on me for no other reaſon, but becauſe I will not take him for my maſter on earth, and his ſyſtem for my goſpel: I ſhall leave him to recommend himſelf to the world by this ſkill, who, no doubt, will have reaſon to thank him for the rareneſs and ſubtilty of his diſcovery. For I think, I am the firſt man that ever was found to be at the ſame time a Socinian, and a factor for Rome. But what is too hard for ſuch an unmaſker? I muſt be what he thinks fit; when he pleaſes, a papiſt; and when he pleaſes, a Socinian; and when he pleaſes, a Mahometan: and probably, when he has conſidered a little better, an atheiſt; for I hardly eſcaped it, when he writ laſt. My book, he ſays, had a tendency to it; and if he can but go on, as he has done hitherto, from ſurmiſes to certainties, by that time he writes next, his diſcovery will be advanced, and he will certainly find me an atheiſt. Only one thing I dare aſſure him of, that he ſhall never find, that I treat the things of God or religion ſo, as if I made only a trade or a jeſt of them. But let us now ſee, now at preſent he proves me a Socinian.

HIS firſt argument is, my not anſwering for my leaving out Matth. xxviii. 19. and John i. 1, page 82, of his Socinianiſm unmaſked. This he takes to be a confeſſion, that I am a Socinian. I hope he means fairly, and that if it be ſo on my ſide, it muſt be taken for a ſtanding rule between us, that where any thing is not anſwered, it muſt be taken for granted. And upon that ſcore I muſt deſire him to remember ſome paſſages of my Vindication, which I have already, and others, which I ſhall mind him of hereafter, which he paſſed over in ſilence, and had nothing to ſay to; which therefore, by his own rule, I ſhall deſire the reader to obſerve, that he has granted.

THIS being premiſed, I muſt tell the unmaſker, that I perceive he reads my book with the ſame underſtanding that he writes his own. If he had done otherwiſe, he might have ſeen, that I had given him a reaſon for my omiſſion of thoſe two, and other "plain and obvious paſſages, and famous teſtimonies "in the evangeliſts," as he calls them; where I ſay, p. 106, "That if I have "left out none of thoſe paſſages or teſtimonies, which contain what our Sa-

"viour

" viour and his apoſtles preached and required aſſent to, to make men believers, " I ſhall think my omiſſions (let them be what they will) no faults in the pre- " ſent caſe. Whatever doctrines Mr. Edwards would have to be believed, to " make a man a chriſtian, he will be ſure to find them in thoſe preachings, and " famous teſtimonies, of our Saviour and his apoſtles, I have quoted. And " if they are not there, he may reſt ſatisfied, that they were not propoſed, by " our Saviour and his apoſtles, as neceſſary to be believed to make men Chriſt's " diſciples." From which words, any one, but an unmaſker, would have underſtood my anſwer to be, that all that was neceſſary to be believed to make men chriſtians, might be found in what our Saviour and his apoſtles propoſed to unbelievers for their converſion: but the two paſſages above-mentioned, as well as a great many others in the evangeliſts, being none of thoſe, I had no reaſon to take notice of them. But the unmaſker having, out of his good pleaſure, put it once upon me, as he does in his " Thoughts of the cauſes of " atheiſm," p. 107, that I was an " epitomizer of the evangelical writings," though every one may ſee I make not that my buſineſs; yet it is no matter for that, I muſt be always accountable to that fancy of his. But when he has proved,

XLVIII. THAT this is not as juſt a reaſon for my omitting them, as ſeveral other obvious paſſages and famous teſtimonies in the evangeliſts, which I there mention, for whoſe omiſſion he does not blame me;

I will undertake to give him another reaſon, which I know not whether he were not better let alone.

THE next proof of my being a Socinian, is, that I take the Son of God to be an expreſſion uſed to ſignify the Meſſiah. Slichtingius and Socinus underſtood it ſo; and therefore I am, the unmaſker ſays, a Socinian. Juſt as good an argument, as that I believe Jeſus to be a prophet, and ſo do the Mahometans; therefore I am a Mahometan: or thus, the unmaſker holds, that the apoſtles creed does not contain all things neceſſary to ſalvation; and ſo ſays Knot the Jeſuit; therefore the unmaſker is a papiſt. Let me turn the tables, and by the ſame argument I am orthodox again. For two orthodox, pious, and very eminent prelates of our church, whom, when I follow authorities, I ſhall prefer to Slichtingius and Socinus, underſtand it as I do; and therefore I am orthodox. Nay, it ſo falls out, that if it were of force either way, the argument would weigh moſt on this ſide; ſince I am not wholly a ſtranger to the writings of thoſe two orthodox biſhops; but I never read a page in either of thoſe Socinians. The never ſufficiently admired and valued archbiſhop Tillotſon's words, which I quoted, the unmaſker ſays, " do not neceſſarily import any " ſuch thing." I know no words that neceſſarily import any thing to a caviller. But he was known to have ſuch clear thoughts, and ſo clear a ſtyle, ſo far from having any thing doubtful or fallacious in what he ſaid, that I ſhall only ſet down his words as they are in his ſermon of ſincerity, p. 2, to ſhew his meaning: " Nathanael," ſays he, " being ſatisfied, that he [our Saviour,] was the

" Meſſiah, he preſently owned him for ſuch, calling him THE SON OF GOD, " and the King of Iſrael."

THE words of the other eminent prelate, the biſhop of Ely, whom our church is ſtill happy in, are theſe: " To be the Son of God, and to be Chriſt, " being but different expreſſions of the ſame thing:" witneſs, p. 14. And p. 10, " It is the very ſame thing to believe, " that Jeſus is the Chriſt," and to believe, " that Jeſus is the Son of God," expreſs it how you pleaſe. " This " ALONE is the faith which can regenerate a man, and put a divine Spirit " into him, that it makes him a conqueror over the world, as Jeſus was." Of this the unmaſker ſays, that this reverend author, " ſpeaking only in a general " way, repreſents theſe two as the ſame thing," viz. that Jeſus is the Chriſt, and that Jeſus is the Son of God, becauſe theſe expreſſions are applied to the ſame perſon, and becauſe they are both comprehended in one general name, viz. Jeſus. Anſw. The queſtion is, Whether theſe two expreſſions, " the Son of " God," and " the Meſſiah," in the learned biſhop's opinion, ſignify the ſame thing? If his opinion had been aſked in the point, I know not how he could have declared it more clearly. For he ſays, they are " Expreſſions of the ſame " thing;" and that it is the very ſame thing to believe " that Jeſus is the Meſ- " ſiah," and to believe, " that he is the Son of God;" which cannot be ſo, if Meſſiah and Son of God have different ſignifications: for then they will make two diſtinct propoſitions in different ſenſes, which it can be no more the ſame thing to believe, than it is the ſame thing to believe, that Mr. Edwards is a notable preacher, and a notable railer; or than it is to believe one truth, and all truths. For by the ſame reaſon, that it is the ſame thing to believe two diſtinct truths, it will be the ſame thing to believe two thouſand diſtinct truths, and conſequently all truths. The unmaſker, that he might ſeem to ſay ſomething, ſays, that " the reverend author repreſents theſe as the ſame thing." Anſw. The unmaſker never fails, like Midas, to turn every thing he touches into his own metal. The learned biſhop ſays, very directly and plainly, that " to be the Son of God, and to be the Meſſiah, are expreſſions of the ſame " thing:" and the unmaſker ſays, he " repreſents theſe expreſſions as one " thing:" for it is of expreſſions that both the biſhop and he ſpeak. Now, expreſſions can be one thing, but one of theſe two ways: either in ſound, and ſo theſe two expreſſions are not one; or in ſignification, and ſo they are. And then the unmaſker ſays, but in other words, what the biſhop had ſaid before, viz. That theſe two, " to be the Son of God, and to be the Meſſiah, are ex- " preſſions of the ſame thing." Only the unmaſker has put in the word re- preſents, to amuſe his reader, as if he had ſaid ſomething; and ſo indeed he does, after his faſhion, i. e. obſcurely and fallaciouſly; which, when it comes to be examined, is but the ſame thing under ſhew of a difference; or elſe, if it has a different meaning, it is demonſtratively falſe. But ſo it be obſcure enough to deceive a willing reader, who will not be at the pains to examine what he ſays, it ſerves his turn.

BUT yet, as if he had ſaid ſomething of weight, he gives reaſons for putting " repreſents theſe two expreſſions as one thing," inſtead of ſaying, " theſe two " are but different expreſſions of the ſame thing."

THE firſt of his reaſons is, Becauſe the reverend author is here "ſpeaking "only in a general way." Anſw. What does the unmaſker mean by a general way? The learned biſhop ſpeaks of two particular expreſſions applied to our Saviour. But was his diſcourſe ever ſo general, how could that alter the plain ſignification of his words, viz. that thoſe two are but "different expreſſions "of the ſame thing?"

SECONDLY, "Becauſe theſe expreſſions are applied to the ſame perſon." Anſw. A very demonſtrative reaſon, is it not? that therefore they cannot be different expreſſions of the ſame thing!

THIRDLY, "And becauſe they are both comprehended in one general name, "viz. Jeſus." Anſw. It requires ſome ſkill to put ſo many falſhoods in ſo few words; for neither both, nor either of theſe expreſſions are comprehended in the name, Jeſus; and that Jeſus, the name of a particular perſon, ſhould be a general name, is a diſcovery reſerved to be found out by this new logician. However, general, is a learned word, which when a man of learning has uſed twice, as a reaſon of the ſame thing, he is covered with generals. He need not trouble himſelf any farther about ſenſe; he may ſafely talk what ſtuff he pleaſes, without the leaſt ſuſpicion of his reader.

HAVING thus ſtrongly proved juſt nothing, he proceeds and tells us, p. 91, "Yet it does not follow thence, but that if we will ſpeak ſtrictly and cloſely, "we muſt be forced to confeſs, they are of different ſignifications." By which words (if his words have any ſignification) he plainly allows, that the biſhop meant as he ſays, that theſe two are but "different expreſſions of the ſame "thing:" but withal tells him, that, if he will "ſpeak cloſely and ſtrictly," he muſt ſay, "they are of different ſignifications." My concernment in the caſe being only, that in the paſſage alledged, the reverend author ſaid, that the Son of God, and the Meſſiah, were "different expreſſions of the ſame thing," I have no more to demand after theſe words of the unmaſker; he has in them granted all I would have: and I ſhall not meddle with his "ſpeaking cloſely and ſtrict-"ly," but ſhall leave it to the deciſive authority of this ſuperlative critick to determine whether this learned biſhop, or any one living, beſides himſelf, can underſtand the phraſes of the new teſtament, and "ſpeak ſtrictly and cloſely" concerning them. Perhaps, his being yet alive, may preſerve this eminent prelate from the malicious driveling of this unmaſker's pen, which has beſpattered the aſhes of two of the ſame order, who were no mean ornaments of the Engliſh church; and if they had been now alive, no-body will doubt but the unmaſker would have treated them after another faſhion.

BUT let me aſk the unmaſker, whether if either of theſe pious prelates, whoſe words I have above quoted, did underſtand that phraſe of the Son of God to ſtand for the Meſſiah; (which they might do without holding any one Socinian tenet) he will dare to pronounce him a Socinian? This is ſo ridiculous an inference, that I could not but laugh at it. But withal tell him, Vindic. p. 110. "That if the ſenſe, wherein I underſtand thoſe texts, be a miſtake, I ſhall be "beholden to him to ſet me right: but they are not popular authorities, or "frightful names, whereby I judge of truth or falſhood." To which I ſubjoin theſe words: "You will now, no doubt, applaud your conjectures; the point

"is

" is gained, and I am openly a Socinian; ſince I will not diſown, that I think " the Son of God was a phraſe, that, among the Jews, in our Saviour's time, " was uſed for the Meſſiah, though the Socinians underſtand it in the ſame " ſenſe. And therefore I muſt certainly be of their perſuaſion in every thing " elſe. I admire the acuteneſs, force, and fairneſs of your reaſoning; and ſo I " leave you to triumph in your conjectures." Nor has he failed my expectation: " for here, p. 91, of his Socinianiſm unmaſked, he, upon this, erects his comb, " and crows moſt mightily. " We may," ſays he, " from hence, as well as " other reaſons, pronounce him the ſame with thoſe gentlemen (i. e. as he is " pleaſed to call them, my good patrons and friends, the Racovians;) which " you may perceive he is very apprehenſive of, and thinks, that this will be " reckoned a good evidence of his being, what he denied himſelf to be before." " The point is gained, ſaith he, and I am openly a Socinian." He never ut- " tered truer words in his life, and they are the confutation of all his pretences " to the contrary. This truth, which unwarily dropped from his pen, con- " firms what I have laid to his charge." Now you have ſung your ſong of triumph, it is fit you ſhould gain your victory, by ſhewing,

XLIX. How my underſtanding the Son of God to be a phraſe uſed amongſt the Jews, in our Saviour's time, to ſignify the Meſſiah, proves me to be a Socinian?

OR, if you think you have proved it already, I deſire you to put your proof into a ſyllogiſm: for I confeſs myſelf ſo dull, as not to ſee any ſuch concluſion deducible from my underſtanding that phraſe as I do, even when you have proved that I am miſtaken in it.

THE places, which in the new teſtament ſhew, that the Son of God ſtands for the Meſſiah, are ſo many and ſo clear, that I imagine no-body that ever conſidered and compared them together, could doubt of their meaning, unleſs he were an unmaſker Several of them I have collected and ſet down in my " Reaſonableneſs of Chriſtianity," p. 5, 12, 14, 17, 28, 31.

FIRST, John the Baptiſt, John i. 20, when the Jews ſent to know who he was, confeſſed he himſelf was not the Meſſiah. But of Jeſus he ſays, ver. 34, after having ſeveral ways, in the foregoing verſes, declared him to be the Meſſiah: " And I ſaw and bare record, that this is the SON OF GOD." And again, chap. iii. 26—36, he declaring Jeſus to be, and himſelf not to be the Meſſiah, he does it in theſe ſynonymous terms, of the Meſſiah, and the Son of God; as appears by comparing ver. 28, 35, 36.

NATHANAEL owns him to be the Meſſiah, in theſe words, John i. 50, " Thou art the SON OF GOD, thou art the King of Iſrael:" which our Saviour, in the next verſe, calls believing; a term, all through the hiſtory of our Saviour, uſed for owning Jeſus to be the Meſſiah. And for confirming that faith of his, that he was the Meſſiah, our Saviour further adds, that he ſhould ſee greater things, i. e. ſhould ſee him do greater miracles, to evidence that he was the Meſſiah.

LUKE iv. 41, "And devils alſo came out of many, crying, Thou art the "Meſſiah, the Son of God; and he, rebuking them, ſuffered them not to ſpeak." And ſo again, St. Mark tells us, chap. iii. 11, 12, "That unclean ſpirits, when "they ſaw him, fell down before him, and cried, ſaying, Thou art the Son of "God. And he ſtrictly charged them, that they ſhould not make him known." In both theſe places, which relate to different times, and different occaſions, the devils declare Jeſus to be the Son of God. It is certain, whatever they meant by it, they uſed a phraſe of a known ſignification in that country: and what may we reaſonably think they deſigned to make known to the people by it? Can we imagine theſe unclean ſpirits were promoters of the goſpel, and had a mind to acknowledge and publiſh to the people the deity of our Saviour, which the unmaſker would have to be the ſignification of the Son of God? Who can entertain ſuch a thought? No, they were no friends to our Saviour: and therefore deſired to ſpread a belief of him, that he was the Meſſiah, that ſo he might, by the envy of the ſcribes and Phariſees, be diſturbed in his miniſtry, and be cut off before he had completed it. And therefore we ſee, our Saviour in both places forbids them to make him known; as he did his diſciples themſelves, for the ſame reaſon. For when St. Peter, Matt. xvi. 16, had owned Jeſus to be the Meſſiah, in theſe words: "Thou art the Meſſiah, the Son of the living "God;" it follows, ver. 20, "Then charged he his diſciples, that they ſhould "tell no man that he was Jeſus the Meſſiah:" juſt as he had forbid the devils to make him known, i. e. to be the Meſſiah. Beſides, theſe words here of St. Peter, can be taken in no other ſenſe, but barely to ſignify, that Jeſus was the Meſſiah, to make them a proper anſwer to our Saviour's queſtion. His firſt queſtion here to his diſciples, ver. 13, is, "Whom do men ſay, that I, the Son of man, am? The queſtion is not, Of what original do you think the Meſſiah, when he comes, will be? For then this queſtion would have been as it is, Matt. xxii. 42, "What think ye of the Meſſiah, whoſe Son is he?" if he had inquired about the common opinion, concerning the nature and deſcent of the Meſſiah. But this queſtion is concerning himſelf: Whom, of all the extraordinary perſons known to the Jews, or mentioned in their ſacred writings, the people thought him to be? That this was the meaning of his queſtion, is evident from the anſwer the apoſtles gave to it, and his further demand, ver. 14, 15, "They "ſaid, Some ſay thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, But WHOM ſay ye that I am? The people take me, ſome for one of the prophets, or extraordinary meſſengers from God, and ſome for another; But which of them do you take me to be? "Si-"mon Peter anſwered and ſaid, Thou art the Meſſiah, the Son of the living "God." In all which diſcourſe, it is evident there was not the leaſt inquiry made by our Saviour concerning the perſon, nature, or qualifications of the Meſſiah; but whether the people or his apoſtles thought him, i. e. Jeſus of Nazareth, to be the Meſſiah. To which St. Peter gave him a direct and plain anſwer in the foregoing words, declaring their belief of him to be the Meſſiah: which is all that, with any manner of congruity, could be made the ſenſe of St. Peter's anſwer. This alone of itſelf were enough to juſtify my interpretation of St. Peter's words, without the authority of St. Mark and St. Luke, both whoſe words con-

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firm it. For St. Mark, chap. viii. 29, renders it, "Thou art the Meſſiah;" and St. Luke, chap. ix. 20, "The Meſſiah of God." To the like queſtion, "Who art thou?" John the Baptiſt gives a like anſwer, John i. 19, 20, "I "am not the Chriſt." By which anſwer, as well as by the foregoing verſes, it is plain, nothing was underſtood to be meant by that queſtion, but, Which of the extraordinary perſons, promiſed to, or expected by, the Jews art thou?

JOHN xi. 27, the phraſe of the Son of God is made uſe of by Martha; and that it was uſed by her to ſignify the Meſſiah, and nothing elſe, is evident out of the context. Martha tells our Saviour, that if he had been there, before her brother died, he, by that divine power which he had manifeſted in ſo many miracles which he had done, could have ſaved his life; and that now, if our Saviour would aſk it of God, he might obtain the reſtoration of his life. Jeſus tells her, he ſhall riſe again: which words, Martha taking to mean, at the general reſurrection, at the laſt day; Jeſus thereupon takes occaſion to intimate to her, that he was the Meſſiah, by telling her, that he was "the reſurrection and "the life;" i. e. that the life, which mankind ſhould receive at the general reſurrection, was by and through him. This was a deſcription of the Meſſiah, it being a received opinion among the Jews, that when the Meſſiah came, the juſt ſhould riſe, and live with him for ever. And having made this declaration of himſelf to be the Meſſiah, he aſks Martha, "Believeſt thou this?" What? Not whoſe ſon the Meſſiah ſhould be; but whether he himſelf was the Meſſiah, by whom believers ſhould have eternal life at the laſt day. And to this ſhe gives this direct and appoſite anſwer: "Yea, Lord, I believe that thou art the Chriſt, "the Son of God, which ſhould come into the world." The queſtion was only, Whether ſhe was perſuaded that thoſe, who believed in him, ſhould be raiſed to eternal life; that was in effect, "Whether he was the Meſſiah?" And to this ſhe anſwers, Yea, Lord, I believe this of thee: and then ſhe explains what was contained in that faith of hers; even this, that he was the Meſſiah, that was promiſed to come, by whom alone men were to receive eternal life.

WHAT the Jews alſo underſtood by the Son of God, is likewiſe clear from that paſſage at the latter end of Luke xxii. They having taken our Saviour, and being very deſirous to get a confeſſion from his own mouth, that he was the Meſſiah, that they might be from thence able to raiſe a formal and prevalent accuſation againſt him before Pilate; the only thing the council aſked him, was, Whether he was the Meſſiah? v. 67. To which he anſwers ſo, in the following words, that he lets them ſee he underſtood, that the deſign of their queſtion was to entrap him, and not to believe in him, whatever he ſhould declare of himſelf. But yet he tells them, "Hereafter ſhall the Son of man ſit on the "right hand of the power of God:" Words that, to the Jews, plainly enough owned him to be the Meſſiah; but yet ſuch as could not have any force againſt him with Pilate. He having confeſſed ſo much, they hope to draw yet a clearer confeſſion from him. "Then ſaid they all, Art thou then the Son of God? "And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we "any further witneſs? For we ourſelves have heard of his own mouth." Can any one think, that the doctrine of his deity (which is that which the unmaſker accuſes me for waving) was that which the Jews deſigned to accuſe our Saviour of,

of, before Pilate; or that they needed witneſſes for? Common ſenſe, as well as the current of the whole hiſtory, ſhews the contrary. No, it was to accuſe him, that he owned himſelf to be the Meſſiah, and thereby claimed a title to be King of the Jews. The Son of God was ſo known a name amongſt the Jews, to ſtand for the Meſſiah; that having got that from his mouth, they thought they had proof enough for treaſon againſt him. This carries with it a clear and eaſy meaning. But if the Son of God be to be taken, as the unmaſker would have it, for a declaration of his deity, I deſire him to make common and coherent ſenſe of it.

I SHALL add one conſideration more to ſhew that the Son of God was a form of ſpeech then uſed among the Jews, to ſignify the Meſſiah, from the perſons that uſed it, viz. John the Baptiſt, Nathanael, St. Peter, Martha, the Sanhedrim, and the Centurion, Matt. xxvii. 54. Here are Jews, heathens, friends, enemies, men, women, believers and unbelievers, all indifferently uſe this phraſe of the Son of God, and apply it to Jeſus. The queſtion between the unmaſker and me, is, Whether it was uſed by theſe ſeveral perſons, as an appellation of the Meſſiah, or (as the unmaſker would have it) in a quite different ſenſe; as ſuch an application of divinity to our Saviour, that he that ſhall deny that to be the meaning of it in the minds of theſe ſpeakers, denies the divinity of Jeſus Chriſt. For if they did ſpeak it without that meaning, it is plain it was a phraſe known to have another meaning; or elſe they had talked unintelligible jargon. Now I will aſk the unmaſker, "Whether he thinks, that the eternal genera-" tion, or, as the unmaſker calls it, filiation of Jeſus the Son of God, was a " doctrine that had entered into the thoughts of all the perſons above-mentioned, " even of the Roman centurion, and the ſoldiers that were with him watching " Jeſus?" If he ſays he does, I ſuppoſe he thinks ſo only for this time, and for this occaſion: and then it will lie upon him to give the world convincing reaſons for his opinion, that they may think ſo too; or if he does not think ſo, he muſt give up his argument, and allow that this phraſe, in theſe places, does not neceſſarily import the deity of our Saviour, and the doctrine of his eternal generation: and ſo a man may take it to be an expreſſion ſtanding for the Meſſiah, without being a Socinian, any more than he himſelf is one.

" THERE is one place, the unmaſker tells us, p. 87, that confutes all the " ſurmiſes about the identity of theſe terms. It is, ſays he, that famous con-" feſſion of faith which the Ethiopian eunuch made, when Philip told him, he " might be baptized, if he believed. This, without doubt, was ſaid, according " to that apprehenſion, which he had of Chriſt, from Philip's inſtructing him; " for he ſaid he preached unto him Jeſus, ver. 35. He had acquainted him, " that Jeſus was the Chriſt, the anointed of God, and alſo, that he was the " Son of God; which includes in it, that he was God. And accordingly, this " noble proſelyte gives this account of his faith, in order to his being baptized, " in order to his being admitted a member of Chriſt's church:" " I believe " that Jeſus is the Son of God:" or you may read it according to the Greek, " I believe the Son of God to be Jeſus Chriſt." Where there are theſe two di-" ſtinct propoſitions:

" 1ſt, THAT Jeſus is the Chriſt, the Meſſiah.

" 2dly, THAT he is not only the Meſſiah, but the Son of God."

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THE unmaſker is every-where ſteadily the ſame ſubtle arguer. Whether he has proved that the Son of God, in this confeſſion of the eunuch, ſignifies what he would have, we ſhall examine by and by. This at leaſt is demonſtration, that this paſſage of his overturns his principles; and reduces his long liſt of fundamentals to two propoſitions, the belief whereof is ſufficient to make a man a chriſtian. "This noble proſelyte, ſays the unmaſker, gives this account of his "faith, in order to his being baptized, in order to his being admitted a member "of Chriſt's church." And what is that faith, according to the unmaſker? he tells you, "there are in it theſe two diſtinct propoſitions, viz. I believe, "1ſt, That Jeſus is the Chriſt, the Meſſiah: 2dly, That he is not only the "Meſſiah, but the Son of God." If this famous confeſſion, containing but theſe two articles, were enough to his being baptized; if this faith were ſufficient to make this noble proſelyte a chriſtian; what is become of all thoſe other articles of the unmaſker's ſyſtem, without the belief whereof, he, in other places, tells us, a man cannot be a chriſtian? If he had here told us, that "Philip had not time nor opportunity," during his ſhort ſtay with the eunuch, to explain to him all the unmaſker's ſyſtem, and make him underſtand all his fundamentals; he had had reaſon on his ſide: and he might have urged it as a reaſon why Philip taught him no more. But nevertheleſs he had, by allowing the eunuch's confeſſion of faith ſufficient for his admittance as a member of Chriſt's church, given up his other fundamentals, as neceſſary to be believed to make a man a chriſtian; even that of the Holy Trinity: and he has at laſt reduced his neceſſary articles to theſe two, viz. "That Jeſus is the Meſſiah;" and that "Jeſus is the Son of God." So that, after his ridiculous calling mine a lank faith, I deſire him to conſider what he will now call his own. Mine is next to none, becauſe, as he ſays, it is but one article. If that reaſoning be good, his is not far from none; it conſiſts but in two articles, which is next to one, and very little more remote from none than one is. If any one had but as much wit as the unmaſker, and could be but as ſmart upon the number two, as he has been upon an unit, here were a brave opportunity for him to lay out his parts; and he might make vehement complaints againſt one, that has thus "cramped our faith, corrupted mens mind's, depraved the goſpel, and abuſed "chriſtianity." But if it ſhould fall out, as I think it will, that the unmaſker's two articles ſhould prove to be but one; he has ſaved another that labour, and he ſtands painted to himſelf with his own charcoal.

THE unmaſker would have the Son of God, in the confeſſion of the eunuch, to ſignify ſomething different from the Meſſiah: and his reaſon is, becauſe elſe it would be an abſurd tautology. Anſ. There are many exegetical expreſſions put together in ſcripture, which, though they ſignify the ſame thing, yet are not abſurd tautologies. The unmaſker here inverts the propoſition, and would have it to ſignify thus: "The Son of God is Jeſus the Meſſiah;" which is a propoſition ſo different from what the apoſtles propoſed, every-where elſe, that he ought to have given a reaſon why, when, every-where elſe, they made the propoſition to be, of ſomething affirmed of Jeſus of Nazareth, the eunuch ſhould make the affirmation to be of ſomething concerning the Son of God: as if the eunuch knew very well, what the Son of God ſignified, viz. as the un-

maſker tells us here, that it included or ſignified God; and that Philip (who, we read, at Samaria preached τὸν Χριστὸν, the Meſſiah, i. e. inſtructed them who the Meſſiah was) had here taken pains only to inſtruct him, that this God was Jeſus the Meſſiah, and to bring him to aſſent to that propoſition. Whether this be natural to conceive, I leave to the reader.

The tautology, on which the unmaſker builds his whole objection, will be quite removed if we take Chriſt here for a proper name, in which way it is uſed by the evangeliſts and apoſtles in other places, and particularly by St. Luke; as Acts ii. 38. iii. 6, 20. iv. 10. xxiv. 24, &c. In two of theſe places it cannot, with any good ſenſe, be taken otherwiſe; for, if it be not in Acts iii. 6. and iv. 10, uſed as a proper name, we muſt read thoſe places thus, "Jeſus the "Meſſiah of Nazareth." And I think it plain in thoſe others cited, as well as in ſeveral other places of the new teſtament, that the word Chriſt is uſed as a proper name. We may eaſily conceive, that long before the Acts were writ, the name of Chriſt was grown, by a familiar uſe, to denote the perſon of our Saviour, as much as Jeſus. This is ſo manifeſt, that it gave a name to his followers; who, as St. Luke tells us, xi. 26, were called chriſtians; and that, if chronologiſts miſtake not, twenty years before St. Luke writ his hiſtory of the apoſtles: and this ſo generally, that Agrippa, a Jew, uſes it, Acts xxvi. 28. And that Chriſt, as the proper name of our Saviour, was got as far as Rome, before St. Luke writ the Acts, appears out of Suetonius, l. 5. and by that name he is called in Tacitus, Ann. l. 15. It is no wonder then, that St. Luke, in writing this hiſtory, ſhould ſometimes ſet it down alone, ſometimes joined with that of Jeſus, as a proper name; which is much eaſier to conceive he did here, than that Philip propoſed more to the eunuch to be believed to make him a chriſtian, than what, in other places, was propoſed for the converſion of others, or than what he himſelf propoſed at Samaria.

His 7th chapter is to prove, that I am a Socinian, becauſe I omitted Chriſt's ſatisfaction. That matter having been anſwered, p. 172, where it came properly under conſideration, I ſhall only obſerve here, that the great ſtreſs of his argument lies as it did before, not upon my total omiſſion of it out of my book, but on this, that "I have no ſuch thing in the place where the advantages of "Chriſt's coming are purpoſely treated of;" from whence he will have this to be an unavoidable inference, viz. "That I was of opinion, that Chriſt came "not to ſatisfy for us." The reaſon of my omiſſion of it in that place, I told him, was becauſe my book was chiefly deſigned for deiſts; and therefore I mentioned only thoſe advantages, which all chriſtians muſt agree in; and, in omitting of that, complied with the apoſtle's rule, Rom. xiv. To this he tells me flatly, that was not the deſign of my book. Whether the unmaſker knows with what deſign I publiſhed it, better than myſelf, muſt be left to the reader to judge: for as for his veracity in what he knows, or knows not, he has given ſo many inſtances of it, that I may ſafely refer that to any body. One inſtance more of it may be found in this very chapter, where he ſays, "I pretend in-"deed, pag. 104, that, in another place of my book, I mention Chriſt's reſto-"ring all mankind from the ſtate of death, and reſtoring them to life; and his "laying down his life for another, as our Saviour profeſſes he did. Theſe-

" few words this vindicator has picked up in his book ſince he wrote it. This " is all, through his whole treatiſe, that he hath dropped concerning that ad- " vantage of Chriſt's incarnation; i. e. Chriſt's ſatisfaction." Anſw. But that this is not all that I have dropped through my whole treatiſe, concerning that advantage, may appear by thoſe places above-mentioned, p. 174, where I ſay, that the deſign of Chriſt's coming was to be offered up, and ſpeak of the work of redemption; which are expreſſions taken to imply our Saviour's ſatisfaction. But the unmaſker thinking I ſhould have quoted them, if there had been any more, beſides thoſe mentioned in my vindication, upon that preſumption ſticks not boldly to affirm, that there were no more; and ſo goes on with the veracity of an unmaſker. If affirming would do it, nothing could be wanting in his cauſe, that might be for his purpoſe. Whether he be as good at proving, this conſequence (among other propoſitions, which remain upon him to be proved) will try, viz.

L. THAT if the ſatisfaction of Chriſt be not mentioned in the place where the advantages of Chriſt's coming are purpoſely treated of, then I am of opinion, that Chriſt came not to ſatisfy for us:

Which is all the argument of his 7th chapter.

HIS laſt chapter, as his firſt, begins with a commendation of himſelf; particularly, it boaſts his freedom from bigotiſm, dogmatizing, cenſoriouſneſs, and uncharitableneſs. I think he hath drawn himſelf ſo well with his own pen, that I ſhall need refer the reader only to what he himſelf has wrote in this controverſy, for his character.

IN the next paragraph, p. 104, he tells me, " I laugh at orthodoxy." Anſw. There is nothing that I think deſerves a more ſerious eſteem than right opinion, (as the word ſignifies) if taken up with the ſenſe and love of truth. But this way of becoming orthodox has always modeſty accompanying it, and a fair acknowledgment of fallibility in ourſelves, as well as a ſuppoſition of error in others. On the other ſide there is nothing more ridiculous, than for any man, or company of men, to aſſume the title of orthodoxy to their own ſet of opinions, as if infallibility were annexed to their ſyſtems, and thoſe were to be the ſtanding meaſure of truth to all the world; from whence they erect to themſelves a power to cenſure and condemn others, for differing at all from the tenets they have pitched upon. The conſideration of human frailty ought to check this vanity: but ſince it does not, but that, with a ſort of allowance, it ſhews itſelf in almoſt all religious ſocieties, the playing the trick round ſufficiently turns it into ridicule. For each ſociety having an equal right to a good opinion of themſelves, a man by paſſing but a river, or a hill, loſes that orthodoxy in one company, which puffed him up with ſuch aſſurance and inſolence in another; and is there, with equal juſtice, himſelf expoſed to the like cenſures of error and hereſy, which he was ſo forward to lay on others at home. When it ſhall appear, that infallibility is intailed upon one ſet of men of any denomination, or truth confined to any ſpot of ground, the name and uſe of orthodoxy, as now it is in faſhion every-where, will in that one place be reaſonable. Until then, this ridiculous cant will be a

foundation too weak to ſuſtain that uſurpation that is raiſed upon it. It is not that I do not think every one ſhould be perſuaded of the truth of thoſe opinions he profeſſes. It is that I contend for; and it is that which I fear the great ſticklers for orthodoxy often fail in. For we ſee generally that numbers of them exactly jump in a whole large collection of doctrines, conſiſting of abundance of particulars; as if their notions were, by one common ſtamp, printed on their minds, even to the leaſt lineament. This is very hard, if not impoſſible, to be conceived of thoſe who take up their opinions only from conviction. But, how fully ſoever I am perſuaded of the truth of what I hold, I am in common juſtice to allow the ſame ſincerity to him that differs from me; and ſo we are upon equal terms. This perſuaſion of truth on each ſide, inveſts neither of us with a right to cenſure or condemn the other. I have no more reaſon to treat him ill for differing from me, than he has to treat me ill for the ſame cauſe. Pity him, I may; inform him fairly, I ought: but contemn, malign, revile, or any otherwiſe prejudice him for not thinking juſt as I do, that I ought not. My orthodoxy gives me no more authority over him, than his (for every one is orthodox to himſelf) gives him over me. When the word orthodoxy (which in effect ſignifies no more but the opinions of my party) is made uſe of as a pretence to domineer, (as ordinarily it is) it is, and always will be, ridiculous.

He ſays, "I hate, even with a deadly hatred, all catechiſms and confeſſions, "all ſyſtems and models." I do not remember, that I have once mentioned the word catechiſm, either in my Reaſonableneſs of Chriſtianity, or Vindication; but he knows "I hate them deadly," and I know I do not. And as for ſyſtems and models, all that I ſay of them, in the pages he quotes to prove my hatred of them, is only this, viz. in my Vindication, p. 105, "Some had rather you "ſhould write booty, and croſs your own deſign of removing men's prejudices "to chriſtianity, than leave out one tittle of what they put into their ſyſtems.— "Some men will not bear it, that any one ſhould ſpeak of religion, but ac- "cording to the model that they themſelves have made of it." In neither of which places do I ſpeak againſt ſyſtems or models, but the ill uſe that ſome men make of them.

He tells me alſo in the ſame place, p. 104, that I deride myſteries. But for this he hath quoted neither words nor place: and where he does not do that, I have reaſon, from the frequent liberties he takes to impute to me what nowhere appears in my books, to deſire the reader to take what he ſays not to be true. For did he mean fairly, he might, by quoting my words, put all ſuch matters of fact out of doubt; and not force me, ſo often as he does, to demand where it is: as I do now here again,

LI. Where it is that I deride myſteries?

His next words, p. 104, are very remarkable: they are, "O how he [the "vindicator] grins at the ſpirit of creed-making! p. 108, Vindic. The very "thoughts of which do ſo haunt him, ſo plague and torment him, that he can- "not reſt until it be conjured down. And here, by the way, ſeeing I have "mentioned his rancour againſt ſyſtematick books and writings, I might re-

" preſent the miſery that is coming upon all bookſellers, if this gentleman and " his correſpondents go on ſucceſsfully. Here is an effectual plot to undermine " Stationers-hall; for all ſyſtems and bodies of divinity, philoſophy, &c. muſt " be caſhiered: whatſoever looks like ſyſtem muſt not be bought or ſold. " This will fall heavy on the gentlemen of St. Paul's church-yard, and other " places." Here the politick unmaſker ſeems to threaten me with the poſſe of Paul's church-yard, becauſe my book might leſſen their gain in the ſale of theological ſyſtems. I remember that " Demetrius the ſhrine-maker, which brought " no ſmall gain to the craftſmen, whom he called together, with the workmen " of like occupation, and ſaid to this purpoſe: Sirs, ye know, that by this craft " we have our wealth: moreover ye ſee and hear, that this Paul hath per- " ſuaded, and turned away much people, ſaying, that they be no gods that are " made with hands; ſo that this our craft is in danger to be ſet at nought. " And when they heard theſe ſayings, they were full of wrath, and cried out, " ſaying, Great is Diana of the Epheſians." Have you, ſir, who are ſo good at ſpeech-making, as a worthy ſucceſſor of the ſilver-ſmith, regulating your zeal for the truth, and your writing divinity by the profit it will bring, made a ſpeech to this purpoſe to the craftſmen, and told them, that I ſay, articles of faith, and creeds, and ſyſtems in religion, cannot be made by men's hands or fancies; but muſt be juſt ſuch, and no other than what God hath given us in the ſcriptures? And are they ready to cry out to your content, " Great is Diana of the " Epheſians?" If you have well warmed them with your oratory, it is to be hoped they will heartily join with you, and beſtir themſelves, and chuſe you for their champion, to prevent the miſery, you tell them, is coming upon them, in the loſs of the ſale of ſyſtems and bodies of divinity: for, as for philoſophy, which you name too, I think you went a little too far; nothing of that kind, as I remember, hath been ſo much as mentioned. But, however, ſome ſort of orators, when their hands are in, omit nothing, true or falſe, that may move thoſe they would work upon. Is not this a worthy employment, and becoming a preacher of the goſpel, to be a ſolicitor for Stationers-hall? And make the gain of the gentlemen of Paul's church-yard, a conſideration for or againſt any book writ concerning religion? This, if it were ever thought on before, nobody but an unmaſker, who lays all open, was ever ſo fooliſh as to publiſh. But here you have an account of his zeal: the views of gain are to meaſure the truths of divinity. Had his zeal, as he pretends in the next paragraph, no other aims, but the " defence of the goſpel;" it is probable this controverſy would have been managed after another faſhion.

WHETHER what he ſays in the next, p. 105, to excuſe his ſo often pretending to " know my heart and thoughts," will ſatisfy the reader; I ſhall not trouble myſelf. By his ſo often doing it again, in his Socinianiſm unmaſked, I ſee he cannot write without it. And ſo I leave it to the judgment of the readers, whether he can be allowed to know other men's thoughts, who, on many occaſions, ſeems not well to know his own. The railing in the remainder of this chapter I ſhall paſs by, as I have done a great deal of the ſame ſtrain in his book: only to ſhew how well he underſtands or repreſents my ſenſe, I ſhall

ſet down my words, as they are in the pages he quotes, and his inferences from them.

Vindication, p. 109.

I KNOW not but it may be true that the Anti-trinitarians and Racovians underſtand thoſe places as I do; but it is more than I know, that they do ſo. I took not my ſenſe of thoſe texts from thoſe writers, but from the ſcripture itſelf, giving light to its own meaning, by one place compared with another. What, in this way, appears to me its true meaning, I ſhall not decline; becauſe I am told, that it is ſo underſtood by the Racovians, whom I never yet read; nor embrace the contrary, though the generality of divines I more converſe with, ſhould declare for it. If the ſenſe wherein I underſtand thoſe texts be a miſtake, I ſhall be beholden to you, if you will ſet me right. But they are not popular authorities, or frightful names, whereby I judge of truth or falſhood.

Socinianiſm Unmaſked, p. 108.

"THE profeſſed divines of Eng-
" land, you muſt know, are but a
" pitiful ſort of folks with this great
" Racovian rabbi. He tells us plain-
" ly, that he is not mindful of what
" the generality of divines declare for,
" p. 109. He labours ſo concernedly
" to ingratiate himſelf with the mob,
" the multitude, (which he ſo often
" talks of) that he has no regard to
" theſe. The generality of the rabble
" are more conſiderable with him than
" the generality of divines."

HE tells me here of the generality of divines. If he had ſaid of the church of England, I could have underſtood him: but he ſays, "The profeſſed divines "of England;" and there being ſeveral ſorts of divines in England, who, I think, do not every-where agree in their interpretations of ſcripture; which of them is it I muſt have regard to, where they differ? If he cannot tell me that, he complains here of me for a fault, which he himſelf knows not how to mend.

Vindication, p. 108.

THE liſt of materials for his creed, (for the articles are not yet formed) Mr. Edwards cloſes, p. 111, with theſe words: "Theſe are the matters of "faith contained in the epiſtles; and "they are eſſential and integral parts of the goſpel itſelf." What! juſt theſe, neither more nor leſs? If you are ſure of it, pray let us have them ſpeedily, for the reconciling of differences in the chriſtian church, which has been ſo cruelly torn about the articles of the chriſtian faith, to the great reproach of chriſtian charity, and ſcandal of our true religion.

Socinianiſm Unmaſked, p. 109.

"THIS author, as demure and grave
" as he would ſometimes ſeem to be,
" can ſcoff at the matters of faith con-
" tained in the apoſtles epiſtles, p. 108."

DOES the vindicator here "ſcoff at the matters of faith contained in the "epiſtles?" or ſhew the vain pretences of the unmaſker: who undertakes to

give us, out of the epiſtles, a collection of fundamentals, without being able to ſay, whether thoſe he ſets down be all or no?

Vindication, p. 113.

I HOPE you do not think, how contemptibly ſoever you ſpeak of the venerable mob, as you are pleaſed to dignify them, p. 117, that the bulk of mankind, or, in your phraſe, the rabble, are not concerned in religion, or ought not to underſtand it, in order to their ſalvation. I remember the Phariſees treated the common people with contempt; and ſaid, "Have any of the rulers, or of the Phariſees, believed in "him? But this people who know not the law, are curſed." But yet theſe, who, in the cenſure of the Phariſees, were curſed, were ſome of the poor, or, if you pleaſe to have it ſo, the mob, to whom the goſpel was preached by our Saviour, as he tells John's diſciples, Matt. xi. 5.

Socinianiſm Unmaſked, p. 110.

"To coax the mob, he profanely "brings in that place of ſcripture; "Have any of the rulers believed in "him?"

WHERE the profaneneſs of this is, I do not ſee; unleſs ſome unknown ſacredneſs of the unmaſker's perſon make it profaneneſs to ſhew, that he, like the Phariſees of old, has a great contempt for the common people, i. e. the far greater part of mankind; as if they and their ſalvation were below the regard of this elevated rabbi. But this, of profaneneſs, may be well borne from him, ſince in the next words my mentioning another part of his carriage is no leſs than irreligion.

Vindication, p. 110.

HE prefers what I ſay to him myſelf, to what is offered to him, from the word of God, and makes me this compliment, that I begin to mend about the cloſe, i. e. when I leave off quoting of ſcripture, and the dull work was done, "of going through the hiſtory of the Evangeliſts and the Acts," which he computes, p. 105, to take up three quarters of my book.

Socinianiſm Unmaſked, p. 110.

"RIDICULOUSLY and irreligiouſly "he pretends," that I prefer what he ſaith to me to what is offered to me from the word of God, p. 110.

THE matter of fact is as I relate it, and ſo is beyond pretence; and for this I refer the reader to the 105th and 114th pages of his "Thoughts concerning the "cauſes of atheiſm." But had I miſtaken, I know not how he could have called it, irreligiouſly. Make the worſt of it that can be, how comes it to be irreligious? What is there divine in an unmaſker, that one cannot pretend, (true or falſe) that he prefers what I ſay, to what is offered him from the word of God, without doing it irreligiouſly? Does the very aſſuming the power to define articles, and determine who are, and who are not chriſtians, by a creed not yet made, erect an unmaſker preſently into God's throne, and beſtow on him the title of Dominus Deuſque noſter, whereby offences againſt him come to be irreligious

irreligious acts? I have misrepresented his meaning; let it be so: Where is the irreligion of it? Thus it is: the power of making a religion for others, (and those that make creeds do that) being once got into any one's fancy, must at last make all oppositions to those creeds and creed-makers irreligion. Thus we see, in process of time, it did in the church of Rome: but it was in length of time, and by gentle degrees. The unmasker, it seems, cannot stay, is in haste, and at one jump leaps into the chair. He has given us yet but a piece of his creed, and yet that's enough to set him above the state of human mistakes or frailties; and to mention any such thing in him, is to do irreligiously.

"We may further see," says the unmasker, p. 110, "how counterfeit the "vindicator's gravity is, whilst he condemns frothy and light discourses," p. 110. Vindic. And "yet, in many pages together, most irreverently treats a great part of the apostolical writings, and throws aside the main articles of religion, as unnecessary." Answer in my Vindic. p. 110, you may remember these words: "I require you to publish to the world those passages, which shew my contempt "of the epistles." Why do you not (especially having been so called upon to do it) set down those words, wherein "I most irreverently treat a great part of the "apostolical writings?" At least, why do you not quote those many pages wherein I do it? This looks a little suspiciously, that you cannot: and the more because you have, in this very page, not been sparing to quote places which you thought to your purpose. I must take leave, therefore, (if it may be done without irreligion) to assure the reader, that this is another of your many mistakes in matters of fact, for which you have not so much as the excuse of inadvertency: for, as he sees, you have been minded of it before. But an unmasker, say what you will to him, will be an unmasker still.

He closes what he has to say to me, in his Socinianism unmasked, as if he were in the pulpit, with an use of exhortation. The false insinuations it is filled with make the conclusion of a piece with the introduction. As he sets out, so he ends, and therein shews wherein he places his strength. A custom of making bold with truth is so seldom curable in a grown man, and the unmasker shews so little sense of shame, where it is charged upon him, beyond a possibility of clearing himself, that no-body is to trouble themselves any farther about that part of his established character. Letting therefore that alone to nature and custom, two sure guides, I shall only intreat him, to prevent his taking railing for argument, (which I fear he too often does) that upon his entrance, everywhere, upon any new argument, he would set it down in syllogism; and when he has done that (that I may know what is to be answered) let him then give vent, as he pleases, to his noble vein of wit and oratory.

The lifting a man's self up in his own opinion, has had the credit, in former ages, to be thought the lowest degradation that human nature could well sink itself to. Hence, says the wise man, Prov. xxvi. 5, "Answer a fool according to "his folly, lest he be wise in his own conceit:" hereby shewing, that self-conceitedness is a degree beneath ordinary folly. And therefore he there provides a fence against it, to keep even fools from sinking yet lower, by falling into it. Whether what was not so in Solomon's days be now, by length of time, in ours,

ours, grown into a mark of wiſdom and parts, and an evidence of great performances, I ſhall not inquire. Mr. Edwards, who goes beyond all that ever I yet met with, in the commendation of his own, beſt knows why he ſo extols what he has done in this controverſy. For fear the praiſes he has not been ſparing of, in his Socinaniſm unmaſked, ſhould not ſufficiently trumpet out his worth, or might be forgotten; he, in a new piece, intitled, "the Socinian "creed," proclaims again his mighty deeds, and the victory he has eſtabliſhed to himſelf by them, in theſe words: "But he and his friends (the one-article "men) ſeem to have made ſatisfaction, by their profound ſilence lately, whereby "they acknowledge to the world, that they have nothing to ſay in reply to what "I laid to their charge, and fully proved againſt them, &c." Socinian creed, p. 128. This freſh teſtimony of no ordinary conceit, which Mr. Edwards hath, of the excellency and ſtrength of his reaſoning, in his Socinianiſm unmaſked, I leave with him and his friends, to be conſidered of at their leiſure: and, if they think I have miſapplied the term of conceitedneſs, to ſo wiſe, underſtanding, and every way accompliſhed a diſputant, (if we may believe himſelf) I will teach them a way how he, or any body elſe, may fully convince me of it. There remains on his ſcore, marked in this reply of mine, ſeveral propoſitions to be proved by him. If he can find but arguments to prove them, that will bear the ſetting down in form, and will ſo publiſh them, I will allow myſelf to be miſtaken. Nay, which is more, if he, or any body in the 112 pages of his Socinianiſm unmaſked, can find but ten arguments that will bear the teſt of ſyllogiſm, the true touchſtone of right arguing; I will grant, that that treatiſe deſerves all thoſe commendations he has beſtowed upon it, though it be made up more of his own panegyric, than a confutation of me.

IN his Socinian creed, (for a creed-maker he will be; and whether he has been as lucky for the Socinians as for the Orthodox, I know not) p. 120, he begins with me, and that with the ſame conquering hand and ſkill, which can never fail of victory; if a man has but wit enough to know what propoſition he is able to confute, and then make that his adverſary's tenet. But the repetitions of his old ſong concerning one article, the epiſtles, &c. which occur here again, I ſhall only ſet down, that none of theſe excellent things may be loſt, whereby this acute and unanſwerable writer has ſo well deſerved his own commendations: viz. "That I ſay, there is but one ſingle article of the chriſtian truth "neceſſary to be believed and aſſented to by us, p. 121. That I ſlight the "chriſtian principles, curtail the articles of our faith, and raviſh chriſtianity "itſelf from him, p. 123. And that I turn the epiſtles of the apoſtles into "waſte paper," p. 127.

THESE and the like ſlanders I have already given an anſwer to, in my reply to his former book. Only one new one here I cannot paſs over in ſilence, becauſe of the remarkable profaneneſs which ſeems to me to be in it; which, I think, deſerves publick notice. "In my "Reaſonableneſs of chriſtianity," I have laid together thoſe paſſages of our Saviour's life, which ſeemed to me moſt eminently to ſhew his wiſdom, in that conduct of himſelf, with that reſerve and caution which was neceſſary to preſerve him, and carry him through the appointed time of his miniſtry. Some have thought I had herein done conſiderable

able ſervice to the chriſtian religion, by removing thoſe objections which ſome were apt to make from our Saviour's carriage, not rightly underſtood. This creed-maker tells me, p. 127, " That I make our Saviour a coward: a word not to be applied to the Saviour of the world by a pious or diſcreet chriſtian, upon any pretence, without great neceſſity, and ſure grounds! If he had ſet down my words, and quoted the page, (which was the leaſt could have been done to excuſe ſuch a phraſe) we ſhould then have ſeen which of us two this impious and irreligious epithet, given to the holy Jeſus, has for its author. In the mean time, I leave it with him, to be accounted for, by his piety, to thoſe, who by his example ſhall be encouraged to entertain ſo vile a thought, or uſe ſo profane an expreſſion of the Captain of our ſalvation, who freely gave himſelf up to death for us.

He alſo ſays in the ſame page, 127, " That I every-where ſtrike at ſyſtems, " the deſign of which is to eſtabliſh one of my own, or to foſter ſcepticiſm, by " beating down all others."

For clear reaſon, or good ſenſe, I do not think our creed-maker ever had his fellow. In the immediately preceding words of the ſame ſentence he charges me with " a great antipathy againſt ſyſtems;" and, before he comes to the end of it, finds out my deſign to be the " eſtabliſhing one of my own." So that this, " my antipathy againſt ſyſtems" makes me in love with one. " My de- " ſign, he ſays, is to eſtabliſh a ſyſtem of my own, or to foſter ſcepticiſm, in " beating down all others." Let my book, if he pleaſes, be my ſyſtem of chriſtianity. Now is it in me any more foſtering ſcepticiſm to ſay my ſyſtem is true, and others not, than it is in the creed-maker to ſay ſo of all other ſyſtems but his own? For I hope he does not allow any ſyſtem of chriſtianity to be true, that differs from his, any more than I do.

But I have ſpoken againſt all ſyſtems. Anſw. And always ſhall, ſo far as they are ſet up by particular men, or parties, as the juſt meaſure of every man's faith; wherein every thing that is contained, is required and impoſed to be believed to make a man a chriſtian: ſuch an opinion and uſe of ſyſtems I ſhall always be againſt, until the creed-maker ſhall tell me, amongſt the variety of them, which alone is to be received and reſted in, in the abſence of his creed; which is not yet finiſhed, and, I fear, will not, as long as I live. That every man ſhould receive from others, or make to himſelf ſuch a ſyſtem of chriſtianity, as he found moſt conformable to the word of God, according to the beſt of his underſtanding, is what I never ſpoke againſt: but think it every one's duty to labour for, and to take all opportunities, as long as he lives, by ſtudying the ſcriptures every day, to perfect.

But this, I fear, will not go eaſily down with our author; for then he cannot be a creed-maker for others: a thing he ſhews himſelf very forward to be; how able to perform it, we ſhall ſee when his creed is made. In the mean time, talking loudly and at random, about fundamentals, without knowing what is ſo, may ſtand him in ſome ſtead.

This being all that is new, which I think myſelf concerned in, in this Socinian creed, I paſs on to his Poſtſcript. In the firſt page whereof, I find theſe words: " I found that the manager of the Reaſonableneſs of chriſtianity had

" prevailed

" prevailed with a gentleman to make a ſermon upon my refutation of that trea-
" tiſe, and the vindication of it." Such a piece of impertinency, as this, might have been borne from a fair adverſary: but the ſample Mr. Edwards has given of himſelf, in his Socinianiſm unmaſked, perſuades me this ought to be bound up with what he ſays of me in his introduction to that book, in theſe words: " Among others, they thought and made choice of a gentleman, who,
" they knew, would be extraordinary uſeful to them. And he, it is probable,
" was as forward to be made uſe of by them, and preſently accepted of the of-
" fice that was aſſigned him:" and more there to the ſame purpoſe. All which I know to be utterly falſe.

IT is a pity that one who relies ſo intirely upon it, ſhould have no better an invention. The ſocinians ſet the author of the " Reaſonableneſs of chriſtia-
" nity," &c. on work to write that book; by which diſcovery the world being (as Mr. Edwards ſays) let into the project, that book is confounded, baffled, blown off, and by this ſkilful artifice there is an end of it. Mr. Bold preaches and publiſhes a ſermon without this irrefragable gentleman's good leave and and liking. What now muſt be done to diſcredit it, and keep it from being read? Why, Mr. Bold too was ſet on work, by " the manager of the Reaſonableneſs of
" Chriſtianity," &c. In your whole ſtorehouſe of ſtratagems, you that are ſo great a conqueror, have you but this one way to deſtroy a book, which you ſet your mightineſs againſt, but to tell the world it was a job of journey-work for ſome-body you do not like? Some other would have done better in this new caſe, had your happy invention been ready with it: for you are not ſo baſhful or reſerved, but that you may be allowed to be as great a wit as he who profeſſed himſelf " ready at any time to ſay a good or a new thing, if he could but think of it." But in good earneſt, ſir, if one ſhould aſk you, Do you think no books contain truth in them, which were undertaken by the procuration of a bookſeller? I deſire you to be a little tender in the point, not knowing how far it may reach. Ay, but ſuch bookſellers live not at the lower end of Pater-noſter-row, but in Paul's church-yard, and are the managers of other-guiſe books, than " the Rea-
" ſonableneſs of Chriſtianity." And therefore you very rightly ſubjoin, " In-
" deed it was a great maſter-piece of procuration, and we can't but think that
" man muſt ſpeak truth, and defend it very impartially and ſubſtantially, who is
" thus brought on to undertake the cauſe." And ſo Mr. Bold's ſermon is found to have neither truth nor ſenſe in it, becauſe it was printed by a bookſeller at the lower end of Pater-noſter-row; for that, I dare ſay, is all you know of the matter. But that is hint enough for a happy diviner, to be ſure of the reſt, and with confidence to report that for certain matter of fact, which had never any being but in the fore-caſting ſide of his politick brain.

BUT whatever were the reaſons that moved Mr. B—— to preach that ſermon, of which I know nothing; this I am ſure, it ſhews only the weakneſs and ma-lice (I will not ſay, and ill breeding, for that concerns not one of Mr. Ed-wards's pitch) of any one who excepts againſt it, to take notice of any thing more than what the author has publiſhed. Therein alone conſiſts the error, if there be any; and that alone thoſe meddle with, who write for the ſake of truth. But poor cavillers have other purpoſes, and therefore muſt uſe other ſhifts,

and make a buſtle about ſomething beſides the argument, to prejudice and beguile unwary readers.

THE only exception the creed-maker makes to Mr. Bold's ſermon, is the contradiction he imputes to him, in ſaying: "That there is but one point or article "neceſſary to be believed for the making a man a chriſtian: and that there are "many points beſides this, which Jeſus Chriſt hath taught and revealed, which "every ſincere chriſtian is indiſpenſably obliged to endeavour to underſtand:" and "that there are particular points and articles, which being known to be "revealed by Chriſt, chriſtians muſt indiſpenſably aſſent to." And where, now, is there any thing like a contradiction in this? Let it be granted, for example, that the creed-maker's ſet of articles, (let their number be what they will, when he has found them all out) are neceſſary to be believed, for the making a man a chriſtian. Is there any contradiction in it to ſay, there are many points beſides theſe, which Jeſus Chriſt hath taught and revealed, which every ſincere chriſtian is indiſpenſably obliged to endeavour to underſtand? If this be not ſo, it is but for any one to be perfect in Mr. Edwards's creed, and then he may lay by the bible, and from thenceforth he is abſolutely diſpenſed with from ſtudying or underſtanding any thing more of the ſcripture.

BUT Mr. Edwards's ſupremacy is not yet ſo far eſtabliſhed, that he will dare to ſay, that chriſtians are not obliged to endeavour to underſtand any other points revealed in the ſcripture, but what are contained in his creed. He cannot yet well diſcard all the reſt of the ſcripture, becauſe he has yet need of it for the completing of his creed, which is like to ſecure the bible to us for ſome time yet. For I will be anſwerable for it, he will not be quickly able to reſolve what texts of the ſcripture do, and what do not, contain points neceſſary to be believed. So that I am apt to imagine, that the creed-maker, upon ſecond thoughts, will allow that ſaying, that there is but one, or there are but twelve, or there are but as many as he ſhall ſet down, (when he has reſolved which they ſhall be) neceſſary to the making a man a chriſtian; and the ſaying, there are other points beſides, contained in the ſcripture, which every ſincere chriſtian is indiſpenſably obliged to endeavour to underſtand, and muſt believe, when he knows them to be revealed by Jeſus Chriſt, are two propoſitions that may conſiſt together without a contradiction.

EVERY chriſtian is to partake of that bread, and that cup, which is the communion of the body and blood of Chriſt. And is not every ſincere chriſtian indiſpenſably obliged to endeavour to underſtand theſe words of our Saviour's inſtitution, "This is my body, and this is my blood?" And if, upon his ſerious endeavour to do it, he underſtands them in a literal ſenſe, that Chriſt meant, that that was really his body and blood, and nothing elſe; muſt he not neceſſarily believe that the bread and wine, in the Lord's ſupper, is changed really into his body and blood, though he doth not know how? Or, if having his mind ſet otherwiſe, he underſtands the bread and wine to be really the body and blood of Chriſt, without ceaſing to be the true bread and wine: or elſe, if he underſtands them, that the body and blood of Chriſt are verily and indeed given and received, in the ſacrament, in a ſpiritual manner: or, laſtly, if he underſtands our Saviour to mean, by thoſe words, the bread and wine to be only a repreſentation

of

of his body and blood; in which way ſoever of theſe four, a chriſtian underſtands theſe words of our Saviour to be meant by him, is he not obliged in that ſenſe to believe them to be true, and aſſent to them? Or can he be a chriſtian, and underſtand theſe words to be meant by our Saviour, in one ſenſe, and deny his aſſent to them as true, in that ſenſe? Would not this be to deny our Saviour's veracity, and conſequently his being the Meſſiah, ſent from God? And yet this is put upon a chriſtian, where he underſtands the ſcripture in one ſenſe, and is required to believe it in another. From all which it is evident, that to ſay there is one, or any number of articles neceſſary to be known and believed to make a man a chriſtian, and that there are others contained in the ſcripture, which a man is obliged to endeavour to underſtand, and obliged alſo to aſſent to, as he does underſtand them, is no contradiction.

To believe Jeſus to be the Meſſiah, and to take him to be his Lord and King, let us ſuppoſe to be that only which is neceſſary to make a man a chriſtian: may it not yet be neceſſary for him, being a chriſtian, to ſtudy the doctrine and law of this his Lord and King, and believe that all that he delivered is true? Is there any contradiction in holding of this? But this creed-maker, to make ſure work, and not to fail of a contradiction in Mr. Bold's words, miſ-repeats them, p. 241, and quite contrary, both to what they are in the ſermon, and what they are, as ſet down by the creed-maker himſelf, in the immediately preceding page. Mr. Bold ſays, "There are other points that Jeſus Chriſt hath "taught and revealed, which every ſincere chriſtian is indiſpenſably obliged to "underſtand; and which being known to be revealed by Chriſt, he muſt in-"diſpenſably aſſent to. From which the creed-maker argues thus, p. 240, "Now if there be other points, and particular articles, and thoſe many which "a ſincere chriſtian is obliged, and that neceſſarily and indiſpenſably, to under-"ſtand, believe and aſſent to; then this writer hath, in effect. yielded to that "propoſition I maintained, viz. that the belief of one article is not ſufficient to "make a man a chriſtian; and conſequently he runs counter to the propoſition "he had laid down."

Is there no difference, I beſeech you, between being "indiſpenſably obliged "to endeavour to underſtand, and being indiſpenſably obliged to underſtand any point?" It is the firſt of theſe Mr. Bold ſays, and it is the latter of theſe you argue from, and ſo conclude nothing againſt him: nor can you to your purpoſe. For until Mr. Bold ſays (which he is far from ſaying) that every ſincere chriſtian is neceſſarily and indiſpenſably obliged to underſtand all thoſe texts of ſcripture, from whence you ſhould have drawn your neceſſary articles, (when you have perfected your creed) in the ſame ſenſe that you do; you can conclude nothing againſt what he had ſaid, concerning that one article, or any thing that looks like running counter to it. For it may be enough to conſtitute a man a chriſtian, and one of Chriſt's ſubjects, to take Jeſus to be the Meſſiah, his appointed King, and yet without a contradiction; ſo that it may be his indiſpenſable duty, as a ſubject of that kingdom, to endeavour to underſtand all the dictates of his ſovereign, and to aſſent to the truth of them, as far as he underſtands them.

BUT that which the good creed-maker aims at, without which all his neceſſary articles fall, is, that it ſhould be granted him, that every ſincere chriſtian was neceſſarily and indiſpenſably obliged to underſtand all thoſe parts of divine revelation, from whence he pretends to draw his articles, in their true meaning, i. e. juſt as he does. But his infallibility is not yet ſo eſtabliſhed, but that there will need ſome proof of that propoſition. And when he has proved, that every ſincere chriſtian is neceſſarily and indiſpenſably obliged to underſtand thoſe texts in their true meaning; and that his interpretation of them is that true meaning; I ſhall then aſk him, Whether "every ſincere chriſtian is not as ne-"ceſſarily and indiſpenſably obliged" to underſtand other texts of ſcripture in their true meaning, though they have no place in his ſyſtem?

FOR example, To make uſe of the inſtance above-mentioned, is not every ſincere chriſtian neceſſarily and indiſpenſably obliged to endeavour to underſtand theſe words of our Saviour, "This is my body, and this is my blood," that he may know what he receives in the ſacrament? Does he ceaſe to be a chriſtian, who happens not to underſtand them juſt as the creed-maker does? Or may not the old gentleman at Rome (who has ſomewhat the antienter title to infallibility) make tranſubſtantiation a fundamental article neceſſary to be believed there, as well as the creed-maker here make his ſenſe of any diſputed text of ſcripture a fundamental article neceſſary to be believed?

LET us ſuppoſe Mr. Bold had ſaid, that inſtead of one point, the right knowledge of the creed-maker's one hundred points (when he has reſolved on them) doth conſtitute and make a perſon a chriſtian; yet there are many other points Jeſus Chriſt hath taught and revealed, which every ſincere chriſtian is indiſpenſably obliged to endeavour to underſtand, and to make a due uſe of; for this, I think, the creed-maker will not deny. From whence, in the creed-maker's words, I will thus argue: "Now if there be other points, and particular arti-"cles, and thoſe many, which a ſincere chriſtian is obliged, and that neceſſarily "and indiſpenſably, to underſtand, and believe, and aſſent to; then this writer "doth, in effect, yield to that propoſition which I maintained, viz. That the "belief of thoſe one hundred articles is not ſufficient to make a man a chriſtian:" for this is that which I maintain, that upon this ground the belief of the articles, which he has ſet down in his liſt, are not ſufficient to make a man a chriſtian; and that upon Mr. Bold's reaſon, which the creed-maker inſiſts on againſt one article, viz. becauſe there are many other points Jeſus Chriſt hath taught and revealed, which every ſincere chriſtian is as neceſſarily and indiſpenſably obliged to endeavour to underſtand, and make a due uſe of.

BUT this creed-maker is cautious, beyond any of his predeceſſors: He will not be ſo caught by his own argument; and therefore is very ſhy to give you the preciſe articles that every ſincere chriſtian is neceſſarily and indiſpenſably obliged to underſtand and give his aſſent to. Something he is ſure there is, that he is indiſpenſably obliged to underſtand and aſſent to, to make him a chriſtian; but what that is he cannot yet tell. So that whether he be a chriſtian or no, he does not know; and what other people will think of him, from his treating of the ſerious things of chriſtianity, in ſo trifling and ſcandalous a way, muſt be left to them.

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IN the next paragraph, p. 242, the creed-maker tells us, Mr. Bold goes on to confute himſelf, in ſaying, "A true chriſtian muſt aſſent unto this, that "Chriſt Jeſus is God." But this is juſt ſuch another confutation of himſelf as the before-mentioned, i. e. as much as a falſhood, ſubſtituted by another man, can be a confutation of a man's ſelf, who has ſpoken truth all of a-piece. For the creed-maker, according to his ſure way of baffling his opponents, ſo as to leave them nothing to anſwer, hath here, as he did before, changed Mr. Bold's words, which in the 35th page, quoted by the creed-maker, ſtand thus: "When a true chriſtian underſtands, that Chriſt Jeſus hath taught, that he is "God, he muſt aſſent unto it:" which is true, and conformable to what he had ſaid before, that every ſincere chriſtian muſt endeavour to underſtand the points taught and revealed by Jeſus Chriſt; which being known to be revealed by him, he muſt aſſent unto.

THE like piece of honeſty the creed-maker ſhews in the next paragraph, p. 243, where he charges Mr. Bold with ſaying, "That a true chriſtian is as "much obliged to believe, that the Holy Spirit is God, as to believe that Jeſus "is the Chriſt," p. 40. In which place, Mr. Bold's words are: "When a "true chriſtian underſtands, that Chriſt Jeſus hath given this account of the "Holy Spirit, viz. that he is God; he is as much obliged to believe it, as he "is to believe, that Jeſus is the Chriſt:" which is an inconteſtable truth, but ſuch an one as the creed-maker himſelf ſaw would do him no ſervice; and therefore he mangles it, and leaves out half to ſerve his turn. But he that ſhould give a teſtimony in the ſlight affairs of men, and their temporal concerns, before a court of judicature, as the creed-maker does here, and almoſt every-where, in the great affairs of religion, and the everlaſting concern of ſouls, before all mankind, would loſe his ears for it. What, therefore, this worthy gentleman alledges out of Mr. Bold, as a contradiction to himſelf, being only the creed-maker's contradiction to truth, and clear matter of fact, needs no other anſwer.

THE reſt of what he calls "Reflections on Mr. Bold's ſermon" being nothing but either rude and miſbecoming language of him; or pitiful childiſh application to him, to change his perſuaſion at the creed-maker's entreaty, and give up the truth he hath owned, in courteſy to this doughty combatant; ſhews the ability of the man. Leave off begging the queſtion, and ſuperciliouſly preſuming, that you are in the right; and, inſtead of that, ſhew it by argument: and I dare anſwer for Mr. Bold, you will have him, and I promiſe you, with him, one convert more. But arguing is not, it ſeems, this notable diſputant's way. If boaſting of himſelf, and contemning of others, falſe quotations, and feigned matters of fact, which the reader neither can know, nor is the queſtion concerned in, if he did know, will not do; there is an end of him: he has ſhewn his excellency in ſcurrilous declamation; and there you have the whole of this unanſwerable writer. And for this, I appeal to his own writings in this controverſy, if any judicious reader can have the patience to look them over.

IN the beginning of his "Reflections on Mr. Bold's ſermon," he confidently tells the world, "that he had found that the manager of the Reaſonableneſs of "Chriſtianity had prevailed on Mr. Bold to preach a ſermon upon his Reflec-

"tions,

" tions, &c." And adds, " And we cannot but think, that that man muſt " ſpeak the truth. and defend it very impartially and ſubſtantially, who is thus " brought on to undertake the cauſe." And at the latter end he addreſſes himſelf to Mr. Bold, as one that is drawn off, to be an under journeyman-worker in ſocinianiſm. In his gracious allowance, " Mr. Bold is, ſeemingly, a man of " ſome reliſh of religion and piety," p. 244. He is forced alſo to own him to be a man of ſobriety and temper, p. 245. A very good riſe, to give him out to the world, in the very next words, as a man of a profligate conſcience: for ſo he muſt be, who can be drawn off to preach, or write for ſocinianiſm, when he thinks it a moſt dangerous error; who can " diſſemble with himſelf, and " choke his inward perſuaſions," (as the creed-maker inſinuates that Mr. Bold does, in the ſame addreſs to him, p. 248.) and write contrary to his light. Had the creed-maker had reaſon to think in earneſt, that Mr. Bold was going off to ſocinianiſm, he might have reaſoned with him fairly, as with a man running into a dangerous error; or if he had certainly known, that he was by any bye-ends prevailed on to undertake a cauſe contrary to his conſcience, he might have ſome reaſon to tell the world, as he does p. 239, " That we cannot think he " ſhould ſpeak truth, who is thus brought to undertake the cauſe." If he does not certainly know, that " Mr. Bold was THUS brought to undertake the cauſe," he could not have ſhewn a more villainous and unchriſtian mind, than in publiſhing ſuch a character of a miniſter of the goſpel, and a worthy man, upon no other grounds, but becauſe it might be ſubſervient to his ends. He is engaged in a controverſy, that by argument he cannot maintain; nor knew any other way, from the beginning, to attack the book he pretends to write againſt, but by crying out ſocinianiſm; a name he knows in great diſgrace with all other ſects of chriſtians, and therefore ſufficient to deter all thoſe who approve and condemn books by hearſay, without examining their truth themſelves, from peruſing a treatiſe, to which he could affix that imputation. Mr. Bold's name, (who is publickly known to be no ſocinian) he foreſees, will wipe off that falſe imputation, with a great many of thoſe who are led by names more than things. This ſeems exceedingly to trouble him, and he labours, might and main, to get Mr. Bold to quit a book as ſocinian, which Mr. Bold knows is not ſocinian, becauſe he has read and conſidered it.

BUT though our creed-maker be mightily concerned, that Mr. B—d ſhould not appear in the defence of it; yet this concern cannot raiſe him one jot above that honeſty, ſkill, and good breeding, which appears towards others. He manages this matter with Mr. B—d, as he has done the reſt of the controverſy; juſt in the ſame ſtrain of invention, civility, wit, and good ſenſe. He tells him, beſides what I have above ſet down, " That he is drawn off to debaſe himſelf, " and the poſt, i. e. the miniſtry he is in, p. 245. That he hath ſaid very ill " things, to the leſſening and impairing, yea, to the defaming of that knowledge " and belief of our Saviour, and of the articles of chriſtianity, which are neceſſa- " rily required of us, p. 245. That the devout and pious," (whereby he means himſelf: for one, and none, is his own beloved wit and argument) " obſerving " that Mr. Bold is come to the neceſſity of but ONE article of faith, they ex- " pect that he may in time hold that NONE is neceſſary, p. 248. That if he

" writes again in the ſame ſtrain, he will write rather like a Turkiſh ſpy, than a " chriſtian preacher; and that he is a backſlider, and ſailing to Racovia with a " ſide wind:" than which, what can there be more ſcurrilous, or more malicious? And yet at the ſame time that he outrages him thus, beyond not only what chriſtian charity, but common civility, would allow in an ingenuous adverſary, he makes ſome awkward attempts to ſoothe him with ſome ill-timed commendations; and would have his undervaluing Mr. Bold's animadverſions paſs for a compliment to him; becauſe he, for that reaſon, pretends not to believe ſo crude and ſhallow a thing (as he is pleaſed to call it) to be his. A notable contrivance to gain the greater liberty of railing at him under another name, when Mr. B—d's, it ſeems, is too well known to ſerve him ſo well to that purpoſe. Beſides, it is of good uſe to fill up three or four pages of his Reflections; a great convenience to a writer, who knows all the ways of baffling his opponents, but argument; and who always makes a great deal of ſtir about matters foreign to his ſubject; which, whether they are granted or denied, make nothing at all to the truth of the queſtion on either ſide. For what is it to the ſhallowneſs or depth of the animadverſions, who writ them? Or to the truth or falſhood of Mr. B—d's defence of the " Reaſonableneſs of Chriſtianity," whether a layman, or a churchman, a ſocinian, or one of the church of England, anſwered the creed-mker as well as he? Yet this is urged as a matter of great weight; but yet, in reality, it amounts to no more but this, that a man of any denomination, who wiſhes well to the peace of chriſtianity, and has obſerved the horrible effects the chriſtian religion has felt from the impoſitions of men, in matters of faith, may have reaſon to defend a book, wherein the ſimplicity of the goſpel, and the doctrine propoſed by our Saviour and his apoſtles, for the converſion of unbelievers, is made out, though there be not one word of the diſtinguiſhing tenets of his ſect in it. But that all thoſe, who, under any name, are for impoſing their own orthodoxy, as neceſſary to be believed, and perſecuting thoſe who diſſent from them, ſhould be all againſt it, is not perhaps very ſtrange.

ONE thing more I muſt obſerve of the creed-maker on this occaſion: in his ſocinian creed, chap. vi, the author of the " Reaſonableneſs of Chriſtianity, &c." and his book, muſt be judged of, by the characters and writings of thoſe who entertain or commend his notions. " A profeſſed unitarian has defended it;" therefore he is a ſocinian. The author of A letter to the deiſts ſpeaks well of it; therefore he is a deiſt. Another, as an abetter of the Reaſonableneſs of Chriſtianity, he mentions, p. 125, whoſe letters I have never ſeen: and his opinions too are, I ſuppoſe, ſet down there as belonging to me. Whatever is bad in the tenets or writings of theſe men, infects me. But the miſchief is, Mr. Bold's orrhodoxy will do me no good: but becauſe he has defended my book againſt Mr. Edwards, all my faults are become his, and he has a mighty load of accuſations laid upon him. Thus contrary cauſes ſerve ſo good a natured, ſo charitable, and candid a writer as the creed-maker, to the ſame purpoſe of cenſure and railing. But I ſhall deſire him to figure to himſelf the lovelineſs of that creature, which turns every thing into venom. What others are, or hold, who have expreſſed favourable thoughts of my book, I think myſelf not concerned

cerned in. What opinions others have publiſhed, make thoſe in my book neither true nor falſe; and he that, for the ſake of truth, would confute the errors in it, ſhould ſhew their falſhood and weakneſs, as they are there: but they who write for other ends than truth, are always buſy with other matters; and where they can do nothing by reaſon and argument, hope to prevail with ſome by borrowed prejudices and party.

TAKING therefore the Anmiadverſions, as well as the ſermon, to be his. whoſe name they bear, I ſhall leave to Mr. B—d himſelf to take what notice he thinks fit of the little ſenſe, as well as great impudence, of putting his name in print to what is not his, or taking it away from what he hath ſet it to, whether it belongs to his bookſeller or anſwerer. Only I cannot paſs by the palpable falſifying of Mr. B—d's words, in the beginning of his epiſtle to the reader, without mention. Mr. B—d's words are: "whereby I came to be furniſhed "with a truer and more juſt notion of the main deſign of that TREATISE." And the good creed-maker ſets them down thus: "The main deſign of MY "OWN TREATISE OR SERMON:" a ſure way for ſuch a champion for truth to ſecure to himſelf the laurel or the whetſtone!

THIS irreſiſtible diſputant, (who ſilences all that come in his way, ſo that thoſe that would cannot anſwer him) to make good the mighty encomiums he has given himſelf, ought (one would think) to clear all as he goes, and leave nothing by the way unanſwered, for fear he ſhould fall into the number of thoſe poor baffled wretches, whom he with ſo much ſcorn reproaches, that they would anſwer, if they could.

MR. B—D begins his Animadverſions with this remark, that our creed-maker had ſaid, That "I give it over and over again in theſe formal words, viz. That "nothing is required to be believed by any chriſtian man but this, That "Jeſus is the Meſſiah." To which Mr. B—d replies. p. 4, in theſe words: "Though I have read over the Reaſonableneſs of chriſtianity, &c. with ſome "attention, I have not obſerved thoſe formal words in any part of that book, "nor any words that are capable of that conſtruction; provided they be conſi-"dered with the relation they have to, and the manifeſt dependence they have "on, what goes before, or what follows after them."

BUT TO THIS Mr. Edwards ANSWERS NOT.

WHETHER it was becauſe he would not, or becauſe he could not, let the reader judge. But this is down upon his ſcore already, and it is expected he ſhould anſwer to it, or elſe confeſs that he cannot. And that there may be a fair deciſion of this diſpute, I expect the ſame uſage from him, that he ſhould ſet down any propoſition of his I have not anſwered to, and call on me for an anſwer, if I can; and if I cannot, I promiſe him to own it in print.

THE creed-maker had ſaid, "That it is moſt evident to any thinking and "conſiderate perſon, that I purpoſely omit the epiſtolary writings of the apo-"ſtles becauſe they are fraught with other fundamental doctrines, beſides that "which I mention."

To this Mr. B—d anſwers, p. 5. That if by "fundamental articles, Mr. Ed-"wards means here, all the propoſitions delivered in the epiſtles, concerning "juſt thoſe particular heads, he [Mr. Edwards] had here mentioned; it lies

" upon him to prove, that Jeſus Chriſt hath made it neceſſary, that every per-
" ſon muſt have an explicit knowledge and belief of all thoſe, before he can be
" a chriſtian."

BUT TO THIS Mr. Edwards ANSWERS NOT.

AND yet, without an anſwer to it, all his talk about fundamentals, and thoſe which he pretended to ſet down in that place, under the name of fundamentals, will ſignify nothing in the preſent caſe; wherein, by fundamentals, were meant ſuch propoſitions which every perſon muſt neceſſarily have an explicit knowledge and belief of, before he can be a chriſtian.

MR. B—D, in the ſame place, p. 6, 7, very truly and pertinently adds, " That
" it did not pertain to [my] undertaking to inquire what doctrines, either in the
" Epiſtles, or the Evangeliſts and the Acts, were of greateſt moment to be un-
" derſtood by them who are chriſtians; but what was neceſſary to be known
" and believed to a perſon's being a chriſtian. For there are many important
" doctrines, both in the Goſpels, and in the Acts, beſides this, " That Jeſus is
" the Meſſiah." But how many ſoever the doctrines be, which are taught in the
" epiſtles, if there be no doctrine beſides this, " That Jeſus is the Meſſiah,"
" taught there as neceſſary to be believed to make a man a chriſtian; all the
" doctrines taught there will not make any thing againſt what this author has
" aſſerted, nor againſt the method he hath obſerved: eſpecially, conſidering we
" have an account, in the Acts of the apoſtles, of what thoſe perſons, by whom
" the epiſtles were writ, did teach, as neceſſary to be believed to people's being
" chriſtians."

THIS, and what Mr. B—d ſubjoins, " That it was not my deſign to give an
" abſtract of any of the inſpired books," is ſo true, and has ſo clear reaſon in it, that any, but this writer, would have thought himſelf concerned to have anſwered ſomething to it.

BUT TO THIS Mr. Edwards ANSWERS NOT.

IT not being, it ſeems, a creed-maker's buſineſs to convince men's underſtanding by reaſon; but to impoſe on their belief by authority; or, where that is wanting, by falſhood and bawling. And to ſuch Mr. Bold obſerves well, p. 8, " That if I had given the like account of the epiſtles, that would have been as
" little ſatisfactory as what I have done already, to thoſe who are reſolved not
" to diſtinguiſh " betwixt what is neceſſary to be believed to make a man a
" chriſtian, and thoſe articles which are to be believed by thoſe who are chri-
" ſtians," as they can attain to know that Chriſt hath taught them."

THIS diſtinction the creed-maker, no-where that I remember, takes any notice of; unleſs it be p. 255, where he has ſomething relating hereunto, which we ſhall conſider, when we come to that place. I ſhall now go on to ſhew what Mr. Bold has ſaid, to which he anſwers not.

MR. BOLD farther tells him, p. 10, that if he will prove any thing in oppoſition to the Reaſonableneſs of Chriſtianity, &c. it muſt be this: " That Jeſus
" Chriſt and his apoſtles have taught, that the belief of ſome one article, or cer-
" tain number of articles diſtinct from this, " That Jeſus is the Meſſiah," either
" as excluſive of, or in conjunction with, the belief of this article, doth con-
" ſtitute and make a perſon a chriſtian: but that the belief of this, that Jeſus is
" the Meſſiah alone, doth not make a man a chriſtian."

BUT TO THIS Mr. Edwards IRREFRAGABLY ANSWERS NOTHING.

MR. BOLD alſo, p. 10, charges him with his falſly accuſing me in theſe words: "He pretends to contend for one ſingle article, with the excluſion of all the reſt, "for this reaſon; becauſe all men ought to underſtand their religion." And again, where he ſays, I aim at this, viz. "That we muſt not have any point of "doctrine in our religion, that the mob doth not, at the very firſt naming of it, "perfectly underſtand and agree to;" Mr. Bold has quoted my expreſs words to the contrary.

BUT TO THIS this unanſwerable gentleman ANSWERS NOTHING.

BUT if he be ſuch a mighty diſputant, that nothing can ſtand in his way; I ſhall expect his direct anſwer to it among thoſe other propoſitions which I have ſet down to his ſcore, and I require him to prove, if he can.

THE creed-maker ſpends above four pages of his Reflections, in a great ſtir who is the author of thoſe animadverſions he is reflecting on. To which I tell him, it matters not to a lover of truth, or a confuter of errors, who was the author; but what they contain. He who makes ſuch a deal of do about that which is nothing to the queſtion, ſhews he has but little mind to the argument; that his hopes are more in the recommendation of names, and prejudice of parties, than in the ſtrength of his reaſons, and the goodneſs of his cauſe. A lover of truth follows that, whoever be for or againſt it; and can ſuffer himſelf to paſs by no argument of his adverſary, without taking notice of it, either in allowing its force, or giving it a fair anſwer. Were the creed-maker capable of giving ſuch an evidence as this of his love of truth, he would not have paſſed over the twenty firſt pages of Mr. Bold's Animadverſions in ſilence. The falſhoods that are therein charged upon him, would have required an anſwer of him, if he could have given any; and I tell him, he muſt give an anſwer, or confeſs the falſhoods.

IN his 255th page, he comes to take notice of theſe words of Mr. Bold, in the 21ſt page of his Animadverſions, viz. "That a convert to chriſtianity, or a "chriſtian, muſt neceſſarily believe as many articles as he ſhall attain to know, "that Chriſt Jeſus hath taught." "Which, ſays the creed-maker, wholly in-"validates what he had ſaid before, in theſe words," viz. "That Jeſus Chriſt "and his apoſtles did not teach any thing as neceſſary to be believed to make a "man a chriſtian, but only this one propoſition, That Jeſus of Nazareth was "the Meſſiah." The reaſon he gives to ſhew that the former of theſe propoſitions (in Mr. Bold) invalidates the latter, and that the animadverter contradicts himſelf, ſtands thus: "For, ſays he, if a chriſtian muſt give aſſent to all the articles "taught by our Saviour in the goſpel, and that neceſſarily; then all thoſe pro-"poſitions reckoned up in my late diſcourſe, being taught by Chriſt, or his "apoſtles, are neceſſary to be believed." Anſ. And what, I beſeech you, becomes of the reſt of the propoſitions taught by Chriſt, or his apoſtles, which you have not reckoned up in your late diſcourſe? Are not they neceſſary to be believed, "if a chriſtian muſt give an aſſent to ALL the articles taught by our "Saviour and his apoſtles?"

SIR, if you will argue right from that antecedent, it muſt ſtand thus: "If a "chriſtian muſt give an aſſent to ALL the articles taught by our Saviour and his

"apoſtles,

"apoſtles, and that neceſſarily;" then all the propoſitions in the new teſtament, taught by Chriſt, or his apoſtles, are neceſſary to be believed. This conſequence I grant to be true, and neceſſarily to follow from that antecedent, and pray make your beſt of it: but withal remember, that it puts an utter end to your ſelect number of fundamentals, and makes all the truths delivered in the new teſtament neceſſary to be explicitly believed by every chriſtian.

BUT, Sir, I muſt take notice to you, that if it be uncertain, whether he that writ the Animadverſions, be the ſame perſon that preached the ſermon, yet it is very viſible, that it is the very ſame perſon that reflects on both; becauſe he here again uſes the ſame trick, in anſwering in the Animadverſions the ſame thing that had been ſaid in the ſermon, viz. by pretending to argue from words as Mr. Bold's, when Mr. Bold has ſaid no ſuch thing. The propoſition you argue from here is this: "If a chriſtian muſt give his aſſent to all the articles taught by our "Saviour, and that neceſſarily." But Mr. Bold ſays no ſuch thing. His words, as ſet down by yourſelf, are: "A chriſtian muſt neceſſarily believe as many ar-"ticles as he ſhall attain to know that Chriſt Jeſus hath taught." And is there no difference between "ALL that Chriſt Jeſus hath taught, and AS "MANY as any one ſhall attain to know that Chriſt Jeſus hath taught." There is ſo great a difference between theſe two, that one can ſcarce think even ſuch a creed-maker could miſtake it. For one of them admits all thoſe to be chriſtians, who, taking Jeſus for the Meſſiah, their Lord and King, ſincerely apply themſelves to underſtand and obey his doctrine and law, and do believe all that they underſtand to be taught by him: the other ſhuts out, if not all mankind, yet nine hundred ninety-nine of a thouſand, of thoſe who profeſs themſelves chriſtians, from being really ſo. For he ſpeaks within compaſs, who ſays there is not one of a thouſand, if there be any one man at all, who explicitly knows and believes all that our Saviour and his apoſtles taught, i. e. all that is delivered in the new teſtament, in the true ſenſe that it is there intended. For if giving aſſent to it, in any ſenſe, will ſerve the turn, our creed-maker can have no exception againſt Socinians, Papiſts, Lutherans, or any other, who, acknowledging the ſcripture to be the word of God, do yet oppoſe his ſyſtem.

BUT the creed-maker goes on, p. 255, and endeavours to prove, that what is neceſſary to be believed by every chriſtian, is neceſſary to be believed to make a man a chriſtian, in theſe words: "But he will ſay, the belief of thoſe pro-"poſitions makes not a man a chriſtian. Then, I ſay, they are not neceſſary "and indiſpenſable; for what is abſolutely neceſſary in chriſtianity, is abſo-"lutely requiſite to make a man a chriſtian."

IGNORANCE, or ſomething worſe, makes our creed-maker always ſpeak doubtfully or obſcurely, whenever he pretends to argue; for here "abſolutely "neceſſary in chriſtianity," either ſignifies nothing, but abſolutely neceſſary to make a man a chriſtian; and then it is proving the ſame propoſition, by the ſame propoſition: or elſe has a very obſcure and doubtful ſignification. For, if I aſk him, Whether it be abſolutely neceſſary in chriſtianity, to obey every one of our Saviour's commands, What will he anſwer me? If he anſwers, No; I aſk him, Which of our Saviour's commands is it not, in chriſtianity, abſolutely neceſſary to obey? If he anſwers, YES; then I tell him, by his rule, there are

no chriſtians; becauſe there is no one that does in all things obey all our Saviour's commands, and therein fails to perform what is abſolutely neceſſary in chriſtianity; and ſo, by his rule, is no chriſtian. If he anſwers, Sincere endeavour to obey, is all that is abſolutely neceſſary; I reply, And ſo ſincere endeavour to underſtand, is all that is abſolutely neceſſary: neither perfect obedience, nor perfect underſtanding, is abſolutely neceſſary in chriſtianity.

But his propoſition, being put in terms clear, and not looſe and fallacious, ſhould ſtand thus, viz. "What is abſolutely neceſſary to every chriſtian, is ab-"ſolutely requiſite to make a man a chriſtian." But then I deny, that he can infer from Mr. Bold's words, that thoſe propoſitions (i. e. which he has ſet down as fundamental, or neceſſary to be believed are abſolutely neceſſary to be believed by every chriſtian. For that indiſpenſable neceſſity Mr. Bold ſpeaks of, is not abſolute, but conditional. His words are, "A chriſtian muſt believe as "many articles, as he ſhall attain to know that Jeſus Chriſt hath taught." So that he places the indiſpenſable neceſſity of believing, upon the condition of attaining to know that Chriſt taught ſo. An endeavour to know what Jeſus Chriſt taught, Mr. B—d ſays truly, is abſolutely neceſſary to every one who is a chriſtian; and to believe what he has attained to know that Jeſus Chriſt taught, that alſo, he ſays, is abſolutely neceſſary to every chriſtian. But all this granted, (as true it is) it ſtill remains (and eternally will remain) to he proved from this, (which is all that Mr. Bold ſays) that ſomething elſe is abſolutely required to make a man a chriſtian, beſides the unfeigned taking Jeſus to be the Meſſiah, his King and Lord; and accordingly, a ſincere reſolution to obey and believe all that he commanded and taught.

The gaoler, Acts xvi. 30, in anſwer to his queſtion, "What he ſhould do "to be ſaved?" was anſwered, "That he ſhould believe in the Lord Jeſus "Chriſt." And the text ſays, that the gaoler "took them the ſame hour of "the night and waſhed their ſtripes, and was baptized, he and all his, ſtraight-"way." Now, I will aſk our creed-maker, whether St. Paul, in ſpeaking to him the word of the Lord, propoſed and explained to him all thoſe propoſitions and fundamental heads of doctrine, which our creed-maker has ſet down as neceſſary to be believed to make a man a chriſtian? Let it be conſidered the gaoler was a heathen, and one that ſeems to have no more ſenſe of religion or humanity, than thoſe of that calling uſe to have: for he had let them alone under the pain of their ſtripes, without any remedy, or ſo much as the eaſe of waſhing them, from the day before, until after his converſion; which was not until after midnight. And can any one think, that between his aſking what he ſhould do to be ſaved, and his being baptized, which, the text ſays, was the ſame hour, and ſtraightway; there was time enough for St. Paul and Silas, to explain to him all the creed-maker's articles, and make ſuch a man as that, and all his houſe, underſtand the creed-maker's whole ſyſtem; eſpecially, ſince we hear nothing of it in the converſion of theſe, or any others, who were brought into the faith, in the whole hiſtory of the preaching of our Saviour and the apoſtles? Now let me aſk the creed-maker, whether the gaoler was not a chriſtian, when he was baptized; and whether, if he had then immediately died, he had not been ſaved, without the belief of any one article more, than what

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Paul and Silas had then taught him? Whence it follows, that what was then propoſed to him to be believed, (which appears to be nothing, but that Jeſus was the Meſſiah) was all that was abſolutely neceſſary to be believed to make him a chriſtian; though this hinders not, but that afterwards it might be neceſſary for him, indiſpenſably neceſſary, to believe other articles, when he attained to the knowledge that Chriſt had taught them. And the reaſon of it is plain: becauſe the knowing that Chriſt hath taught any thing, and the not receiving it for true (which is believing it) is inconſiſtent with the believing him to be the Meſſiah, ſent from God to enlighten and ſave the world. Every word of divine revelation is abſolutely and indiſpenſably neceſſary to be believed by every chriſtian, as ſoon as he comes to know it to be taught by our Saviour, or his apoſtles, or to be of divine revelation. But yet this is far enough from making it abſolutely neceſſary to every chriſtian, to know every text in the ſcripture, much leſs to underſtand every text in the ſcripture; and leaſt of all, to underſtand it as the creed-maker is pleaſed to put his ſenſe upon it.

THIS the good creed-maker either will not, or cannot underſtand: but gives us a liſt of articles culled out of the ſcripture by his own authority, and tells us, thoſe are abſolutely neceſſary to be believed by every one, to make him a chriſtian. For what is of abſolute neceſſity in chriſtianity, as thoſe, he ſays, are, he tells us, is abſolutely requiſite to make a man a chriſtian. But when he is aſked, Whether theſe are all the articles of abſolute neceſſity to be believed to make a man a chriſtian? this worthy divine, that takes upon himſelf to be a ſucceſſor of the apoſtles, cannot tell. And yet, having taken upon himſelf alſo to be a creed-maker, he muſt ſuffer himſelf to be called upon for it again and again, until he tells us what is of abſolute neceſſity to be believed to make a man a chriſtian, or confeſs that he cannot.

IN the mean time, I take the liberty to ſay, that every propoſition delivered in the new teſtament by our Saviour, or his apoſtles, and ſo received by any chriſtian as of divine revelation, is of as abſolute neceſſity to be aſſented to by him, in the ſenſe he underſtands it to be taught by them, as any one of thoſe propoſitions enumerated by the creed-maker: and if he thinks otherwiſe, I ſhall deſire him to prove it. The reaſon whereof is this, that in divine revelation, the ground of faith being the only authority of the propoſer; where that is the ſame, there is no difference in the obligation or meaſure of believing. Whatever the Meſſiah, that came from God, taught, is equally to be believed by every one who receives him as the Meſſiah, as ſoon as he underſtands what it was he taught. There is no ſuch thing as garbling his doctrine, and making one part of it more neceſſary to be believed than another, when it is underſtood. His ſaying is, and muſt be, of unqueſtionable authority to all that receive him as their heavenly King; and carries with it an equal obligation of aſſent to all that he ſays as true. But ſince no-body can explicitly aſſent to any propoſition of our Saviour's as true, but in the ſenſe he underſtands our Saviour to have ſpoken it in; the ſame authority of the Meſſiah, his King, obliges every one abſolutely and indiſpenſably to believe every part of the new teſtament in that ſenſe he underſtands it; for elſe he rejects the authority of the deliverer, if he refuſes his aſſent to it in that ſenſe which he is perſuaded it was delivered in. But the

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taking him for the Meſſiah, his King and Lord, laying upon every one who is his ſubject, an obligation to endeavour to know his will in all things; every true chriſtian is under an abſolute and indiſpenſable neceſſity, by being his ſubject, to ſtudy the ſcriptures with an unprejudiced mind, according to that meaſure of time, opportunity, and helps which he has; that in theſe ſacred writings, he may find what his Lord and Maſter hath, by himſelf, or by the mouths of his apoſtles, required of him, either to be believed or done.

The creed-maker, in the following page, 256, hath theſe words: "It is "worth the reader's obſerving, that notwithſtanding I had in twelve pages to- "gether (viz. from the eighth to the twentieth) proved, that ſeveral propo- "ſitions are neceſſary to be believed by us, in order to our being chriſtians; yet "this ſham-animadverter attends not to any one of the particulars which I had "mentioned, nor offers any thing againſt them; but only, in a lumping way, "dooms them all in thoſe magiſterial words: "I do not ſee any proof he pro- "duces," p. 21. "This is his wonderful way of confuting me, by pretend- "ing that he cannot ſee any proof in what I alledge: and all the world muſt "be led by his eyes."

Answ. "It is worth the reader's obſerving," that the creed-maker does not reply to what Mr. Bold has ſaid to him, as we have already ſeen, and ſhall ſee more as we go on; and therefore he has little reaſon to complain of him, for not having anſwered enough. Mr. Bold did well to leave that which was an inſignificant lump, ſo as it was, together; for it is no wonderful thing not to ſee any proof, where there is no proof. There is indeed, in thoſe pages the creed-maker mentions, much confidence, much aſſertion, a great many queſtions aſked, and a great deal ſaid after his faſhion: but for a proof, I deny there is any one. And if what I have ſaid in another place already, does not convince him of it, I challenge him, with all his eyes, and thoſe of the world to boot, to find out, in thoſe twelve renowned pages, one proof. Let him ſet down the propoſition, and his proof of its being abſolutely and indiſpenſably neceſſary to be believed to make a man a chriſtian; and I too will join with him in his teſtimonial of himſelf, that he is irrefragable. But I muſt tell him before-hand, talking a great deal looſely will not do it.

Mr. Bold and I ſay we cannot ſee any proof in thoſe twelve pages: the way to make us ſee, or to convince the world that we are blind, is to ſingle out one proof out of that wood of words there, which you ſeem to take for arguments, and ſet it down in a ſyllogiſm, which is the fair trial of a proof or no proof. You have, indeed, a ſyllogiſm in the 23d page; but that is not in thoſe twelve pages you mention. Beſides, I have ſhewed in another place, what that proves; to which I refer you.

In anſwer to the creed-maker's queſtion, about his other fundamentals found in the epiſtles: "Why did the apoſtles write theſe doctrines? Was it not, that "thoſe they writ to, might give their aſſent to them?" Mr. Bold, p. 22, replies: "But then it may be aſked again, Were not thoſe perſons chriſtians to "whom the apoſtles writ theſe doctrines, and whom they required to aſſent to "them? Yes, verily. And if ſo, What was it that made them chriſtians be- "fore their aſſent to theſe doctrines was required? If it were any thing beſides

"their

" their believing Jeſus to be the Meſſiah, it ought to be inſtanced in, and " made out."

BUT TO THIS Mr. Edwards ANSWERS NOT.

THE next thing in controverſy between Mr. Bold and the creed-maker, (for I follow Mr. B—d's order) is about a matter of fact, viz. Whether the creed-maker has proved, " that Jeſus Chriſt and his apoſtles have taught, that no " man can be a chriſtian, or ſhall be ſaved, unleſs he has an explicit knowledge " of all thoſe things, which have an immediate reſpect to the occaſion, author, " way, means and iſſue of our ſalvation, and which are neceſſary for the know- " ing the true nature and deſign of it?" This, Mr. Bold, p. 24, tells him, " he " has not done." To this the creed-maker replies, p. 258.

" AND yet the reader may ſatisfy himſelf, that this is the very thing that I " had been proving juſt before, and indeed, all along in the foregoing chapter." Anſw. There have been thoſe who have been ſeven years proving a thing, which at laſt they could not do; and I give you ſeven years to prove this propoſition, which you ſhould there have proved; and I muſt add to your ſcore here, viz.

LII. THAT Jeſus Chriſt, or his apoſtles, have taught, that no man can be a chriſtian, or can be ſaved, unleſs he hath an explicit knowledge of all thoſe things which have an immediate reſpect to the occaſion, author, way, means and iſſue of our ſalvation, and which are neceſſary for our knowing the true nature and deſign of it.

NOR muſt the poor excuſe, of ſaying, It was not neceſſary " to add any " farther medium, and proceed to another ſyllogiſm, becauſe you had ſecured " that propoſition before;" go for payment. If you had ſecured it, as you ſay, it had been quite as eaſy, and much more for your credit, to have produced the proof whereby you had ſecured it, than to ſay you had done it; and thereupon to reproach Mr. Bold with heedleſſneſs; and to tell the world, that " he cares not what he ſaith." The rule of fair diſpute is, indiſpenſably to prove, where any thing is denied. To evade this is ſhuffling: and he that, inſtead of it, anſwers with ill language, in my country, is called a foul-mouthed wrangler.

To the creed-maker's exception to my demand, about the actual belief of all his fundamentals in his new creed, Mr. Bold aſks, p. 24, " Whether a man can " believe particular propoſitions, and not actually believe them?"

BUT TO THIS Mr. Edwards ANSWERS NOT.

MR. BOLD, p. 25, farther acknowledges the creed-maker's fundamental propoſitions to " be in the bible; and that they are for this purpoſe there, that " they might be believed:" and ſo, he ſaith, " is every other propoſition which " is taught in our bibles." But aſks, " How will it thence follow, that no " man can be a chriſtian, until he particularly know, and actually aſſent to " every propoſition in our bibles?"

BUT TO THIS Mr. Edwards ANSWERS NOT.

FROM p. 26. to 30. Mr. Bold ſhews, that the creed-maker's reply concerning

my not gathering of fundamentals out of the epiſtles is nothing to the purpoſe; and this he demonſtratively proves.

AND TO THIS Mr. Edwards ANSWERS NOT.

THE creed-maker had falſly ſaid, That "I bring no tidings of an evange-"lical faith:" and thence very readily and charitably infers: "Which gives "us to underſtand, that he verily believes there is no ſuch chriſtian faith." To this Mr. Bold thus ſoftly replies, p. 31, "I think Mr. Edwards is much miſ-"taken, both in his aſſertion and inference:" and to ſhew that he could not "ſo infer, adds: "If the author of the Reaſonableneſs of Chriſtianity, &c. had "not brought any tidings of ſuch a faith, I think it could not be thence juſtly "inferred, that he verily believes there is no ſuch chriſtian faith: becauſe "his inquiry and ſearch was not concerning chriſtian faith, conſidered ſub-"jectively but objectively; what the articles be, which muſt be believed to "make a man a chriſtian; and not, with what ſort of faith theſe articles are "to be believed."

To this the creed-maker anſwers indeed; but it is ſomething as much worſe than nothing, as falſhood is worſe than ſilence. His words are, p. 258, "It "may be queſtioned, from what he [the animadverter] hath the confidence "to ſay, p. 31, viz. There is no enquiry in the Reaſonableneſs of Chriſtianity, "concerning faith ſubjectively conſidered, but only objectively," &c. And thus having ſet down Mr. B—d's words, otherwiſe than they are; for Mr. Bold does not ſay, there is no inquiry, i. e. no mention, (for ſo the creed-maker explains inquiries here. For to convince Mr. Bold that there is an inquiry, i. e. mention, of ſubjective faith, he alledges, that ſubjective faith is ſpoken of in the 191ſt and 192d pages of my book.) But Mr. Bold ſays not, that faith, conſidered ſubjectively, is not ſpoken of any where in the Reaſonableneſs of Chriſtianity, &c. but "that the author's inquiry and ſearch (i. e. the author's "ſearch, or deſign of his ſearch) was not concerning chriſtian faith conſidered "ſubjectively." And thus the creed-maker, impoſing on his reader, by perverting Mr. Bold's ſenſe, from what was the intention of my inquiry and ſearch, to what I had ſaid in it, he goes on, after his ſcurrilous faſhion, to inſult, in theſe words which follow: "I ſay, it may be gueſſed from this, what a liberty this "writer takes, to aſſert what he pleaſes." Anſw. "To aſſert what one pleaſes," without truth and without certainty, is the worſt character can be given a writer; and with falſhood to charge it on another, is no mean ſlander and injury to a man's neighbour. And yet to theſe ſhameful arts muſt he be driven, who finding his ſtrength of managing a cauſe to lie only in fiction and falſhood, has no other but the dull Billingſgate way of covering it, by endeavouring to divert the reader's obſervation and cenſure from himſelf, by a confident repeated imputation of that to his adverſary, which he himſelf is ſo frequent in the commiſſion of. And of this the inſtances I have given, are a ſufficient proof; in which I have been at the pains to ſet down the words on both ſides, and the pages where they are to be found, for the reader's full ſatisfaction.

THE cauſe in debate between us is of great weight, and concerns every chriſtian. That any evidence in the propoſal, or defence of it, can be ſufficient to conquer all men's prejudices, is vanity to imagine. But this, I think, I may

juſtly demand of every reader, that ſince there are great and viſible falſhoods on one ſide or the other (for the accuſations of this kind are poſitive and frequent) he would examine on which ſide they are: and upon that I will venture the cauſe in any reader's judgment, who will but be at the pains of turning to the pages marked out to him; and as for him that will not do that, I care not much what he ſays.

THE creed-maker's following words, p. 258, have the natural mark of their author. They are theſe: "How can this animadverter come off with peremp-"torily declaring, that ſubjective faith is not inquired into, in the treatiſe of "the Reaſonableneſs of Chriſtianity, &c. when in another place, p. 35. and 36, "he avers, That chriſtian faith and chriſtianity, conſidered ſubjectively, are the "ſame?" Anſw. In which words there are two manifeſt untruths: the one is, "That Mr. Bold peremptorily declares, that ſubjective faith is not enquired "into, i. e. ſpoken of, in the Reaſonableneſs of Chriſtianity," &c. Whereas Mr. Bold ſays in that place, p. 31, "If he [i. e. the author] had not ſaid one "word concerning faith ſubjectively conſidered." The creed-maker's other untruth is his ſaying, "That the animadverter avers, p. 35, 36, that chriſtian "faith and chriſtianity, conſidered ſubjectively, are the ſame." Whereas it is evident, that Mr. Bold, arguing againſt theſe words of the creed-maker, ("The "belief of Jeſus being the Meſſiah, was one of the firſt and leading acts of "chriſtian faith") ſpeaks in that place of an act of faith, as theſe words of his demonſtrate: "Now, I apprehend that chriſtian faith and chriſtianity, conſide-"red ſubjectively, (and an ACT of chriſtian faith, I think, cannot be under-"ſtood in any other ſenſe) are the very ſame." I muſt therefore deſire him to ſet down the words wherein the animadverter peremptorily declares,

LIII. THAT ſubjective faith is not inquired into, or ſpoken of, in the treatiſe of the Reaſonableneſs of Chriſtianity, &c.

AND next, to produce the words wherein the animadverter avers,

LIV. THAT chriſtian faith and chriſtianity, conſidered ſubjectively, are the ſame.

To the creed-maker's ſaying, "That the author of the Reaſonableneſs of "Chriſtianity, &c. brings us no tidings of evangelical faith belonging to chri-"ſtianity," Mr. Bold replies: That I have done it in all thoſe pages where I ſpeak of taking and accepting Jeſus to be our King and Ruler; and particularly he ſets down my words out of page 75, &c.

BUT TO THIS Mr. Edwards ANSWERS NOT.

THE creed-maker ſays, p. 59. of his Socinianiſm unmaſked, that the author of the Reaſonableneſs of Chriſtianity "tells men again and again, that a chriſtian "man, or member of Chriſt, needs not know or believe any more than that one "individual point." To which Mr. Bold thus replies, p. 33, "If any man will "ſhew me thoſe words in any part of the Reaſonableneſs, &c. I ſhall ſuſpect I "was not awake all the time I was reading that book: and I am as certain as

" one awake can be, that there are ſeveral paſſages in that book directly con-
" trary to theſe words. And there are ſome expreſſions in the Vindication of
" the Reaſonableneſs, &c. one would think, if Mr. Edwards had obſerved them,
" they would have prevented that miſtake."

BUT TO THIS Mr. Edwards ANSWERS NOT.

MR. BOLD, p. 34, takes notice, that the creed-maker had not put the query, or objection, right, which, he ſays, " Some, and not without ſome ſhew of ground,
" may be apt to ſtart: and therefore Mr. Bold puts the query right, viz. " Why
" did Jeſus Chriſt, and his apoſtles, require aſſent to, and belief of, this one ar-
" ticle alone, viz. That Jeſus is the Meſſiah, to conſtitute and make a man a
" chriſtian, or true member of Chriſt, (as it is abundantly evident they did,
" from the Reaſonableneſs of Chriſtianity) if the belief of more articles is ab-
" ſolutely neceſſary to make and conſtitute a man a chriſtian?"

BUT TO THIS Mr. Edwards ANSWERS NOT.

AND therefore I put the objection, or query, to him again, in Mr. Bold's words, and expect an anſwer to it, viz.

> LV. WHY did Jeſus Chriſt, and his apoſtles, require aſſent to and belief of this one article alone, viz. That Jeſus is the Meſſiah, to make a man a chriſtian, (as it is abundantly evident they did, from all their preaching, recorded throughout all the whole hiſtory of the Evangeliſts and the Acts) if the belief of more articles be abſolutely neceſſary to make a man a chriſtian?

THE creed-maker having made believing Jeſus to be the Meſſiah, only one of the firſt and leading acts of chriſtian faith; Mr. Bold, p. 35, rightly tells him, That " chriſtian faith muſt be the belief of ſomething or other: and if it
" be the belief of any thing beſides this, that Jeſus is the Chriſt, or Meſſiah,
" that other thing ſhould be ſpecified; and it ſhould be made appear, that the
" belief that Jeſus is the Meſſiah, without the belief of that other propoſition,
" is not chriſtian faith."

BUT TO THIS Mr. Edwards ANSWERS NOT.

MR. B—D, in the four following pages, 36—39, has excellently explained the difference between that faith which conſtitutes a man a chriſtian, and that faith whereby one that is a chriſtian, believes the doctrines taught by our Saviour; and the ground of that difference: and therein has fully overturned this propoſition, " That believing Jeſus to be the Meſſiah, is but a ſtep, or
" the firſt ſtep to chriſtianity."

BUT TO THIS Mr. Edwards ANSWERS NOT.

To the creed-maker's ſuppoſing that other matters of faith were propoſed with this, that Jeſus is the Meſſiah; Mr. Bold replies, That this ſhould be proved, viz. that other articles were propoſed, as requiſite to be believed to make men chriſtians. And, p. 40, he gives a reaſon why he is of another mind, viz. " Becauſe there is nothing but this recorded, which was inſiſted on
" for that purpoſe."

BUT

BUT TO THIS Mr. Edwards ANSWERS NOT.

Mr. Bold, p. 42, ſhews that Rom. x. 9, which the creed-maker brought againſt it, confirms the aſſertion of the author of the Reaſonableneſs, &c. concerning the faith that makes a man a chriſtian.

BUT TO THIS Mr. Edwards ANSWERS NOT.

THE creed-maker ſays, p. 78, "This is the main anſwer to the objection, (or query above propoſed) viz. That chriſtianity was erected by degrees." This Mr. Bold, p. 43, proves to be nothing to the purpoſe, by this reaſon, viz. "Becauſe what makes one man a chriſtian, or ever did make any man a chri-"ſtian, will at any time, to the end of the world, make another man a chri-"ſtian:" and aſks, "Will not that make a chriſtian now, which made the "apoſtles themſelves chriſtians?"

BUT TO THIS Mr. Edwards ANSWERS NOT.

IN anſwer to his ſixth chapter, Mr. Bold, p. 45, tells him, "It was not "my buſineſs to diſcourſe of the Trinity, or any other particular doctrines, "propoſed to be believed by them who are chriſtians; and that it is no fair "and juſt ground to accuſe a man, with rejecting the doctrines of the Trinity, "and that Jeſus is God, becauſe he does not interpret ſome particular texts to "the ſame purpoſe others do."

BUT TO THIS Mr. Edwards ANSWERS NOT.

INDEED he takes notice of theſe words of Mr. Bold, in this paragraph, viz. "Hence Mr. Edwards takes occaſion to write many pages about theſe terms "[viz. Meſſiah and Son of God]; but I do not perceive that he pretends to "offer any proof, that theſe were not ſynonymous terms amongſt the Jews at "that time, which is the point he ſhould have proved, if he deſigned to inva-"lidate what this author ſays about that matter." To this the creed-maker replies, p. 257. "The animadverter doth not ſo much as offer one ſyllable to diſ-"prove what I delivered, and cloſely urged on that head." Anſw. What need any anſwer to diſprove, where there is no proof brought, that reaches the propoſition in queſtion? If there had been any ſuch proof, the producing of it, in ſhort, had been a more convincing argument to the reader, than ſo much bragging of what has been done. For here are more words ſpent, (for I have not ſet them all down) than would have ſerved to have expreſſed the proof of this propoſition, viz. that the terms above-mentioned were not ſynonymous amongſt the Jews, if there had been any proof of it. But having already examined what the creed-maker brags he has cloſely urged, I ſhall ſay no more of it here.

To the creed-maker's making me a Socinian, in his eighth chapter, for not naming Chriſt's ſatisfaction among the advantages and benefits of Chriſt's coming into the world; Mr. Bold replies, "1. That it is no proof, becauſe I "promiſed not to name every one of them. And the mention of ſome is no "denial of others." 2. He replies, That "ſatisfaction is not ſo ſtrictly to be "termed an advantage, as the effects and fruits of it are; and that the doctrine "of ſatisfaction inſtructs us in the way how Chriſt did, by divine appoint-"ment, obtain thoſe advantages for us." And this was an anſwer that deſerved ſome reply from the creed-maker.

BUT TO THIS HE ANSWERS NOT.

Mr. Bold ſays right, that this is a doctrine that is of mighty importance for a chriſtian to be well acquainted with. And I will add to it, that it is very hard for a chriſtian, who reads the ſcripture with attention, and an unprejudiced mind, to deny the ſatisfaction of Chriſt: but it being a term not uſed by the Holy Ghoſt in the ſcripture, and very variouſly explained by thoſe that do uſe it, and very much ſtumbled at by thoſe I was there ſpeaking to, who were ſuch, as I there ſay, "Who will not take a bleſſing, unleſs they be inſtructed what "need they had of it, and why it was beſtowed upon them;" I left it, with the other diſputed doctrines of chriſtianity, to be looked into, (to ſee what it was Chriſt had taught concerning it) by thoſe who were chriſtians, and believed Jeſus to be the Saviour promiſed, and ſent from God. And to thoſe who yet doubted that he was ſo, and made this objection, "What need was there of a Saviour?" I thought it moſt reaſonable to offer ſuch particulars only as were agreed on by all chriſtians, and were capable of no diſpute, but muſt be acknowledged by every body to be needful. This, though the words above-quoted out of the Reaſonableneſs of Chriſtianity, &c. p. 81, ſhew to be my deſign; yet the creed-maker plainly gives me the lye, and tells me it was not my deſign. "All the "world are faithleſs, falſe, treacherous, hypocritical ſtrainers upon their reaſon "and conſcience, diſſemblers, journeymen, mercenary hirelings, except Mr. "Edwards:" I mean, all the world that oppoſes him. And muſt not one think he is mightily beholden to the excellency and readineſs of his own nature, who is no ſooner engaged in controverſy, but he immediately finds out in his adverſaries theſe arts of equivocation, lying, and effrontery, in managing of it? Reaſon and learning, and acquired improvements, might elſe have let him gone on with others, in the dull and ordinary way of fair arguing; wherein, poſſibly, he might have done no great feats. Muſt not a rich and fertile ſoil within, and a prompt genius, wherein a man may readily ſpy the propenſities of baſe and corrupt nature, be acknowledged to be an excellent qualification for a diſputant, to help him to the quick diſcovery and laying open of the faults of his opponents; which a mind otherwiſe diſpoſed would not ſo much as ſuſpect? But Mr. Bold, without this, could not have been ſo ſoon found out to be a journeyman, a diſſembler, an hired mercenary, and ſtored with all thoſe good qualities, wherein he hath his full ſhare with me. But why would he then venture upon Mr. Edwards, who is ſo very quick-ſighted in theſe matters, and knows ſo well what villainous man is capable of?

I should not here, in this my Vindication, have given the reader ſo much of Mr. Bold's reaſoning, which, though clear and ſtrong, yet has more beauty and force, as it ſtands in the whole piece in his book; nor ſhould I have ſo often repeated this remark upon each paſſage, viz. "To this Mr. Edwards "anſwers not;" had it not been the ſhorteſt and propereſt comment could be made on that triumphant paragraph of his, which begins in the 128th page of his Socinian creed; wherein, among a great deal of no ſmall ſtrutting, are theſe words: "By their profound ſilence they acknowledge they have nothing to re-"ply." He that deſires to ſee more of the ſame noble ſtrain, may have recourſe to that eminent place. Beſides, it was fit the reader ſhould have this one taſte more

more of the creed-maker's genius, who, paſſing by in ſilence all theſe clear and appoſite replies of Mr. Bold, loudly complains of him, p. 259, "That where "he [Mr. Bold] finds ſomething that he dares not object againſt, he ſhifts it "off." And again, p. 260, "That he does not make any offer at reaſon; there "is not the leaſt ſhadow of an argument.—As if he were only hired to ſay "ſomething againſt me, [the creed-maker] though not at all to the purpoſe: "and truly, any man may diſcern a MERCENARY ſtroke all along;" with a great deal more to the ſame purpoſe. For ſuch language as this, mixed with ſcurrility, neither fit to be ſpoken by, nor of, a miniſter of the goſpel, make up the remainder of his poſtſcript. But to prevent this for the future; I demand of him, that if in either of his treatiſes, there be any thing againſt what I have ſaid, in my Reaſonableneſs of Chriſtianity, which he thinks not fully anſwered, he will ſet down the propoſition in direct words, and note the page of his book where it is to be found; and I promiſe him to anſwer it. For as for his railing, and other ſtuff beſides the matter, I ſhall hereafter no more trouble myſelf to take notice of it. And ſo much for Mr. Edwards.

THERE is another gentleman, and of another ſort of make, parts and breeding, who, (as it ſeems, aſhamed of Mr. Edwards's way of handling controverſies in religion) has had ſomething to ſay of my "Reaſonableneſs of Chri-"ſtianity, &c." and ſo has made it neceſſary for me to ſay a word to him, before I let thoſe papers go out of my hand. It is the author of "the Occaſional "paper," numb. 1. The ſecond, third, and fourth pages of that paper, gave me great hopes to meet with a man, who would examine all the miſtakes which come abroad in print, with that temper and indifferency, that might ſet an exact pattern for controverſy, to thoſe who would approve themſelves to be ſincere contenders for truth and knowledge, and nothing elſe, in the diſputes they engaged in. Making him allowance for the miſtakes that ſelf-indulgence is apt to impoſe upon human frailty, I am apt to believe he thought his performance had been ſuch: but I crave leave to obſerve, that good and candid men are often miſled, from a fair unbiaſſed purſuit of truth, by an over-great zeal for ſomething, that they, upon wrong grounds, take to be ſo; and that it is not ſo eaſy to be a fair and unprejudiced champion for truth, as ſome, who profeſs it, think it to be. To acquaint him with the occaſion of this remark, I muſt deſire him to read and conſider his nineteenth page; and then to tell me,

1. WHETHER he knows, that the doctrine propoſed in the "Reaſonableneſs "of Chriſtianity, &c." was borrowed, as he ſays, from Hobbes's Leviathan? For I tell him, I borrowed it only from the writers of the four Goſpels and the Acts; and did not know that thoſe words, he quoted out of the Leviathan, were there, or any thing like them. Nor do I know yet, any farther than as I believe them to be there, from his quotation.

2. WHETHER affirming, as he does poſitively, this, which he could not know to be true, and is in itſelf perfectly falſe, were meant to increaſe or leſſen the credit of the author of the "Reaſonableneſs of Chriſtianity, &c." in the opinion of the world? Or is conſonant with his own rule, p. 3, "of putting candid "conſtructions on what adverſaries ſay?" Or with what follows, in theſe

words? "The more divine the cauſe is, ſtill the greater ſhould be the caution. "The very diſcourſing about Almighty God, or our holy religion, ſhould com- "poſe our paſſions, and inſpire us with candour and love. It is very indecent "to handle ſuch ſubjects, in a manner that betrays rancour and ſpite. Theſe "are fiends that ought to vaniſh, and ſhould never mix, either with a ſearch "after truth, or the defence of religion."

3. WHETHER the propoſitions which he has, out of my book, inſerted into his nineteenth page, and ſays, "are conſonant to the words of the Leviathan," were thoſe of all my book, which were likelieſt to give the reader a true and fair notion of the doctrine contained in it? If they were not, I muſt deſire him to remember and beware of his FIENDS. Not but that he will find thoſe propoſitions there to be true. But that neither he nor others may miſtake my book, this is that, in ſhort, which it ſays:

1. THAT there is a faith that makes men chriſtians.

2. THAT this faith is the believing "Jeſus of Nazareth to be the Meſſiah."

3. THAT the believing Jeſus to be the Meſſiah includes in it a receiving him for our Lord and King, promiſed and ſent from God: and ſo lays upon all his ſubjects an abſolute and indiſpenſable neceſſity of aſſenting to all that they can attain the knowledge that he taught; and of a ſincere obedience to all that he commanded.

THIS, whether it be the doctrine of the Leviathan, I know not. This appears to me out of the new teſtament, from whence (as I told him in the preface) I took it to be the doctrine of our Saviour and his apoſtles; and I would not willingly be miſtaken in it. If therefore there be any other faith beſides this, abſolutely requiſite to make a man a chriſtian, I ſhall here again deſire this gentleman to inform me what it is; i. e. to ſet down all thoſe propoſitions which are ſo indiſpenſably to be believed, (for it is of ſimple believing I perceive the controverſy runs) that no man can be a believer, i. e. a chriſtian, without an actual knowledge of, and an explicit aſſent to, them. If he ſhall do this with that candour and fairneſs he declares to be neceſſary in ſuch matters, I ſhall own myſelf obliged to him: for I am in earneſt, and I would not be miſtaken in it.

IF he ſhall decline it, I, and the world too, muſt conclude, that upon a review of my doctrine, he is convinced of the truth of it, and is ſatisfied, that I am in the right. For it is impoſſible to think, that a man of that fairneſs and candour, which he ſolemnly prefaces his diſcourſe with, ſhould continue to condemn the account I have given of the faith which I am perſuaded makes a chriſtian; and yet he himſelf will not tell me, (when I earneſtly demand it of him, as deſirous to be rid of my error, if it be one) what is that more, which is abſolutely required to be believed by every one, before he can be a believer, i. e. what is indiſpenſably neceſſary to be known, and explicitly believed, to make a man a chriſtian.

ANOTHER thing which I muſt deſire this author to examine, by thoſe his own rules, is, what he ſays of me, p. 30, where he makes me to have a prejudice againſt the miniſtry of the goſpel, and their office, from what I have ſaid

in my Reaſonableneſs, &c. p. 85, 86, concerning the prieſts of the world, in our Saviour's time: which he calls bitter reflections.

IF he will tell me what is ſo bitter, in any one of thoſe paſſages which he has ſet down, that is not true, or ought not to be ſaid there, and give me the reaſon why he is offended at it; I promiſe him to make what reparation he ſhall think fit, to the memory of thoſe prieſts, whom he, with ſo much good-nature, patronizes, near ſeventeen hundred years after they have been out of the world; and is ſo tenderly concerned for their reputation, that he excepts againſt that, as ſaid againſt them, which was not. For one of the three places he ſets down, was not ſpoken of prieſts. But his making my mentioning the faults of the prieſts of old, in our Saviour's time, to be an "expoſing the office of the "miniſters of the goſpel now, and a vilifying thoſe who are employed in it;" I muſt deſire him to examine, by his own rules of love and candour; and to tell me, "Whether I have not reaſon, here again, to mind him of his FIENDS, "and to adviſe him to beware of them?" And to ſhew him why I think I have, I crave leave to aſk him theſe queſtions:

1. WHETHER I do not all along plainly, and in expreſs words, ſpeak of the prieſts of the world, preceding, and in our Saviour's time? Nor can my argument bear any other ſenſe.

2. WHETHER all I have ſaid of them be not true?

3. WHETHER the repreſenting truly the carriage of the Jewiſh, and more eſpecially of the heathen prieſts, in our Saviour's time, as my argument required, can expoſe the office of the miniſters of the goſpel now? Or ought to have ſuch an interpretation put upon it?

4. WHETHER what he ſays of the "air and language I uſe, reaching far-"ther," carry any thing elſe in it, but a declaration, that he thinks ſome men's carriage now, hath ſome affinity with what I have truly ſaid, of the prieſts of the world, before chriſtianity; and that therefore the faults of thoſe ſhould have been let alone, or touched more gently, for fear ſome ſhould think theſe now concerned in it?

5. WHETHER, in truth, this be not to accuſe them, with a deſign to draw the envy of it on me? Whether out of good-will to them, or to me, or both, let him look. This I am ſure, I have ſpoke of none but the prieſts before chriſtianity, both Jewiſh and heathen. And for thoſe of the Jews, what our Saviour has pronounced of them, juſtifies my reflections from being bitter; and that the idolatrous heathen prieſts were better than they, I believe our author will not ſay: and if he were preaching againſt them, as oppoſing the miniſters of the goſpel, I ſuppoſe he would give as ill a character of them. But if any one extends my words farther, than to thoſe they were ſpoke of, I aſk whether that agrees with his rules of love and candour?

I SHALL impatiently expect from this author of the occaſional paper, an anſwer to theſe queſtions; and hope to find them ſuch as becomes that temper, and love of truth, which he profeſſes. I long to meet with a man, who, laying aſide party, and intereſt, and prejudice, appears in controverſy ſo as to make good the character of a champion of truth for truth's ſake; a character not ſo hard to be known whom it belongs to, as to be deſerved. Whoever is truly

ſuch

ſuch an one, his oppoſition to me will be an obligation. For he that propoſes to himſelf the convincing me of an error, only for truth's ſake, cannot, I know, mix any rancour, or ſpite, or ill-will, with it. He will keep himſelf at a diſtance from thoſe FIENDS, and be as ready to hear, as offer reaſon. And two ſo diſpoſed can hardly miſs truth between them, in a fair inquiry after it; at leaſt, they will not looſe good-breeding, and eſpecially charity, a virtue much more neceſſary than the attaining of the knowledge of obſcure truths, that are not eaſy to be found; and probably, therefore, not neceſſary to be known.

THE unbiaſſed deſign of the writer, purely to defend and propagate truth, ſeems to me to be that alone which legitimates controverſies. I am ſure it plainly diſtinguiſhes ſuch from all others, in their ſucceſs and uſefulneſs. If a man, as a ſincere friend to the perſon, and to the truth, labours to bring another out of error, there can be nothing more beautiful, nor more beneficial. If party, paſſion, or vanity direct his pen, and have a hand in the controverſy; there can be nothing more unbecoming, more prejudicial, nor more odious. What thoughts I ſhall have of a man that ſhall, as a chriſtian, go about to inform me what is neceſſary to be believed to make a man a chriſtian, I have declared, in the preface to my "Reaſonableneſs of Chriſtianity, &c." nor do I find myſelf yet altered. He that, in print, finds fault with my imperfect diſcovery of that, wherein the faith, which makes a man a chriſtian, conſiſts, and will not tell me what more is required, will do well to ſatisfy the world what they ought to think of him.

A PARAPHRASE

A

PARAPHRASE

AND

NOTES

ON THE

EPISTLES of St. PAUL

TO THE

Galatians, I. and II. *Corinthians*, *Romans*, *Ephesians*.

To which is prefixed, An

ESSAY

FOR THE

Understanding of St. PAUL's EPISTLES, by Consulting St. PAUL himself.

AN

ESSAY

For the Underſtanding of

St. PAUL's EPISTLES,

By conſulting St. PAUL himſelf.

THE

PREFACE.

TO go about to explain any of St. Paul's epiſtles, after ſo great a train of expoſitors and commentators, might ſeem an attempt of vanity, cenſureable for its needleſſneſs, did not the daily and approved examples of pious and learned men juſtify it. This may be ſome excuſe for me to the publick, if ever theſe following papers ſhould chance to come abroad: but to myſelf, for whoſe uſe this work was undertaken, I need make no apology. Though I had been converſant in theſe epiſtles, as well as in other parts of ſacred ſcripture, yet I found that I underſtood them not; I mean the doctrinal and diſcurſive parts of them: though the practical directions, which are uſually dropped in the latter part of each epiſtle, appeared to me very plain, intelligible, and inſtructive.

I DID not, when I reflected on it, very much wonder, that this part of ſacred ſcripture had difficulties in it: many cauſes of obſcurity did readily occur to me. The nature of epiſtolary writings in general, diſpoſes the writer to paſs by the mentioning of many things, as well known to him, to whom his letter is addreſſed, which are neceſſary to be laid open to a ſtranger, to make him comprehend what is ſaid: and it not ſeldom falls out, that a well-penned letter, which is very eaſy and intelligible to the receiver, is very obſcure to a ſtranger, who hardly knows what to make of it. The matters that St. Paul writ about, were certainly things well known to thoſe he writ to, and which they had ſome

peculiar concern in; which made them eaſily apprehend his meaning, and ſee the tendency and force of his diſcourſe. But we having now, at this diſtance, no information of the occaſion of his writing, little or no knowledge of the temper and circumſtances thoſe he writ to were in, but what is to be gathered out of the epiſtles themſelves; it is not ſtrange, that many things in them lie concealed to us, which, no doubt, they who were concerned in the letter, underſtood at firſt ſight. Add to this, that in many places it is manifeſt he anſwers letters ſent, and queſtions propoſed to him, which, if we had, would much better clear thoſe paſſages that relate to them, than all the learned notes of criticks and commentators, who in after-times fill us with their conjectures; for very often, as to the matter in hand, they are nothing elſe.

The language wherein theſe epiſtles are writ, is another, and that no ſmall occaſion of their obſcurity to us now: the words are Greek; a language dead many ages ſince; a language of a very witty, volatile people, ſeekers after novelty, and abounding with variety of notions and ſects, to which they applied the terms of their common tongue, with great liberty and variety: and yet this makes but one ſmall part of the difficulty in the language of theſe epiſtles; there is a peculiarity in it, that much more obſcures and perplexes the meaning of theſe writings, than what can be occaſioned by the looſeneſs and variety of the Greek tongue. The terms are Greek, but the idiom, or turn of the phraſes, may be truly ſaid to be Hebrew or Syriack. The cuſtom and familiarity of which tongues do ſometimes ſo far influence the expreſſions in theſe epiſtles, that one may obſerve the force of the Hebrew conjugations, particularly that of Hiphil, given to Greek verbs, in a way unknown to the Grecians themſelves. Nor is this all; the ſubject treated of in theſe epiſtles is ſo wholly new, and the doctrines contained in them ſo perfectly remote from the notions that mankind were acquainted with, that moſt of the important terms in it have quite another ſignification from what they have in other diſcourſes. So that putting all together, we may truly ſay, that the new teſtament is a book written in a language peculiar to itſelf.

To theſe cauſes of obſcurity, common to St. Paul, with moſt of the other penmen of the ſeveral books of the new teſtament, we may add thoſe that are peculiarly his, and owing to his ſtyle and temper. He was, as it is viſible, a man of quick thought, and warm temper, mighty well verſed in the writings of the old teſtament, and full of the doctrine of the new. All this put together, ſuggeſted matter to him in abundance, on thoſe ſubjects which came in his way: ſo that one may conſider him, when he was writing, as beſet with a croud of thoughts, all ſtriving for utterance. In this poſture of mind it was almoſt impoſſible for him to keep that ſlow pace, and obſerve minutely that order and method of ranging all he ſaid, from which reſults an eaſy and obvious perſpicuity. To this plenty and vehemence of his, may be imputed thoſe many large parentheſes, which a careful reader may obſerve in his epiſtles. Upon this account alſo it is, that he often breaks off in the middle of an argument, to let in ſome new thought ſuggeſted by his own words; which having purſued and explained, as far as conduced to his preſent purpoſe, he re-aſſumes again the thread of his diſcourſe, and goes on with it, without taking any notice, that he

returns again to what he had been before ſaying; though ſometimes it be ſo far off, that it may well have ſlipt out of his mind, and requires a very attentive reader to obſerve, and ſo bring the disjointed members together, as to make up the connection, and ſee how the ſcattered parts of the diſcourſe hang together in a coherent, well-agreeing ſenſe, that makes it all of a piece.

Besides the diſturbance in peruſing St. Paul's epiſtles, from the plenty and vivacity of his thoughts, which may obſcure his method, and often hide his ſenſe from an unwary, or over-haſty reader; the frequent changing of the perſonage he ſpeaks in, renders the ſenſe very uncertain, and is apt to miſlead one that has not ſome clue to guide him; ſometimes by the pronoun, I, he means himſelf; ſometimes any chriſtian; ſometimes a Jew, and ſometimes any man, &c. If ſpeaking of himſelf, in the firſt perſon ſingular, has ſo various meanings; his uſe of the firſt perſon plural is with a far greater latitude, ſometimes deſigning himſelf alone, ſometimes thoſe with himſelf, whom he makes partners to the epiſtles; ſometimes with himſelf, comprehending the other apoſtles, or preachers of the goſpel, or chriſtians: nay, ſometimes he in that way ſpeaks of the converted Jews, other times of the converted Gentiles, and ſometimes of others, in a more or leſs extended ſenſe, every one of which varies the meaning of the place, and makes it to be differently underſtood. I have forborne to trouble the reader with examples of them here. If his own obſervation hath not already furniſhed him with them, the following paraphraſe and notes, I ſuppoſe, will ſatisfy him in the point.

In the current alſo of his diſcourſe, he ſometimes drops in the objections of others, and his anſwers to them, without any change in the ſcheme of his language, that might give notice of any other ſpeaking, beſides himſelf. This requires great attention to obſerve; and yet, if it be neglected or overlooked, will make the reader very much miſtake and miſunderſtand his meaning, and render the ſenſe very perplexed.

These are intrinſick difficulties ariſing from the text itſelf, whereof there might be a great many other named, as the uncertainty, ſometimes, who are the perſons he ſpeaks to, or the opinions, or practices, which he has in his eye, ſometimes in alluding to them, ſometimes in his exhortations and reproofs. But, thoſe above-mentioned being the chief, it may ſuffice to have opened our eyes a little upon them, which, well examined, may contribute towards our diſcovery of the reſt.

To theſe we may ſubjoin two external cauſes, that have made no ſmall increaſe of the native and original difficulties, that keep us from an eaſy and aſſured diſcovery of St. Paul's ſenſe, in many parts of his epiſtles; and thoſe are,

First, The dividing of them into chapters and verſes, as we have done; whereby they are ſo chopped and minced, and, as they are now printed, ſtand ſo broken and divided, that not only the common people take the verſes uſually for diſtinct aphoriſms; but even men of more advanced knowledge, in reading them, loſe very much of the ſtrength and force of the coherence, and the light that depends on it. Our minds are ſo weak and narrow, that they have need of all the helps and aſſiſtances can be procured, to lay before them undiſturbedly the thread and coherence of any diſcourſe; by which alone they are truly

truly improved, and led into the genuine ſenſe of the author. When the eye is conſtantly diſturbed in looſe ſentences, that by their ſtanding and ſeparation appear as ſo many diſtinct fragments: the mind will have much ado to take in, and carry on in its memory, an uniform diſcourſe of dependent reaſonings; eſpecially having from the cradle been uſed to wrong impreſſions concerning them, and conſtantly accuſtomed to hear them quoted as diſtinct ſentences, without any limitation or explication of their preciſe meaning, from the place they ſtand in, and the relation they bear to what goes before, or follows. Theſe diviſions alſo have given occaſion to the reading theſe epiſtles by parcels, and in ſcraps, which has farther confirmed the evil ariſing from ſuch partitions. And I doubt not but every one will confeſs it to be a very unlikely way, to come to the underſtanding of any other letters, to read them piece-meal, a bit to-day, and another ſcrap to-morrow, and ſo on by broken intervals; eſpecially if the pauſe and ceſſation ſhould be made, as the chapters the apoſtle's epiſtles are divided into, do end ſometimes in the middle of a diſcourſe, and ſometimes in the middle of a ſentence. It cannot therefore but be wondered, that that ſhould be permitted to be done to holy writ, which would viſibly diſturb the ſenſe, and hinder the underſtanding of any other book whatſoever. If Tully's epiſtles were ſo printed, and ſo uſed, I aſk, Whether they would not be much harder to be underſtood, leſs eaſy, and leſs pleaſant to be read, by much, than now they are?

How plain ſoever this abuſe is, and what prejudice ſoever it does to the underſtanding of the ſacred ſcripture, yet if a Bible was printed as it ſhould be, and as the ſeveral parts of it were writ, in continued diſcourſes, where the argument is continued, I doubt not but the ſeveral parties would complain of it, as an innovation, and a dangerous change in the publiſhing thoſe holy books. And indeed, thoſe who are for maintaining their opinions, and the ſyſtems of parties, by ſound of words, with a neglect of the true ſenſe of ſcripture, would have reaſon to make and foment the outcry. They would moſt of them be immediately diſarmed of their great magazine of artillery, wherewith they defend themſelves and fall upon others. If the holy ſcriptures were but laid before the eyes of chriſtians, in its connection and conſiſtency, it would not then be ſo eaſy to ſnatch out a few words, as if they were ſeparate from the reſt, to ſerve a purpoſe, to which they do not at all belong, and with which they have nothing to do. But, as the matter now ſtands, he that has a mind to it, may at a cheap rate be a notable champion for the truth, that is, for the doctrines of the ſect, that chance or intereſt has caſt him into. He need but be furniſhed with verſes of ſacred ſcripture, containing words and expreſſions that are but flexible, (as all general obſcure and doubtful ones are) and his ſyſtem, that has appropriated them to the orthodoxy of his church, makes them immediately ſtrong and irrefragable arguments for his opinion. This is the benefit of looſe ſentences, and ſcripture crumbled into verſes, which quickly turn into independent aphoriſms. But if the quotation in the verſe produced were conſidered as a part of a continued coherent diſcourſe, and ſo its ſenſe were limited by the tenor of the context, moſt of theſe forward and warm diſputants would be quite ſtripped of thoſe, which they doubt not now to call ſpiritual weapons; and they would have often nothing to ſay, that would not ſhew their weakneſs, and ma-

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nifeſtly fly in their faces. I crave leave to ſet down a ſaying of the learned and judicious Mr. Selden: "In interpreting the ſcripture, ſays he, many do as if a "man ſhould ſee one have ten pounds, which he reckoned by 1, 2, 3, 4, 5, 6, "7, 8, 9, 10. meaning four was but four units, and five five units, &c. and "that he had in all but ten pounds: the other that ſees him, takes not the "figures together as he doth, but picks here and there; and thereupon reports "that he had five pounds in one bag, and ſix pounds in another bag, and nine "pounds in another bag, &c. when as, in truth, he has but ten pounds in all. "So we pick out a text here and there, to make it ſerve our turn; whereas if "we take it altogether, and conſider what went before, and what followed af-"ter, we ſhould find it meant no ſuch thing."

I HAVE heard ſober chriſtians very much admire, why ordinary illiterate people, who were profeſſors, that ſhewed a concern for religion, ſeemed much more converſant in St. Paul's epiſtles, than in the plainer, and (as it ſeemed to them) much more intelligible parts of the new teſtament; they confeſſed, that, though they read St. Paul's epiſtles with their beſt attention, yet they generally found them too hard to be maſtered, and they laboured in vain ſo far to reach the apoſtle's meaning, all along in the train of what he ſaid, as to read them with that ſatisfaction that ariſes from a feeling, that we underſtand and fully comprehend the force and reaſoning of an author; and therefore they could not imagine what thoſe ſaw in them, whoſe eyes they thought not much better than their own. But the caſe was plain, theſe ſober inquiſitive readers had a mind to ſee nothing in St. Paul's epiſtles, but juſt what he meant; whereas thoſe others, of a quicker and gayer ſight, could ſee in them what they pleaſed. Nothing is more acceptable to fancy, than pliant terms, and expreſſions that are not obſtinate; in ſuch it can find its account with delight, and with them be illuminated, orthodox, infallible at pleaſure, and in its own way. But where the ſenſe of the author goes viſibly in its own train, and the words, receiving a determined ſenſe from their companions and adjacents, will not conſent to give countenance and colour to what is agreed to be right, and muſt be ſupported at any rate, there men of eſtabliſhed orthodoxy do not ſo well find their ſatisfaction. And perhaps, if it were well examined, it would be no very extravagant paradox to ſay, that there are fewer that bring their opinions to the ſacred ſcripture, to be tried by that infallible rule, than bring the ſacred ſcripture to their opinions, to bend it to them, to make it, as they can, a cover and guard to them. And to this purpoſe, its being divided into verſes, and brought, as much as may be, into looſe and general aphoriſms, makes it moſt uſeful and ſerviceable. And in this lies the other great cauſe of obſcurity and perplexedneſs, which has been caſt upon St. Paul's epiſtles from without.

ST. PAUL'S epiſtles, as they ſtand tranſlated in our Engliſh Bibles, are now, by long and conſtant uſe, become a part of the Engliſh language, and common phraſeology, eſpecially in matters of religion: this every one uſes familiarly, and thinks he underſtands; but it muſt be obſerved, that if he has a diſtinct meaning, when he uſes thoſe words and phraſes, and knows himſelf, what he intends by them, it is always according to the ſenſe of his own ſyſtem, and the articles, or interpretations, of the ſociety he is engaged in. So that all this knowledge and underſtanding,

derſtanding, which he has in the uſe of theſe paſſages of ſacred ſcripture, reaches no farther than this, that he knows (and that is very well) what he himſelf ſays, but thereby knows nothing at all what St. Paul ſaid in them. The apoſtle writ not by that man's ſyſtem, and ſo his meaning cannot be known by it. This being the ordinary way of underſtanding the epiſtles, and every ſect being perfectly orthodox in his own judgment; what a great and invincible darkneſs muſt this caſt upon St. Paul's meaning, to all thoſe of that way, in all thoſe places, where his thoughts and ſenſe run counter to what any party has eſpouſed for orthodox; as it muſt, unavoidably, to all but one of the different ſyſtems, in all thoſe paſſages that any way relate to the points in controverſy between them?

This is a miſchief, which however frequent, and almoſt natural, reaches ſo far, that it would juſtly make all thoſe who depend upon them wholly diffident of commentators, and let them ſee how little help was to be expected from them, in relying on them for the true ſenſe of the ſacred ſcripture, did they not take care to help to cozen themſelves, by chuſing to uſe, and pin their faith on, ſuch expoſitors as explain the ſacred ſcripture, in favour of thoſe opinions, that they before-hand have voted orthodox, and bring to the ſacred ſcripture, not for trial but confirmation. No-body can think that any text of St. Paul's epiſtles has two contrary meanings; and yet ſo it muſt have, to two different men, who taking two commentators of different ſects, for their reſpective guides into the ſenſe of any one of the epiſtles, ſhall build upon their reſpective expoſitions. We need go no further for a proof of it, than the notes of the two celebrated commentators on the new teſtament, Dr. Hammond and Beza, both men of parts and learning, and both thought, by their followers, men mighty in the ſacred ſcriptures. So that here we ſee the hopes of great benefit and light, from expoſitors and commentators, is in a great part abated; and thoſe, who have moſt need of their help, can receive but little from them, and can have very little aſſurance of reaching the apoſtle's ſenſe, by what they find in them, whilſt matters remain in the ſame ſtate they are in at preſent. For thoſe who find they need help, and would borrow light from expoſitors, either conſult only thoſe who have the good luck to be thought ſound and orthodox, avoiding thoſe of different ſentiments from themſelves, in the great and approved points of their ſyſtems, as dangerous and not fit to be meddled with; or elſe with indifferency look into the notes of all commentators promiſcuouſly. The firſt of theſe take pains only to confirm themſelves in the opinions and tenets they have already, which whether it be the way to get the true meaning of what St. Paul delivered, is eaſy to determine. The others, with much more fairneſs to themſelves, though with reaping little more advantage, (unleſs they have ſomething elſe to guide them into the apoſtle's meaning, than the comments themſelves) ſeek help on all hands, and refuſe not to be taught by any one, who offers to enlighten them in any of the dark paſſages. But here, though they avoid the miſchief, which the others fall into, of being confined in their ſenſe, and ſeeing nothing but that in St. Paul's writings, be it right or wrong; yet they run into as great on the other ſide, and inſtead of being confirmed in the meaning, that they thought they ſaw in the text, are diſtracted with an hundred, ſuggeſted by thoſe they adviſed with; and ſo, inſtead of

of that one ſenſe of the ſcripture, which they carried with them to their commentators, return from them with none at all.

This, indeed, ſeems to make the caſe deſperate: for if the comments and expoſitions of pious and learned men cannot be depended on, whither ſhall we go for help? To which I anſwer, I would not be miſtaken, as if I thought the labours of the learned in this caſe wholly loſt and fruitleſs. There is great uſe and benefit to be made of them, when we have once got a rule, to know which of their expoſitions, in the great variety there is of them, explains the words and phraſes according to the apoſtle's meaning. Until then it is evident, from what is aboveſaid, they ſerve for the moſt part to no other uſe, but either to make us find our own ſenſe, and not in his, in St. Paul's words; or elſe to find in them no ſettled ſenſe at all.

Here it will be aſked, "How ſhall we come by this rule you mention? "Where is that touchſtone to be had, that will ſhew us, whether the meaning "we ourſelves put, or take as put by others, upon St. Paul's words, in his "epiſtles, be truly his meaning or no? I will not ſay the way which I propoſe, and have in the following paraphraſe followed, will make us infallible in our interpretations of the apoſtle's text: but this I will own, that till I took this way, St. Paul's epiſtles, to me, in the ordinary way of reading and ſtudying them, were very obſcure parts of ſcripture, that left me almoſt every-where at a loſs; and I was at a great uncertainty, in which of the contrary ſenſes, that were to be found in his commentators, he was to be taken. Whether what I have done has made it any clearer, and more viſible, now, I muſt leave others to judge. This I beg leave to ſay for myſelf, that if ſome very ſober, judicious chriſtians, no ſtrangers to the ſacred ſcriptures, nay, learned divines of the church of England, had not profeſſed, that by the peruſal of theſe following papers, they underſtood the epiſtles much better than they did before, and had not, with repeated inſtances, preſſed me to publiſh them, I ſhould not have conſented they ſhould have gone beyond my own private uſe, for which they were at firſt deſigned, and where they made me not repent my pains.

If any one be ſo far pleaſed with my endeavours, as to think it worth while to be informed, what was the clue I guided myſelf by, through all the dark paſſages of theſe epiſtles, I ſhall minutely tell him the ſteps by which I was brought into this way, that he may judge whether I proceed rationally, upon right grounds, or no; if ſo be any thing, in ſo mean an example as mine, may be worth his notice.

After I had found by long experience, that the reading of the text and comments in the ordinary way, proved not ſo ſucceſsful as I wiſhed, to the end propoſed, I began to ſuſpect, that in reading a chapter as was uſual, and thereupon ſometimes conſulting expoſitors upon ſome hard places of it, which at that time moſt affected me, as relating to points then under conſideration in my own mind, or in debate amongſt others, was not a right method to get into the true ſenſe of theſe epiſtles. I ſaw plainly, after I began once to reflect on it, that if any one now ſhould write me a letter, as long as St. Paul's to the Romans, concerning ſuch a matter as that is, in a ſtyle as foreign, and expreſſions as dubious, as his ſeem to be, if I ſhould divide it into fifteen or ſixteen chapters, and read of them one to-day, and another to-morrow, &c. it was ten to one, I ſhould never come

to a full and clear comprehenſion of it. The way to underſtand the mind of him that writ it, every one would agree, was to read the whole letter through, from one end to the other, all at once, to ſee what was the main ſubject and tendency of it: or if it had ſeveral views and purpoſes in it, not dependent one of another, nor in a ſubordination to one chief aim and end, to diſcover what thoſe different matters were, and where the author concluded one, and began another; and if there were any neceſſity of dividing the epiſtle into parts, to make the boundaries of them.

In proſecution of this thought, I concluded it neceſſary, for the underſtanding of any one of St. Paul's epiſtles, to read it all through at one ſitting; and to obſerve, as well as I could, the drift and deſign of his writing it. If the firſt reading gave me ſome light, the ſecond gave me more; and ſo I perſiſted on, reading conſtantly the whole epiſtle over at once, till I came to have a good general view of the apoſtle's main purpoſe in writing the epiſtle, the chief branches of his diſcourſe wherein he proſecuted it, the arguments he uſed, and the diſpoſition of the whole.

This, I confeſs, is not to be obtained by one or two haſty readings; it muſt be repeated again and again, with a cloſe attention to the tenor of the diſcourſe, and a perfect neglect of the diviſions into chapters and verſes. On the contrary, the ſafeſt way is to ſuppoſe, that the epiſtle has but one buſineſs, and one aim, until, by a frequent peruſal of it, you are forced to ſee there are diſtinct independent matters in it, which will forwardly enough ſhew themſelves.

It requires ſo much more pains, judgment and application, to find the coherence of obſcure and abſtruſe writings, and makes them ſo much the more unfit to ſerve prejudice and pre-occupation, when found; that it is not to be wondered, that St. Paul's epiſtles have, with many, paſſed rather for disjointed, looſe, pious diſcourſes, full of warmth and zeal and overflows of light, rather than for calm, ſtrong, coherent reaſonings, that carried a thread of argument and conſiſtency all through them.

But this muttering of lazy or ill-diſpoſed readers hindered me not from perſiſting in the courſe I had begun: I continued to read the ſame epiſtle over and over, and over again, until I came to diſcover as appeared to me, what was the drift and aim of it, and by what ſteps and arguments St. Paul proſecuted his purpoſe. I remembered that St. Paul was miraculouſly called to the miniſtry of the goſpel, and declared to be a choſen veſſel; that he had the whole doctrine of the goſpel from God, by immediate revelation; and was appointed to be the apoſtle of the Gentiles, for the propagating of it in the heathen world. This was enough to perſuade me, that he was not a man of looſe and ſhattered parts, incapable to argue, and unfit to convince thoſe he had to deal with. God knows how to chooſe fit inſtruments for the buſineſs he employs them in. A large ſtock of Jewiſh learning he had taken in, at the feet of Gamaliel; and for his information in chriſtian knowledge, and the myſteries and depths of the diſpenſation of grace by Jeſus Chriſt, God himſelf had condeſcended to be his inſtructor and teacher. The light of the goſpel he had received from the Fountain and Father of light himſelf, who, I concluded, had not furniſhed him in this extraordinary manner, if all this plentiful ſtock of learning and illumination had been in danger to have been loſt, or proved uſeleſs, in a jumbled and confuſed head; nor have laid up ſuch a ſtore of admirable and uſeful knowledge in a man,

who, for want of method and order, clearneſs of conception, or pertinency in diſcourſe, could not draw it out into uſe with the greateſt advantages of force and coherence. That he knew how to proſecute this purpoſe with ſtrength of argument, and cloſe reaſoning, without incoherent ſallies, or the intermixing of things foreign to his buſineſs, was evident to me, from ſeveral ſpeeches of his, recorded in the Acts: and it was hard to think, that a man, that could talk with ſo much conſiſtency, and clearneſs of conviction, ſhould not be able to write without confuſion, inextricable obſcurity, and perpetual rambling. The force, order, and perſpicuity of thoſe diſcourſes, could not be denied to be very viſible. How then came it, that the like was thought much wanting in his epiſtles? And of this there appeared to me this plain reaſon: the particularities of the hiſtory, in which theſe ſpeeches are inſerted, ſhew St. Paul's end in ſpeaking; which, being ſeen, caſts a light on the whole, and ſhews the pertinency of all that he ſays. But his epiſtles not being ſo circumſtantiated; there being no concurring hiſtory, that plainly declares the diſpoſition St. Paul was in; what the actions, expectations, or demands of thoſe to whom he writ, required him to ſpeak to, we are no-where told. All this, and a great deal more, neceſſary to guide us into the true meaning of the epiſtles, is to be had only from the epiſtles themſelves, and to be gathered from thence with ſtubborn attention, and more than common application.

This being the only ſafe guide (under the Spirit of God, that dictated theſe ſacred writings) that can be relied on, I hope I may be excuſed, if I venture to ſay, that the utmoſt ought to be done to obſerve and trace out St. Paul's reaſonings; to follow the thread of his diſcourſe in each of his epiſtles; to ſhew how it goes on, ſtill directed with the ſame view, and pertinently drawing the ſeveral incidents towards the ſame point. To underſtand him right, his inferences ſhould be ſtrictly obſerved; and it ſhould be carefully examined, from what they are drawn, and what they tend to. He is certainly a coherent, argumentative, pertinent writer; and care, I think, ſhould be taken, in expounding of him, to ſhew that he is ſo. But though I ſay, he has weighty aims in his epiſtles, which he ſteadily keeps in his eye, and drives at, in all he ſays; yet I do not ſay, that he puts his diſcourſes into an artificial method, or leads his reader into a diſtinction of his arguments, or gives them notice of new matter, by rhetorical or ſtudied tranſitions. He has no ornaments borrowed from the Greek eloquence; no notions of their philoſophy mixed with his doctrine, to ſet it off. The enticing words of man's wiſdom, whereby he means all the ſtudied rules of the Grecian ſchools, which made them ſuch maſters in the art of ſpeaking, he, as he ſays himſelf, 1 Cor. ii. 4, wholly neglected. The reaſon whereof he gives in the next verſe, and in other places. But though politeneſs of language, delicacy of ſtyle, fineneſs of expreſſion, laboured periods, artificial tranſitions, and a very methodical ranging of the parts, with ſuch other embelliſhments as make a diſcourſe enter the mind ſmoothly, and ſtrike the fancy at firſt hearing, have little or no place in his ſtyle; yet coherence of diſcourſe, and a direct tendency of all the parts of it to the argument in hand, are moſt eminently to be found in him. This I take to be his character, and doubt not but he will be found to be ſo upon diligent examination. And in this, if it be ſo, we have a clue, if

we will take the pains to find it, that will conduct us with ſurety, through thoſe ſeemingly dark places, and imagined intricacies, in which chriſtians have wandered ſo far one from another, as to find quite contrary ſenſes.

WHETHER a ſuperficial reading, accompanied with the common opinion of his invincible obſcurity, has kept off ſome from ſeeking, in him, the coherence of a diſcourſe, tending with cloſe, ſtrong reaſoning to a point; or a ſeemingly more honourable opinion of one that had been rapped up into the third heaven, as if from a man ſo warmed and illuminated as he had been, nothing could be expected but flaſhes of light, and raptures of zeal, hindered others to look for a train of reaſoning, proceeding on regular and cogent argumentation, from a man raiſed above the ordinary pitch of humanity, to a higher and brighter way of illumination; or elſe, whether others were loth to beat their heads about the tenor and coherence in St. Paul's diſcourſes; which, if found out, poſſibly might ſet them at a manifeſt and irreconcileable difference with their ſyſtems; it is certain that, whatever hath been the cauſe, this way of getting the true ſenſe of St. Paul's epiſtle, ſeems not to have been much made uſe of, or at leaſt ſo thoroughly purſued, as I am apt to think it deſerves.

FOR, granting that he was full ſtored with the knowledge of the things he treated of; for he had light from heaven, it was God himſelf furniſhed him, and he could not want: allowing alſo that he had ability to make uſe of the knowledge had been given him, for the end for which it was given him, viz. the information, conviction, and converſion of others; and accordingly, that he knew how to direct his diſcourſe to the point in hand: we cannot widely miſtake the parts of his diſcourſe employed about it, when we have any where found out the point he drives at: wherever we have got a view of his deſign, and the aim he propoſed to himſelf in writing, we may be ſure, that ſuch or ſuch an interpretation does not give us his genuine ſenſe, it being nothing at all to his preſent purpoſe. Nay, among various meanings given a text, it fails not to direct us to the beſt, and very often to aſſure us of the true. For it is no preſumption, when one ſees a man arguing for this or that propoſition, if he be a ſober man, maſter of reaſon, or common ſenſe, and takes any care of what he ſays, to pronounce with confidence, in ſeveral caſes, that he could not talk thus or thus.

I DO not yet ſo magnify this method of ſtudying St. Paul's epiſtles, as well as other parts of ſacred ſcripture, as to think it will perfectly clear every hard place, and leave no doubt unreſolved. I know, expreſſions now out of uſe, opinions of thoſe times not heard of in our days, alluſions to cuſtoms loſt to us, and various circumſtances and particularities of the parties, which we cannot come at, &c. muſt needs continue ſeveral paſſages in the dark, now to us, at this diſtance, which ſhone with full light to thoſe they were directed to. But for all that, the ſtudying of St. Paul's epiſtles, in the way I have propoſed, will, I humbly conceive, carry us a great length in the right underſtanding of them, and make us rejoice in the light we receive from thoſe moſt uſeful parts of divine revelation, by furniſhing us with viſible grounds, that we are not miſtaken, whilſt the conſiſtency of the diſcourſe, and the pertinency of it to the deſign he is upon, vouches it worthy of our great apoſtle. At leaſt I hope it

may be my excuſe, for having endeavoured to make St. Paul an interpreter to me of his own epiſtles.

To this may be added another help, which St. Paul himſelf affords us, towards the attaining the true meaning contained in his epiſtles. He that reads him with the attention I propoſe, will eaſily obſerve, that as he was full of the doctrine of the goſpel; ſo it lay all clear and in order, open to his view. When he gave his thoughts utterance upon any point, the matter flowed like a torrent; but it is plain, it was a matter he was perfectly maſter of: he fully poſſeſſed the intire revelation he had received from God; had thoroughly digeſted it; all the parts were formed together in his mind, into one well-contracted harmonious body. So that he was no way at an uncertainty, nor ever, in the leaſt, at a loſs concerning any branch of it. One may ſee his thoughts were all of a piece in all his epiſtles, his notions were at all times uniform, and conſtantly the ſame; though his expreſſions very various. In them he ſeems to take great liberty. This at leaſt is certain, that no one ſeems leſs tied up to a form of words. If then, having, by the method before propoſed, got into the ſenſe of the ſeveral epiſtles, we will but compare what he ſays, in the places where he treats of the ſame ſubject, we can hardly be miſtaken in his ſenſe, nor doubt what it was that he believed and taught, concerning thoſe points of the chriſtian religion. I know it is not unuſual to find a multitude of texts heaped up, for the maintaining of an eſpouſed propoſition; but in a ſenſe often ſo remote from their true meaning, that one can hardly avoid thinking, that thoſe, who ſo uſed them, either ſought not, or valued not the ſenſe; and were ſatisfied with the ſound, where they could but get that to favour them. But a verbal concordance leads not always to texts of the ſame meaning; truſting too much thereto; will furniſh us but with ſlight proofs in many caſes, and any one may obſerve, how apt that is to jumble together paſſages of ſcripture, not relating to the ſame matter, and thereby to diſturb and unſettle the true meaning of holy ſcripture. I have therefore ſaid, that we ſhould compare together places of ſcripture treating of the ſame point. Thus, indeed, one part of the ſacred text could not fail to give light unto another. And ſince the providence of God hath ſo ordered it, that St. Paul has writ a great number of epiſtles; which, though upon different occaſions, and to ſeveral purpoſes, yet all confined within the buſineſs of his apoſtleſhip, and ſo contain nothing but points of chriſtian inſtruction, amongſt which he ſeldom fails to drop in, and often to enlarge on, the great and diſtinguiſhing doctrines of our holy religion; which, if quitting our own infallibility in that analogy of faith, which we have made to ourſelves, or have implicitly adopted from ſome other, we would carefully lay together, and diligently compare and ſtudy, I am apt to think, would give us St. Paul's ſyſtem in a clear and indiſputable ſenſe; which every one muſt acknowledge to be a better ſtandard to interpret his meaning by, in any obſcure and doubtful parts of his epiſtles, if any ſuch ſhould ſtill remain, than the ſyſtem, confeſſion, or articles of any church, or ſociety of chriſtians, yet known; which, however pretended to be founded on ſcripture, are viſibly the contrivances of men, fallible both in their opinions and interpretations; and, as is viſible in moſt of them, made with partial views, and adapted to what the occaſions of that time, and the preſent circumſtances they

they were then in, were thought to require, for the ſupport or juſtification of themſelves. Their philoſophy, alſo, has its part in miſleading men from the true ſenſe of the ſacred ſcripture. He that ſhall attentively read the chriſtian writers, after the age of the apoſtles, will eaſily find how much the philoſophy, they were tinctured with, influenced them in their underſtanding of the books of the old and new teſtament. In the ages wherein Platoniſm prevailed, the converts to chriſtianity of that ſchool, on all occaſions, interpreted holy writ, according to the notions they had imbibed from that philoſophy. Ariſtotle's doctrine had the ſame effect in its turn, and when it degenerated into the peripateticiſm of the ſchools, that, too, brought its notions and diſtinctions into divinity, and affixed them to the terms of the ſacred ſcripture. And we may ſee ſtill how, at this day, every one's philoſophy regulates every one's interpretation of the word of God. Thoſe who are poſſeſſed with the doctrine of aerial and æthereal vehicles, have thence borrowed an interpretation of the four firſt verſes of 2 Cor. v. without having any ground to think, that St. Paul had the leaſt notion of any ſuch vehicle. It is plain, that the teaching of men philoſophy, was no part of the deſign of divine revelation; but that the expreſſions of ſcripture are commonly ſuited, in thoſe matters, to the vulgar apprehenſions and conceptions of the place and people, where they were delivered. And, as to the doctrine therein directly taught by the apoſtles, that tends wholly to the ſetting up the kingdom of Jeſus Chriſt in this world, and the ſalvation of men's ſouls: and in this it is plain their expreſſions were conformed to the ideas and notions which they had received from revelation, or were conſequent from it. We ſhall, therefore, in vain go about to interpret their words by the notions of our philoſophy, and the doctrines of men delivered in our ſchools. This is to explain the apoſtles meaning, by what they never thought of, whilſt they were writing; which is not the way to find their ſenſe, in what they delivered, but our own, and to take up, from their writings, not what they left there for us, but what we bring along with us in ourſelves. He that would underſtand St. Paul right, muſt underſtand his terms, in the ſenſe he uſes them, and not as they are appropriated by each man's particular philoſophy to conceptions that never entered the mind of the apoſtle. For example, he that ſhall bring the philoſophy now taught and received, to the explaining of ſpirit, ſoul, and body, mentioned 1 Theſſ. v. 23, will, I fear, hardly reach St. Paul's ſenſe, or repreſent to himſelf the notions St. Paul then had in his mind. That is what we ſhould aim at, in reading him, or any other author; and until we, from his words, paint his very ideas and thoughts in our minds, we do not underſtand him.

In the diviſions I have made, I have endeavoured, the beſt I could, to govern myſelf by the diverſity of matter. But in a writer like St. Paul, it is not ſo eaſy always to find preciſely, where one ſubject ends, and another begins. He is full of the matter he treats, and writes with warmth, which uſually neglects method, and thoſe partitions and pauſes, which men, educated in the ſchools of rhetoricians, uſually obſerve. Thoſe arts of writing St. Paul, as well out of deſign as temper, wholly laid by: the ſubject he had in hand, and the grounds upon which it ſtood firm, and by which he enforced it, were what alone he minded;

minded; and without ſolemnly winding up one argument, and intimating any way, that he began another, let his thoughts, which were fully poſſeſſed of the matter, run in one continued train, wherein the parts of his diſcourſe were wove, one into another: ſo that it is ſeldom that the ſcheme of his diſcourſe makes any gap; and therefore, without breaking in upon the connection of his language, it is hardly poſſible to ſeparate his diſcourſe, and give a diſtinct view of his ſeveral arguments, in diſtinct ſections.

I AM far from pretending infallibility, in the ſenſe I have any where given in my paraphraſe, or notes: that would be to erect myſelf into an apoſtle; a preſumption of the higheſt nature in any one, that cannot confirm what he ſays by miracles. I have, for my own information, ſought the true meaning, as far as my poor abilities would reach. And I have unbiaſſedly embraced, what, upon a fair inquiry, appeared ſo to me. This I thought my duty and intereſt, in a matter of ſo great concernment to me. If I muſt believe for myſelf, it is unavoidable, that I muſt underſtand for myſelf. For if I blindly, and with an implicit faith, take the pope's interpretation of the ſacred ſcripture, without examining whether it be Chriſt's meaning; it is the pope I believe in, and not in Chriſt; it is his authority I reſt upon; it is what he ſays, I embrace: for what it is Chriſt ſays, I neither know nor concern myſelf. It is the ſame thing, when I ſet up any other man in Chriſt's place, and make him the authentick interpreter of ſacred ſcripture to myſelf. He may poſſibly underſtand the ſacred ſcripture as right as any man: but I ſhall do well to examine myſelf, whether that, which I do not know, nay, which (in the way I take) I can never know, can juſtify me, in making myſelf his diſciple, inſtead of Jeſus Chriſt's, who of right is alone, and ought to be, my only Lord and Maſter: and it will be no leſs ſacrilege in me, to ſubſtitute to myſelf any other in his room, to be a Prophet to me, than to be my King, or Prieſt.

THE ſame reaſons that put me upon doing what I have in theſe papers done, will exempt me from all ſuſpicion of impoſing my interpretation on others. The reaſons that led me into the meaning, which prevailed on my mind, are ſet down with it: as far as they carry light and conviction to any other man's underſtanding, ſo far, I hope, my labour may be of ſome uſe to him; beyond the evidence it carries with it, I adviſe him not to follow mine, nor any man's interpretation. We are all men, liable to errors, and infected with them; but have this ſure way to preſerve ourſelves, every one, from danger by them, if, laying aſide ſloth, careleſſneſs, prejudice, party, and a reverence of men, we betake ourſelves, in earneſt, to the ſtudy of the way to ſalvation, in thoſe holy writings, wherein God has revealed it from heaven, and propoſed it to the world, ſeeking our religion, where we are ſure it is in truth to be found, comparing ſpiritual things with ſpiritual things.

A

PARAPHRASE

AND

NOTES

ON THE

EPISTLE of St. PAUL

TO THE

GALATIANS.

The PUBLISHER to the READER.

THERE is nothing, certainly, of greater encouragement to the peace of the church in general, nor to the direction and edification of all chriſtians in particular, than a right underſtanding of the holy ſcripture. This conſideration has ſet ſo many learned and pious men amongſt us, of late years, upon expoſitions, paraphraſes, and notes on the ſacred writings, that the author of theſe hopes the faſhion may excuſe him for endeavouring to add his mite; believing, that after all that has been done by thoſe great labourers in the harveſt, there may be ſome gleanings left, whereof he preſumes he has an inſtance, chap. iii. ver. 20. and ſome other places of this epiſtle to the Galatians, which he looks upon not to be the hardeſt of St. Paul's. If he has given a light to any obſcure paſſage, he ſhall think his pains well employed. if there be nothing elſe worth notice in him, accept of his good intention.

THE

THE EPISTLE of St. PAUL TO THE GALATIANS.

Writ from Epheſus, the year of our Lord 57, of Nero 3.

SYNOPSIS.

THE ſubject and deſign of this epiſtle of St. Paul is much the ſame with that of his epiſtle to the Romans, but treated in ſomewhat a different manner. The buſineſs of it is to dehort and hinder the Galatians from bringing themſelves under the bondage of the Moſaical law.

ST. PAUL himſelf had planted the churches of Galatia, and therefore referring (as he does, chap. i. 8, 9.) to what he had before taught them, does not, in this epiſtle, lay down at large to them the doctrine of the goſpel, as he does in that to the Romans, who having been converted to the chriſtian faith by others, he did not know how far they were inſtructed in all thoſe particulars, which, on the occaſion whereon he writ to them, it might be neceſſary for them to underſtand: and therefore, writing to the Romans, he ſets before them a large and comprehenſive view of the chief heads of the chriſtian religion.

HE alſo deals more roundly with his diſciples the Galatians, than, we may obſerve, he does with the Romans, to whom he, being a ſtranger, writes not in ſo familiar a ſtyle, nor in his reproofs and exhortations uſes ſo much the tone of a maſter, as he does to the Galatians.

ST. PAUL had converted the Galatians to the faith, and erected ſeveral churches among them in the year of our Lord 51; between which, and the year 57, wherein this epiſtle was writ, the diſorders following were got into thoſe churches:

FIRST, Some zealots for the Jewiſh conſtitution had very near perſuaded them out of their chriſtian liberty, and made them willing to ſubmit to circumciſion, and all the ritual obſervances of the Jewiſh church, as neceſſary under the goſpel, chap. i. 7. iii. 3. iv. 9, 10, 21. v. 1, 2, 6, 9, 10.

SECONDLY, Their diſſenſions and diſputes in this matter had raiſed great animoſities amongſt them, to the diſturbance of their peace, and the ſetting them at ſtrife with one another, chap. v. 6, 13—15.

THE reforming them in theſe two points ſeems to be the main buſineſs of this epiſtle, wherein he endeavours to eſtabliſh them in a reſolution to ſtand firm in the freedom of the goſpel, which exempts them from the bondage of the Moſaical law: and labours to reduce them to a ſincere love and affection one to another; which he concludes with an exhortation to liberality, and general beneficence, eſpecially to their teachers, chap. vi. 6, 10. Theſe being the matters he had in his mind to write to them about, he ſeems here as if he had done. But, upon mentioning, ver. 11, what a long letter he had writ to them with his own hand, the former argument concerning circumciſion, which filled and warmed his mind, broke out again into what we find, ver. 12—17, of the ſixth chapter.

SECT. I.

CHAP. I. 1—5.

INTRODUCTION.

CONTENTS.

An Ch. 57. Neronis 3. Chap. I. THE general view of this epiſtle plainly ſhews St. Paul's chief deſign in it to be, to keep the Galatians from hearkening to thoſe judaizing ſeducers, who had almoſt perſuaded them to be circumciſed. Theſe perverters of the goſpel of Chriſt, as St. Paul himſelf calls them, ver. 7, had, as may be gathered from ver. 8. and 10. and from chap. v. 11. and other paſſages of this epiſtle, made the Galatians believe, that St. Paul himſelf was for circumciſion. Until St. Paul himſelf had ſet them right in this matter, and convinced them of the falſhood of this aſperſion, it was in vain for him, by other arguments, to attempt the re-eſtabliſhing the Galatians in the chriſtian liberty, and in that truth which he had preached to them. The removing therefore of this calumny, was his firſt endeavour: and to that purpoſe, this introduction, different from what we find in any other of his epiſtles, is marvellouſly well adapted. He declares, here at the entrance, very expreſly and emphatically, that he was not ſent by men on their errands; nay, that Chriſt, in ſending him, did not ſo much as convey his apoſtolick power to him by the miniſtry, or intervention of any man; but that his commiſſion and inſtructions were all intirely from God, and Chriſt himſelf, by immediate revelation. This, of itſelf, was an argument ſufficient to induce them to believe, 1. That what he taught them, when he firſt preached the goſpel to them, was the truth, and that they ought to ſtick firm to that. 2. That he changed not his doctrine, whatever might be reported of him. He was Chriſt's choſen officer, and had no dependence on men's opinions, nor regard to their authority or favour, in what he preached; and therefore it was not likely he ſhould preach one thing at one time, and another thing at another.

THUS

THUS this preface is very proper in this place, to introduce what he is going to ſay concerning himſelf, and adds force to his diſcourſe, and the account he gives of himſelf in the next ſection. An. C. 57. NERONIS 3. CHAP. I.

PARAPHRASE.

1. PAUL (an apoſtle not of men [a], to ſerve their ends, or carry on their deſigns, nor receiving his call, or commiſſion, by the intervention of any man [b], to whom he might be thought to owe any reſpect or deference upon that account; but immediately from Jeſus Chriſt, and from God the Father, who raiſed
2. him up from the dead); And all the brethren that are
3. with me, unto the churches [c] of Galatia: Favour be to you, and peace [d] from God the Father, and from
4. our Lord Jeſus Chriſt, Who gave himſelf for our ſins, that he might take us out of this preſent evil world [e], according to the will and good pleaſure of God and
5. our Father, To whom be glory for ever and ever. Amen.

TEXT.

1 PAUL an apoſtle (not of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead.

2 And all the brethren, which are with me, unto the churches of Galatia.

3 Grace be to you, and peace, from God the Father, and from our Lord Jeſus Chriſt,

4 Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father.

5 To whom be glory for ever and ever. Amen.

SECT.

NOTES.

1 [a] Οὐκ ἀπ' ἀνθρώπων, "not of men," i. e. not ſent by men at their pleaſure, or by their authority; not inſtructed by men what to ſay, or do, as we ſee Timothy and Titus were, when ſent by St. Paul; and Judas and Silas, ſent by the church of Jeruſalem.

[b] Οὐδὲ δι' ἀνθρώπου, "nor by man," i. e. his choice and ſeparation to his miniſtry and apoſtleſhip was ſo wholly an act of God and Chriſt, that there was no intervention of any thing done by any man in the caſe, as there was in the election of Matthias. All this we may ſee explained at large, ver. 10—12, and ver. 16, 17. and chap. ii. 6—9.

2 [c] "Churches of Galatia." This was an evident ſeal of his apoſtleſhip to the Gentiles; ſince, in no bigger a country than Galatia, a ſmall province of the leſſer Aſia, he had, in no long ſtay among them, planted ſeveral diſtinct churches.

3 [d] "Peace." The wiſhing of peace, in the ſcripture-language, is the wiſhing of all manner of good.

4 [e] Ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ. "That he might take us out of this preſent evil world," or age; ſo the Greek words ſignify, Whereby it cannot be thought, that St. Paul meant, that chriſtians were to be immediately removed into the other world. Therefore ἐνεστὼς αἰὼν muſt ſignify ſomething elſe, than preſent world, in the ordinary import of thoſe words in Engliſh. Αἰὼν οὗτος, 1 Cor. ii. 6, 8. and in other places, plainly ſignifies the Jewiſh nation, under the Moſaical conſtitution; and it ſuits very well with the apoſtle's deſign in this epiſtle, that it ſhould do ſo here. God has, in this world, but one kingdom, and one people. The nation of the Jews were the kingdom and people of God, whilſt the law ſtood. And this kingdom of God, under the Moſaical conſtitution, was called αἰὼν οὗτος, this age, or as it is commonly tranſlated, this world, to which αἰὼν ἐνεστὼς, the preſent world, or age, here anſwers. But the kingdom of God, which was to be under the Meſſiah, wherein the œconomy and conſtitution of the Jewiſh church, and the nation itſelf, that, in oppoſition to Chriſt, adhered to it, was to be laid aſide, is in the new teſtament called αἰὼν μέλλων, the world, or age to come; ſo that "Chriſt's taking them out of the preſent world" may, without any violence to the words, be underſtood to ſignify his ſetting them free from the Moſaical conſtitution. This is ſuitable to the deſign of this epiſtle, and what St. Paul has declared in many other places. See Col. ii. 14—17, and 20, which agrees to this place, and Rom. vii. 4, 6. This law is

An. Ch. 57.
Neronis 3.
Chap. I.

NOTES.

said to be contrary to us, Col. ii. 14. and to "work wrath," Rom. iv. 15. and St. Paul ſpeaks very diminiſhingly of the ritual parts of it in many places: but yet if all this may not be thought ſufficient to juſtify the applying of the epithet πονηρᾶ, evil, to it; that ſcruple will be removed if we take ἐνεστῶς αἰῶν, "this preſent world," here, for the Jewiſh conſtitution and nation together; in which ſenſe it may very well be called "evil;" though the apoſtle, out of his wonted tenderneſs to his nation, forbears to name them openly, and uſes a doubtful expreſſion, which might comprehend the heathen world alſo; though he chiefly pointed at the Jews.

SECT. II.

CHAP. I. 6——II. 21.

CONTENTS.

WE have obſerved, that St. Paul's firſt endeavour, in this epiſtle, was to ſatisfy the Galatians, that the report ſpread of him, that he preached circumciſion, was falſe. Until this obſtruction, that lay in his way was removed, it was to no purpoſe for him to go about to diſſuade them from circumciſion, though that be what he principally aims, in this epiſtle. To ſhew them, that he promoted not circumciſion, he calls their hearkening to thoſe who perſuaded them to be circumciſed, their being removed from him; and thoſe that ſo perſuaded them, "perverters of the goſpel of Chriſt, ver. 6, 7. He farther aſſures them, that the goſpel which he preached every-where was that, and that only, which he had received by immediate revelation from Chriſt, and no contrivance of man, nor did he vary it to pleaſe men: that would not conſiſt with his being a ſervant of Chriſt, ver. 10. And he expreſſes ſuch a firm adherence to what he had received from Chriſt, and had preached to them, that he pronounces an anathema upon himſelf, ver. 8, 9. or any other man, or angel that ſhould preach any thing elſe to them. To make out this to have been all along his conduct, he gives an account of himſelf, for many years backwards, even from the time before his converſion. Wherein he ſhews, that from a zealous perſecuting Jew, he was made a chriſtian, and an apoſtle, by immediate revelation; and that, having no communication with the apoſtles, or with the churches of Judea, or any man, for ſome years, he had nothing to preach, but what he had received by immediate revelation. Nay, when, fourteen years after, he went up to Jeruſalem, it was by revelation; and when he there communicated the goſpel, which he preached among the Gentiles, Peter, James, and John, approved of it, without adding any thing, but admitted him, as their fellow-apoſtle. So that, in all this, he was guided by nothing but divine revelation, which he inflexibly ſtuck to ſo far, that he openly oppoſed St. Peter, for his judaizing at Antioch. All which account of himſelf tends clearly to ſhew, that St. Paul made not the leaſt ſtep towards complying with the

the Jews, in favour of the law, nor did, out of regard to man, deviate from the doctrine he had received by revelation from God. An. Ch. 57. Neronis 3.

All the parts of this ſection, and the narrative contained in it, manifeſtly concenter in this, as will more fully appear, as we go through them, and take a cloſer view of them; which will ſhew us, that the whole is ſo ſkilfully managed, and the parts ſo gently ſlid into, that it is a ſtrong, but not ſeemingly laboured juſtification of himſelf, from the imputation of preaching up circumciſion. Chap. I.

PARAPHRASE.

6. I Cannot but wonder that you are ſo ſoon [a] removed from me[b], (who called you into the covenant of grace, which is in Chriſt) unto another ſort of
7. goſpel; which is not owing to any thing elſe[c], but only this, that ye are troubled by a certain ſort of men, who would overturn the goſpel of Chriſt, by making circumciſion, and the keeping of the law,
8. neceſſary[d] under the goſpel. But if even I myſelf, or an angel from heaven, ſhould preach any thing to you for goſpel, different from the goſpel I have
9. preached unto you, let him be accurſed. I ſay it again to you, if any one, under pretence of the goſpel, preach any other thing to you, than what ye have

TEXT.

I Marvel that ye are ſo ſoon 6
removed from him, that
called you into the grace of
Chriſt, unto another goſpel:
Which is not another; but 7
there be ſome that trouble you,
and would pervert the goſpel of
Chriſt.
But though we, or an angel 8
from heaven, preach any other
goſpel unto you, than that
which we have preached unto
you, let him be accurſed.
As we ſaid before, ſo ſay I 9
now again, if any man preach
any other goſpel unto you, than

NOTES.

6 [a] "So ſoon." The firſt place we find Galatia mentioned, is Acts xvi. 6. And therefore St. Paul may be ſuppoſed to have planted theſe churches there, in his journey mentioned, Acts xvi, which was anno Domini 51. He viſited them again, after he had been at Jeruſalem, Acts xviii. 21—23. A. D. 54. From thence he returned to Epheſus, and ſtaid there about two years, during which time this epiſtle was writ; ſo that, counting from his laſt viſit, this letter was writ to them within two or three years from the time he was laſt with them, and had left them confirmed in the doctrine he had taught them; and therefore he might with reaſon wonder at their forſaking him ſo ſoon, and that goſpel he had converted them to.

[b] "From him that called you." Theſe words plainly point out himſelf; but then one might wonder how St. Paul came to uſe them; ſince it would have ſounded better to have ſaid, "Removed "from the goſpel I preached to you, to another goſpel, than removed from me that preached to you, "to another goſpel." But if it be remembered, that St. Paul's deſign here, is to vindicate himſelf from the aſperſion caſt on him, that he preached circumciſion, nothing could be more ſuitable to that purpoſe, than this way of expreſſing himſelf.

7 [c] Ὁ οὐκ ἔστιν ἄλλο I take to ſignify "which is not any thing elſe." The words themſelves, the context, and the buſineſs the apoſtle is upon here, do all concur to give theſe words the ſenſe I have taken them in. For, 1, If ὅ had referred to εὐαγγέλιον, it would have been more natural to have kept to the word ἕτερον, and not have changed it into ἄλλο. 2. It can ſcarce be ſuppoſed, by any one who reads what St. Paul ſays, in the following words of this verſe, and the two adjoining; and alſo chap. iii. 4. and ver. 2—4. and 7, that St. Paul ſhould tell them, that what he would keep them from, "is "not another goſpel." 3. It is ſuitable to St. Paul's deſign here, to tell them, that to their being "removed to another goſpel," no-body elſe had contributed, but it was wholly owing to thoſe judaizing ſeducers.

[d] See Acts xv. 1, 5, 23, 24.

9 "Ac-

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CHAP. I.

TEXT.

that ye have received, let him be accurſed.

10 For do I now perſuade men, or God? Or do I ſeek to pleaſe men? For, if I yet pleaſed men, I ſhould not be the ſervant of Chriſt.

11 But I certify to you, brethren, that the goſpel which was preached of me, is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jeſus Chriſt.

13 For ye have heard of my converſation in time paſt, in the Jews religion, how that beyond meaſure I perſecuted the church of God, and waſted it:

PARAPHRASE.

have received from me, let him be accurſed[a]. For 10. can it be doubted of me, after having done and ſuffered ſo much for the goſpel of Chriſt, whether I do now[b], at this time of day, make my court to men, or ſeek the favour[c] of God? If I had hitherto made it my buſineſs to pleaſe men, I ſhould not have been the ſervant of Chriſt, nor taken up the profeſſion of the goſpel. But I certify you, brethren, that the 11. goſpel, which has been every-where[d] preached by me, is not ſuch as is pliant to human intereſt, or can be accommodated to the pleaſing of men (For I nei- 12. ther received it from man, nor was I taught it by any one, as his ſcholar;) but it is the pure and unmixed, immediate revelation of Jeſus Chriſt to me. To ſatisfy you of this, my behaviour whilſt I was 13. of the Jewiſh religion is ſo well known, that I need not tell you, how exceſſive violent I was in perſecuting the church of God, and deſtroying it all I could;

And

NOTES.

9 [a] "Accurſed." Though we may look upon the repetition of the anathema here, to be for the adding of force to what he ſays, yet we may obſerve, that by joining himſelf with an angel, in the foregoing verſe, he does as good as tell them, that he is not guilty of what deſerves it, by ſkilfully inſinuating to the Galatians, that they might as well ſuſpect an angel might preach to them a goſpel different from his, i. e. a falſe goſpel, as that he himſelf ſhould: and then, in this verſe, lays the anathema, wholly and ſolely, upon the judaizing ſeducers.

10 [b] Ἄρτι, "now," and ἔτι, "yet," cannot be underſtood without a reference to ſomething in St. Paul's paſt life; what that was, which he had particularly then in his mind, we may ſee by the account he gives of himſelf, in what immediately follows, viz. that before his converſion he was employed by men, in their deſigns, and made it his buſineſs to pleaſe them, as may be ſeen, Acts ix. 1, 2. But when God called him, he received his commiſſion and inſtructions from him alone, and ſet immediately about it, without conſulting any man whatſoever, preaching that, and that only, which he had received from Chriſt. So that it would be ſenſeleſs folly in him, and no leſs than the forſaking his Maſter, Jeſus Chriſt, if he ſhould now, as was reported of him, mix any thing of men's with the pure doctrine of the Goſpel, which he had received immediately by revelation from Jeſus Chriſt, to pleaſe the Jews, after he had ſo long preached only that; and had, to avoid all appearance or pretence to the contrary, ſo carefully ſhunned all communication with the churches of Judea; and had not, until a good while after, and that very ſparingly, converſed with any, and thoſe but a few, of the apoſtles themſelves, ſome of whom he openly reproved for their judaizing. Thus the narrative, ſubjoined to this verſe, explains the "now," and "yet," in it, and all tends to the ſame purpoſe.

[c] Πείθω, tranſlated "perſuade," is ſometimes uſed for making application to any one to obtain his good-will, or friendſhip; and hence, Acts xii. 20, πείσαντες Βλάστον is tranſlated "having made "Blaſtus their friend:" the ſenſe is here the ſame which, 1 Theſſ. ii. 4, he expreſſes in theſe words, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ τῷ Θεῷ, "not as pleaſing men, but God."

11 [d] Τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, "which has been preached by me:" this, being ſpoken indefinitely, muſt be underſtood in general, every-where, and ſo is the import of the foregoing verſe.

PARAPHRASE.

14. And that being carried on by an extraordinary zeal for the traditions of my forefathers, I out-ſtripped many ſtudents of my own age and nation, in Ju-
15. daiſm. But when it pleaſed God (who ſeparated [a] me from my mother's womb, and by his eſpecial favour called [b] me to be a chriſtian, and a preacher of
16. the goſpel) To reveal his ſon to me, that I might preach him among the Gentiles, I thereupon applied not myſelf to any man [c], for advice what to do [d].
17. Neither went I up to Jeruſalem to thoſe who were apoſtles before me, to ſee whether they approved my doctrine, or to have farther inſtructions from them: but I went immediately [e] unto Arabia, and from
18. thence returned again to Damaſcus. Then after three years [f], I went up to Jeruſalem, to ſee Peter,
19. and abode with him fifteen days. But other of the apoſtles ſaw I none, but James, the brother of our
20. Lord. Theſe things, that I write to you, I call God to witneſs, are all true; there is no falſhood in them.
21. Afterwards I came into the regions of Syria and Ci-
22. licia. But with the churches of Chriſt [g] in Judea, I had had no communication: they had not ſo much as

TEXT.

And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. 14

But when it pleaſed God, who ſeparated me from my mother's womb, and called me by his grace, 15

To reveal his ſon in me, that I might preach him among the heathen: immediately I conferred not with fleſh and blood: 16

Neither went I up to Jeruſalem, to them which were apoſtles before me, but I went into Arabia, and returned again unto Damaſcus. 17

Then after three years, I went up to Jeruſalem, to ſee Peter, and abode with him fifteen days. 18

But other of the apoſtles ſaw I none, ſave James the Lord's brother. 19

Now the things which I write unto you, behold, before God, I lye not. 20

Afterwards I came into the regions of Syria and Cilicia: 21

And was unknown by face unto the churches of Judea, which were in Chriſt. 22

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Chap. I.

NOTES.

15 [a] "Separated." This may be underſtood by Jer. i. 5.

[b] "Called." The hiſtory of this call, ſee Acts ix. 1, &c.

16 [c] "Fleſh and blood," is uſed for man, ſee Eph. vi. 12.

[d] "For advice:" this, and what he ſays in the following verſe, is to evidence to the Galatians the full aſſurance he had of the truth and perfection of the goſpel, which he had received from Chriſt, by immediate revelation; and how little he was diſpoſed to have any regard to the pleaſing of men in preaching it, that he did not ſo much as communicate, or adviſe, with any of the apoſtles about it, to ſee whether they approved of it.

17 [e] Εὐθέως, immediately, though placed juſt before οὐ and προσανεθέμην, "I conferred not;" yet it is plain, by the ſenſe and deſign of St. Paul here, that it principally relates to, "I went into Arabia;" his departure into Arabia, preſently upon his converſion, before he had conſulted with any body, being made uſe of, to ſhew that the goſpel he had received by immediate revelation from Jeſus Chriſt, was complete, and ſufficiently inſtructed and enabled him to be a preacher and an apoſtle to the Gentiles, without borrowing any thing from any man, in order thereunto; no not with any of the apoſtles, no one of whom he ſaw, until three years after.

18 [f] "Three years," i. e. from his converſion.

22 [g] "In Chriſt," i. e. believing in Chriſt, ſee Rom. xvi. 7.

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CHAP. II.

TEXT.	PARAPHRASE.
23 But they had heard only, that he, which perſecuted us in times paſt, now preacheth the faith which once he deſtroyed.	as ſeen my face[h]; Only they had heard, that I, who formerly perſecuted the churches of Chriſt, did now preach the goſpel, which I once endeavoured to ſuppreſs and extirpate. 23.
24 And they glorified God in me.	And they glorified God upon my account. 24.

NOTE.

[h] This, which he ſo particularly takes notice of, does nothing to the proving, that he was a true apoſtle; but ſerves very well to ſhew, that, in what he preached, he had no communication with thoſe of his own nation, nor took any care to pleaſe the Jews.

CHAP. II.

TEXT.	PARAPHRASE.
1 THEN fourteen years after, I went up again to Jeruſalem, with Barnabas, and took Titus with me alſo.	THEN fourteen years after, I went up again to Jeruſalem, with Barnabas, and took Titus alſo with me. 1.
2 And I went up by revelation, and communicated unto them that goſpel, which I preach among the Gentiles, but privately to them which were of reputation, leſt by any means I ſhould run or had run in vain.	And I went up by revelation, and there laid before them the goſpel which I[a] preached to the Gentiles, but privately, to thoſe who were of note and reputation amongſt them; leſt the pains that I have already taken[b], or ſhould take in the goſpel, ſhould be in vain[c]. But though I communicated 2.

NOTES.

2 [a] "I communicated." The conference he had in private with the chief of the church of Jeruſalem, concerning the goſpel which he preached among the Gentiles, ſeems not to have been barely concerning the doctrine of their being free from the law of Moſes, that had been openly and hotly diſputed at Antioch, and was known to be the buſineſs they came about to Jeruſalem; but it is probable, it was to explain to them the whole doctrine he had received by revelation, by the fulneſs and perfection whereof, (for it is ſaid, ver. 6, that, in that conference, they added nothing to it) and by the miracles he had done in confirmation of it, (ſee ver. 8.) they might ſee and own what he preached, to be the truth, and him to be one of themſelves, both by commiſſion and doctrine, as indeed they did; αὐτοῖς, "them," ſignifies thoſe at Jeruſalem; κατ' ἰδίαν δὲ τοῖς δοκοῦσι, are exegetical, and ſhew the particular manner and perſons, import "nempe privatim, eminentioribus." It was enough to his purpoſe to be owned by thoſe of greateſt authority, and ſo we ſee he was, by James, Peter, and John, ver. 9. and therefore it was ſafeſt and beſt to give an account of the goſpel he preached, in private to them, and not publickly to the whole church.

[b] "Running," St. Paul uſes for taking pains in the goſpel. See Phil. ii. 16. A metaphor, I ſuppoſe, taken from the Olympick games, to expreſs his utmoſt endeavours to prevail in the propagating the goſpel.

[c] "In vain:" He ſeems here to give two reaſons why, at laſt, after 14 years, he communicated to the chief of the apoſtles at Jeruſalem, the goſpel that he preached to the Gentiles, when, as he ſhews to the Galatians, he had formerly declined all communication with the convert Jews. 1. He ſeems to intimate, that he did it by revelation. 2. He gives another reaſon, viz. That, if

PARAPHRASE.

3. cated the goſpel, which I preached to the Gentiles, to the eminent men of the church at Jeruſalem, yet neither [a] Titus who was with me, being a Greek,
4. was forced to be circumciſed: Nor [b] did I yield any thing, one moment, by way of ſubjection [c] to the law, to thoſe falſe brethren, who, by an unwary admittance, were ſlily crept in, to ſpy out our liberty from the law, which we have under the goſpel: that they might bring us into bondage [d] to the law:
5. But I ſtood my ground againſt it, that the truth [e] of
6. the goſpel might remain [f] among you. But as for thoſe,

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But neither Titus, who was with me, being a Greek, was compelled to be circumciſed: 3

And that, becauſe of falſe 4 brethren, unawares brought in, who came in privily to ſpy out our liberty, which we have in Chriſt Jeſus, that they might bring us into bondage.

To whom we gave place 5 by ſubjection, no not for an hour; that the truth of the goſpel might continue with you.

But of theſe, who ſeem- 6 ed to be ſomewhat (whatſo-

CHAP. II.

NOTES.

he had not communicated, as he did, with the leading men there, and ſatisfied them of his doctrine and miſſion, his oppoſers might unſettle the churches he had, or ſhould plant, by urging, that the Apoſtles knew not what it was that he preached, nor had ever owned it for the goſpel, or him for an apoſtle. Of the readineſs of the Judaizing ſeducers, to take any ſuch advantage againſt him, he had lately an example in the church of Corinth.

3 [a] οὐκ ἠναγκάσθη is rightly tranſlated, "was not compelled," a plain evidence to the Galatians, that the circumciſing of the convert Gentiles, was no part of the goſpel which he laid before theſe men of note, as what he preached to the Gentiles. For if it had, Titus muſt have been circumciſed; for no part of his goſpel was blamed, or altered by them, ver. 6. Of what other uſe his mentioning this, of Titus, here can be, but to ſhew to the Galatians, that what he preached, contained nothing of circumciſing the convert Gentiles, it is hard to find. If it were to ſhew that the other apoſtles, and church at Jeruſalem, diſpenſed with circumciſion, and other ritual obſervances of the Moſaical law, that was needleſs; for that was ſufficiently declared by their decree, Acts xv, which was made and communicated to the churches, before this epiſtle was writ, as may be ſeen, Acts xvi. 4. much leſs was this of Titus of any force, to prove that St. Paul was a true apoſtle, if that were what he was here labouring to juſtify. But conſidering his aim here, to be the clearing himſelf from a report, that he preached up circumciſion, there could be nothing more to his purpoſe, than this inſtance of Titus, whom, uncircumciſed as he was, he took with him to Jeruſalem; uncircumciſed he kept with him there, and uncircumciſed he took back with him, when he returned. This was a ſtrong and pertinent inſtance to perſuade the Galatians, that the report of his preaching circumciſion was a mere aſperſion.

4 [b] Οὐδὲ, "Neither," in the third verſe, according to propriety of ſpeech, ought to have a "nor," to anſwer it, which is the οὐδὲ, "nor," here; which, ſo taken, anſwers the propriety of the Greek, and very much clears the ſenſe; οὐδὲ Τίτῳ ἠναγκάσθη, οὐδὲ πρὸς ὥραν εἴξαμεν, "Neither was Titus "compelled, nor did we yield to them a moment."

[c] Τῇ ὑποταγῇ, "by ſubjection." The point thoſe falſe brethren contended for, was, That the law of Moſes was to be kept, ſee Acts xv. 5. St. Paul, who, on other occaſions, was ſo complaiſant, that to the Jews he became as a Jew, to thoſe under the law, as under the law (ſee 1 Cor. ix. 19—22.) yet when ſubjection to the law was claimed, as due in any caſe, he would not yield the leaſt matter; this I take to be his meaning of οὐδὲ εἴξαμεν τῇ ὑποταγῇ; for, where compliance was deſired of him, upon the account of expedience, and not of ſubjection to the law, we do not find him ſtiff and inflexible, as may be ſeen, Acts xxi. 18—26. which was after the writing of this epiſtle.

[d] "Bondage." What this bondage was, ſee Acts xv. 1, 5, 10.

5 [e] "The truth of the goſpel." By it he means here, the doctrine of freedom from the law; and ſo he calls it again, ver. 14. and chap. iii. 1. and iv. 16.

[f] "Might remain among you." Here he tells the reaſon himſelf, why he yielded not to thoſe Judaizing falſe brethren: it was, that the true doctrine, which he had preached to the Gentiles, of their freedom from the law, might ſtand firm. A convincing argument to the Galatians, that he preached not circumciſion.

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TEXT.

ever they were, it maketh no matter to me; God accepteth no man's perſon;) for they, who ſeemed to be ſomewhat, in conference added nothing to me.

PARAPHRASE.

thoſe [a], who were really men [b] of eminency and value, what they were heretofore, it matters not at all to me: God accepts not the perſon of any man, but communicates the goſpel to whom he pleaſes [c], as he has done to me by revelation, without their help; for, in their conference with me, they added nothing to me, they taught me nothing new, nor that Chriſt had not taught me before, nor had they any thing to object againſt what I preached to the Gentiles. But

NOTES.

4, 5, "And that,—to whom." There appears a manifeſt difficulty in theſe two verſes, which has been obſerved by moſt interpreters, and is by ſeveral aſcribed to a redundancy, which ſome place in δὲ, in the beginning of ver. 4. and others to οἷς in the beginning of ver. 5. The relation between ἀλλὰ, ver. 3. and ἀλλὰ, ver. 5. methinks puts an eaſy end to the doubt, by the ſhewing St. Paul's ſenſe to be, that he neither circumciſed Titus, nor yielded in the leaſt to the falſe brethren; he having told the Galatians, That, upon his laying, before the men of moſt authority in the church at Jeruſalem, the doctrine which he preached, Titus was not circumciſed; he, as a further proof of his not preaching circumciſion, tells them how he carried it toward the falſe brethren, whoſe deſign it was, to bring the convert Gentiles into ſubjection to the law. "And," or "moreover," (for ſo δὲ often ſignifies) ſays he, "in regard to the falſe brethren," &c. Which way of entrance on the matter, would not admit of ἀλλὰ after it, to anſwer ἀλλὰ, ver. 3. which was already writ, but without οἷς the negation muſt have been expreſſed by οὐκ, as any one will perceive, who attentively reads the Greek original. And thus οἷς may be allowed for an Hebrew pleonaſm, and the reaſon of it to be the preventing the former ἀλλὰ to ſtand alone, to the diſturbance of the ſenſe.

6 [a] He that conſiders the beginning of this verſe, ἀπὸ δὲ τῶν δοκούντων, with regard to the Διὰ δὲ τοὺς ψευδαδέλφους, in the beginning of the fourth verſe, will eaſily be induced, by the Greek idiom, to conclude, that the author, by theſe beginnings, intimates a plain diſtinction of the matter ſeparately treated of, in what follows each of them, viz. what paſſed between the falſe brethren and him, contained in ver. 4, and 5. and what paſſed between the chief of the brethren and him, contained ver. 6—10. And therefore, ſome (and I think with reaſon) introduce this verſe with theſe words: "Thus we have behaved ourſelves towards the falſe brethren: but," &c.

[b] Τῶν δοκούντων εἶναί τι, our tranſlation renders, "who ſeemed to be ſomewhat," which however it may anſwer the words, yet to an Engliſh ear it carries a diminiſhing and ironical ſenſe, contrary to the meaning of the apoſtle, who ſpeaks here of thoſe, for whom he had a real eſteem, and were truly of the firſt rank; for it is plain, by what follows, that he means Peter, James, and John. Beſides, οἱ δοκοῦντες, being taken in a good ſenſe, ver. 2, and tranſlated, "thoſe of reputation," the ſame expreſſion ſhould have been kept in rendering ver. 6. and 9. where the ſame term occurs again three times, and may be preſumed in the ſame ſenſe that it was at firſt uſed in ver. 2.

[c] Every body ſees that there is ſomething to be ſupplied to make up the ſenſe; moſt commentators, that I have ſeen, add theſe words, "I learned nothing:" but then, that enervates the reaſon that follows, "for in conference they added nothing to me," giving the ſame thing as a reaſon for itſelf, and making St. Paul talk thus: "I learnt nothing of them, for they taught me nothing." But it is very good reaſoning, and ſuited to his purpoſe, that it was nothing at all to him, how much thoſe great men were formerly in Chriſt's favour: this hindered not but that God, who was no reſpecter of perſons, might reveal the goſpel to him alſo, as it was evident he had done, and that in its full perfection; for thoſe great men, the moſt eminent of the apoſtles, had nothing to add to it, or except againſt it. This was proper to perſuade the Galatians, that he had no-where, in his preaching, receded from that doctrine of freedom from the law, which he had preached to them, and was ſatisfied it was the truth, even before he had conferred with theſe apoſtles. The bare ſupplying of οἱ, in the beginning of the verſe, takes away the neceſſity of any ſuch addition. Examples of the like elliſes we have, Matt. xxvii. 9, where we read ἀπὸ υἱῶν, for οἱ ἀπὸ υἱῶν; and John xvi. 17. ἐκ τῶν μαθητῶν, for οἱ ἐκ τῶν μαθητῶν; and ſo here, taking ἀπὸ τῶν δοκούντων, to be for οἱ ἀπὸ τῶν δοκούντων, all the difficulty is removed; and St. Paul having in the foregoing verſe ended the narrative of his deportment towards the falſe brethren, he here begins an account of what paſſed between him and the chief of the apoſtles.

PARAPHRASE.

7. But on the contrary, [a] James, Peter, and John, who were of reputation, and juſtly eſteemed to be pillars, perceiving that the goſpel which was to be preached to the Gentiles, was committed to me; as that which was to be preached to the Jews, was committed to
8. Peter; (For he that had wrought powerfully [b] in Peter, to his executing the office of an apoſtle to the Jews, had alſo wrought powerfully in me, in my ap-
9. plication and apoſtleſhip, to the Gentiles:) And, knowing [c] the favour that was beſtowed on me, gave me and Barnabas the right hand [d] of fellowſhip, that we ſhould preach the goſpel to the Gentiles,
10. and they to the children of Iſrael. All that they propoſed, was, that we ſhould remember to make collections among the Gentiles, for the poor chriſtians of Judea, which was a thing that of myſelf
11. I was forward to do. But when Peter came to Antioch, I openly oppoſed [e] him to his face: for,
12. indeed, he was to be blamed. For he converſed there

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CHAP. II.

But contrariwiſe, when they ſaw that the goſpel of the uncircumciſion was committed unto me, as the goſpel of the circumciſion was unto Peter; 7

(For he that wrought effectually in Peter, to the apoſtleſhip of the circumciſion, the ſame was mighty in me, towards the Gentiles) 8

And when James, Cephas, and John, who ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowſhip; that we ſhould go unto the heathen, and they unto the circumciſion. 9

Only they would that we ſhould remember the poor; the ſame which I alſo was forward to do. 10

But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed. 11

NOTES.

7 [a] Peter, James, and John, who, it is manifeſt, by ver. 9, are the perſons here ſpoken of, ſeem, of all the apoſtles, to have been moſt in eſteem and favour with their maſter, during his converſation with them on earth. See Mark v. 37. and ix. 2. and xiv. 33. "But yet that, ſays St. Paul, "is of no moment now to me. The goſpel, which I preach, and which God, who is no reſpecter "of perſons, has been pleaſed to commit to me by immediate revelation, is not the leſs true, nor "is there any reaſon for me to recede from it, in a tittle; for theſe men of the firſt rank could "find nothing to add, alter, or gainſay in it." This is ſuitable to St. Paul's deſign here, to let the Galatians ſee, that as he, in his carriage, had never favoured circumciſion; ſo neither had he any reaſon, by preaching circumciſion, to forſake the doctrine of liberty from the law, which he had preached to them as a part of that goſpel, which he had received by revelation.

8 [b] Ἐνεργήσας, "working in," may be underſtood here to ſignify, both the operation of the Spirit upon the mind of St. Peter and St. Paul, in ſending them, the one to the Jews, the other to the Gentiles: and alſo the Holy Ghoſt beſtowed on them, whereby they were enabled to do miracles for the confirmation of their doctrine. In neither of which St. Paul, as he ſhews, was inferior, and ſo had as authentick a ſeal of his miſſion and doctrine.

9 [c] Καὶ, "and," copulates γνόντες, "knowing," in this verſe, with ἰδόντες, "ſeeing," ver. 7. and makes both of them to agree with the nominative caſe to the verb ἔδωκαν, "gave," which is no other but James, Cephas, and John, and ſo juſtifies my transferring thoſe names to ver. 7. for the more eaſy conſtruction and underſtanding of the text, though St. Paul defers the naming of them, until he is, as it were againſt his will, forced to it, before the end of his diſcourſe.

[d] The giving "the right hand," was a ſymbol amongſt the Jews, as well as other nations, of accord, admitting men into fellowſhip.

11 [e] "I oppoſed him." From this oppoſition to St. Peter, which they ſuppoſe to be before the council at Jeruſalem, ſome would have it, that this epiſtle to the Galatians was writ before that council; as if what was done before the council, could not be mentioned in a letter writ after the council. They alſo contend, that this journey, mentioned here by St. Paul, was not that wherein he and Barnabas went up to that council to Jeruſalem, but that mentioned Acts xi. 30. but this,

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TEXT.

For, before that certain came from James, he did eat with the Gentiles: but, when they were come, he withdrew and ſeparated himſelf, fearing them which were of the circumciſion.

13 And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation.

14 But when I ſaw that they walked not uprightly, according to the truth of the goſpel, I ſaid unto Peter before them all: If thou, being a Jew, liveſt after the manner of Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews.

15 We who are Jews by nature, and not ſinners of the Gentiles,

16 Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

17 But if, while we ſeek to be

PARAPHRASE.

there familiarly with the Gentiles, and eat with them, until ſome Jews came thither from James: then he withdrew, and ſeparated from the Gentiles, for fear of thoſe who were of the circumciſion: And the reſt 13. of the Jews joined alſo with him in this hypocriſy, inſomuch that Barnabas himſelf was carried away with the ſtream, and diſſembled as they did. But 14. when I ſaw they conformed not their conduct to the truth [a] of the goſpel, I ſaid unto Peter before them all: If thou, being a Jew, takeſt the liberty ſometimes to live after the manner of the Gentiles, not keeping to thoſe rules which the Jews obſerve, why doſt thou conſtrain the Gentiles to conform themſelves to the rites and manner of living of the Jews? We, 15. who are by [b] nature Jews, born under the inſtruction and guidance of the law, God's peculiar people, and not of the unclean and profligate race of the Gentiles, abandoned to ſin and death, Knowing that a 16. man cannot be juſtified by the deeds of the law, but ſolely by faith in Jeſus Chriſt, even we have put ourſelves upon believing on him, and embraced the profeſſion of the goſpel, for the attainment of juſtification by faith in Chriſt, and not by the works of the law: But if we ſeek to be juſtified in Chriſt, even 17. we

NOTES.

with as little ground as the former. The ſtrongeſt reaſon they bring is, that if this journey had been to the council, and this letter after that council, St. Paul would not certainly have omitted to have mentioned to the Galatians that decree. To which I anſwer, 1. The mention of it was ſuperfluous; for they had it already, ſee Acts xvi. 4. 2. The mention of it was impertinent to the deſign of St. Paul's narrative here. For it is plain, that his aim, in what he relates here of himſelf, and his paſt actions, is to ſhew, that having received the goſpel from Chriſt, by immediate revelation, he had all along preached that, and nothing but that, every-where; ſo that he could not be ſuppoſed to have preached circumciſion, or by his carriage, to have ſhewn any ſubjection to the law; all the whole narrative following, being to make good what he ſays, ch. i. 11, "That the goſpel which he preached, was not accommodated to the humouring of men; nor did he ſeek to pleaſe the Jews (who were the men here meant) in what he taught." Taking this to be his aim, we ſhall find the whole account he gives of himſelf, from that ver. 11. of ch. i. to the end of this ſecond, to be very clear and eaſy, and very proper to invalidate the report of his preaching circumciſion.

14 [a] Ἀλήθεια τοῦ εὐαγγελίου, "the truth of the goſpel," is put here for that freedom from the law of Moſes, which was a part of the true doctrine of the goſpel. For it was in nothing elſe, but their undue and timorous obſerving ſome of the Moſaical rites, that St. Paul here blames St. Peter, and the other judaizing converts at Antioch. In this ſenſe he uſes the word "truth," all along through this epiſtle, as ch. ii. 5, 14. and iii. 1. and v. 7. inſiſting on it, that this doctrine of freedom from the law, was the true goſpel.

15 [b] Φύσει Ἰουδαῖοι, "Jews by nature." What the Jews thought of themſelves in contradiſtinction to the Gentiles, ſee Rom. ii. 17, 23.

PARAPHRASE.

we ourſelves alſo are found unjuſtified ſinners [a] (for ſuch are all thoſe who are under the law, which admits of no remiſſion nor juſtification:) is Chriſt, therefore, the miniſter of ſin? Is the diſpenſation by him, a diſpenſation of ſin, and not of righteouſneſs? Did he come into the world, that thoſe who believe in him, ſhould ſtill remain ſinners, i. e under the guilt of their ſins, without the bene-
18. fit of juſtification? By no means. And yet certain it is, if I, [b] who quitted the law, to put myſelf under the goſpel, put myſelf again under the law, I make myſelf a tranſgreſſor; I re-aſſume again the guilt of all my tranſgreſſions; which, by the terms of that covenant of works, I cannot be juſtified
19. from. For by the tenor [c] of the law itſelf, I, by faith in Chriſt, am diſcharged [d] from the law, that I might be appropriated [e] to God, and live acceptably to him in his kingdom, which he has now ſet

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juſtified by Chriſt, we ourſelves alſo are found ſinners, is therefore Chriſt the miniſter of ſin? God forbid. CHAP. II.

For if I build again the things which I deſtroyed, I make myſelf a tranſgreſſor. 18

For I, through the law, am dead to the law, that I might live unto God. 19

NOTES.

17 [a] "Sinners." Thoſe who are under the law, having once tranſgreſſed, remain always ſinners, unalterably ſo, in the eye of the law, which excludes all from juſtification. The apoſtle, in this place, argues thus: "We Jews, who are by birth God's holy people, and not as the profligate Gentiles, "abandoned to all manner of pollution and uncleanneſs, not being nevertheleſs able to attain righ-"teouſneſs by the deeds of the law, have believed in Chriſt, that we might be juſtified by faith in him. "But if even we, who have betaken ourſelves to Chriſt for juſtification, are ourſelves found to be "unjuſtified ſinners, liable ſtill to wrath, as alſo under the law, to which we ſubject ourſelves; what "deliverance have we from ſin by Chriſt? None at all: we are as much concluded under ſin and "guilt, as if we did not believe in him. So that by joining him and the law together for juſtifica-"tion, we ſhut ourſelves out from juſtification, which cannot be had under the law, and make Chriſt "the miniſter of ſin, and not of juſtification, which God forbid."

18 [b] Whether this be a part of what St. Paul ſaid to St. Peter, or whether it be addreſſed to the Galatians, St. Paul, by ſpeaking in his own name, plainly declares, that if he ſets up the law again, he muſt neceſſarily be an offender; whereby he ſtrongly inſinuates to the Galatians, that he was no promoter of circumciſion, eſpecially when what he ſays, chap. v. 2—4, is added to it.

19 [c] "By the tenor of the law itſelf." See Rom. iii. 21. Gal. iii. 24, 25. and iv. 21, &c.

[d] Being diſcharged from the law, St. Paul expreſſes by "dead to the law;" compare Rom. vi. 14. with vii. 4.

[e] "Live to God." What St. Paul ſays here, ſeems to imply, that living under the law, was to live not acceptably to God; a ſtrange doctrine certainly to the Jews, and yet it was true now, under the goſpel, for God having put his kingdom in this world wholly under his Son, when he raiſed him from the dead, all who, after that, would be his people in his kingdom, were to live by no other law, but the goſpel, which was now the law of his kingdom. And hence we ſee God caſt off the Jews; becauſe ſticking to their old conſtitution, they would not have this man reign over them: ſo that what St. Paul ſays here, is in effect this: "By believing in Chriſt, I am diſcharged from the Moſaical "law, that I may wholly conform myſelf to the rule of the goſpel, which is now the law, which "muſt be owned and obſerved by all thoſe, who, as God's people, will live acceptably to him." This, I think, is viſibly his meaning, though the accuſtoming himſelf to antitheſes, may poſſibly be the reaſon why, after having ſaid, "I am dead to the law," he expreſſes his putting himſelf under the goſpel, by living to God.

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Chap. II.

TEXT.

20 I am crucified with Chriſt; nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.

21 I do not fruſtrate the grace of God; for if righteouſneſs come by the law, then Chriſt is dead in vain.

PARAPHRASE.

ſet up under his Son. I, a member of Chriſt's body, 20. am crucified [a] with him; but though I am thereby dead to the law, I nevertheleſs live; yet not I, but Chriſt liveth in me, i. e. the life which I now live in the fleſh, is upon no other principle, nor under any other law, but that of faith in the Son of God [b], who loved me, and gave himſelf for me. And in 21. ſo doing. I avoid fruſtrating the grace of God, I accept of the grace [c] and forgiveneſs of God, as it is offered through faith in Chriſt, in the goſpel: but if I ſubject myſelf to the law, as ſtill in force under the goſpel, I do in effect fruſtrate grace. For if righteouſneſs be to be had by the law, then Chriſt died to no purpoſe, there was no need of it [d].

NOTES.

20 [a] "Crucified with Chriſt;" ſee this explained, Rom. vii. 4. and vi. 2—14.

[b] i. e. The whole management of myſelf is conformable to the doctrine of the goſpel, of juſtification in Chriſt alone, and not by the deeds of the law. This, and the former verſe, ſeem to be ſpoken in oppoſition to St. Peter's owning a ſubjection to the law of Moſes, by his walking, mentioned, ver. 14.

21 [c] "Grace of God;" ſee chap. i. 6, 7. to which this ſeems here oppoſed.

[d] "In vain;" read this explained in St. Paul's own words, chap. v. 3—6.

SECT. III.

CHAP. III. 1——5.

CONTENTS.

Chap. III. BY the account St. Paul has given of himſelf, in the foregoing ſection, the Galatians being furniſhed with evidence, ſufficient to clear him, in their minds, from the report of his preaching circumciſion, he comes now, the way being thus opened, directly to oppoſe their being circumciſed, and ſubjecting themſelves to the law. The firſt argument he uſes, is, that they received the Holy Ghoſt, and the gifts of miracles, by the goſpel, and not by the law.

PARA-

PARAPHRASE.

1. O YE fooliſh Galatians, who hath caſt a miſt before your eyes, that you ſhould not keep to the truth [a] of the goſpel, you to whom the ſufferings and death of Chriſt [b] upon the croſs, hath been by me ſo lively repreſented, as if it had been actually
2. done in your ſight? This is one thing I deſire to know of you: Did you receive the miraculous gifts of the Spirit, by the works of the law, or by the
3. goſpel preached to you? Have you ſo little underſtanding, that, having begun in the reception of the ſpiritual doctrine of the goſpel, you hope to be advanced to higher degrees of perfection, and to be
4. completed by the law [c]? Have you ſuffered ſo many things in vain, if at leaſt you will render it in vain, by falling off from the profeſſion of the pure and uncorrupted doctrine of the goſpel, and apoſtatizing
5. to Judaiſm? The gifts of the Holy Ghoſt, that have been conferred upon you, have they not been conferred on you as Chriſtians, profeſſing faith in Jeſus Chriſt, and not as obſervers of the law? And hath not he [d], who hath conveyed theſe gifts to you, and done miracles amongſt you, done it as a preacher and profeſſor of the goſpel, the Jews, who ſtick in the law of Moſes, being not able, by virtue of that, to do any ſuch thing.

TEXT.

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CHAP. III.

O Fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you? 1

This only would I learn of you: Received ye the Spirit by the works of the law, or by the hearing of faith? 2

Are ye ſo fooliſh? Having begun in the Spirit, are ye now made perfect by the fleſh? 3

Have ye ſuffered ſo many things in vain? if it be yet in vain. 4

He, therefore, that miniſtreth to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith? 5

NOTES.

1 [a] "Obey the truth," i. e. ſtand faſt in the liberty of the goſpel; truth being uſed in this epiſtle, as we have already noted, chap. ii. 14, for the doctrine of being free from the law, which St. Paul had delivered to them. The reaſon whereof he gives, chap. v. 3—5.

[b] St Paul mentions nothing to them here but Chriſt crucified, as knowing that, when formerly he had preached Chriſt crucified to them, he had ſhewn them, that, by Chriſt's death on the croſs, believers were ſet free from the law, and the covenant of works was removed, to make way for that of grace. This we may find him inculcating to his other Gentile converts. See Eph. ii. 15, 16. Col. ii. 14, 20. And accordingly he tells the Galatians, chap. v. 2, 4, that if, by circumciſion, they put themſelves under the law, they were fallen from grace, and Chriſt ſhould profit them nothing at all: things, which they are ſuppoſed to underſtand, at his writing to them.

3 [c] It is a way of writing very familiar to St. Paul, in oppoſing the law and the goſpel, to call the law Fleſh, and the goſpel Spirit. The reaſon whereof is very plain to any one converſant in his epiſtles.

5 [d] "He." The perſon meant here by ὁ ἐπιχορηγῶν, "he that miniſtreth," and chap. i. 6. by ὁ καλέσας, "he that called," is plainly St. Paul himſelf, though, out of modeſty, he declines naming himſelf.

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SECT. IV.

CHAP. III. 6—17.

CONTENTS.

HIS next argument againſt circumciſion, and ſubjection to the law, is, that the children of Abraham, intitled to the inheritance and bleſſing promiſed to Abraham and his ſeed, are ſo by faith, and not by being under the law, which brings a curſe upon thoſe who are under it.

TEXT.

6 Even as Abraham believed God, and it was accounted to him for righteouſneſs:

7 Know ye, therefore, that they which are of faith, the ſame are the children of Abraham.

8 And the ſcripture, foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, ſaying, "In thee ſhall all nations be bleſſed."

9 So then they which be of faith, are bleſſed with faithful Abraham.

10 For as many as are of the works of the law, are under the curſe; for it is written, "Curſed is every one that continueth not in all things, which are written in the book of the law, to do them."

11 But that no man is juſtified by the law in the ſight of God, it is evident: for the "juſt ſhall live by faith."

12 And the law is not of faith: but, "The man that doth them, ſhall live in them."

PARAPHRASE.

BUT to proceed: As Abraham believed in God, 6.
and it was accounted to him for righteouſneſs;
So know ye, that thoſe who are of faith, i. e. who 7.
rely upon God, and his promiſes of grace, and not upon their own performances, they are the children of Abraham, who ſhall inherit; and this is plain in the ſcripture. For it being in the purpoſe of God, to 8.
juſtify the Gentiles by faith, he gave Abraham a fore-knowledge of the goſpel in theſe words: "[a] In "thee all the nations of the earth ſhall be bleſſed." So that they who are of [b] faith, are bleſſed 9.
with Abraham, who believed. But as many as 10.
are of the works of the law, are under the [c] curſe: for it is written [d], Curſed is every one, who re- "maineth not in all things, which are written in "the book of the law, to do them." But that 11.
no man is juſtified by the law, in the ſight of God, is evident; "for the juſt ſhall live by faith [e]." But 12.
the law ſays not ſo, the law gives not life to thoſe who believe [f]: but the rule of the law is, "He "that doth them, ſhall live in them [g]." Chriſt hath

NOTES.

8 [a] Gen. xiii. 3.

9, 10 [b] "Of faith," and "of the works of the law;" ſpoken of two races of men, the one as the genuine poſterity of Abraham, heirs of the promiſe, the other not.

[c] "Bleſſed," and "under the curſe." Here again there is another diviſion, viz. into the bleſſed, and thoſe under the curſe, whereby is meant ſuch as are in a ſtate of life, or acceptance with God; or ſuch as are expoſed to his wrath, and to death, ſee Deut. xxx. 19.

10 [d] "Written," Deut. xxvii. 26.

11 [e] Hab. ii. 4.

12 [f] See Acts xiii. 39.

[g] Lev. xviii. 5.

PARAPHRASE.

13. hath redeemed us from the curſe of the law, being made a curſe for us; for it is written [a], "Curſed is
14. "every one that hangeth on a tree:" That the bleſſing, [b], promiſed to Abraham, might come on the Gentiles, through Jeſus Chriſt; that we who are Chriſtians might, believing, receive the Spirit that was
15. promiſed [c]. Brethren, this is a known and allowed rule in human affairs, that a promiſe, or compact, though it be barely a man's covenant, yet if it be once ratified, ſo it muſt ſtand, no-body can render it
16. void, or make any alteration in it. Now to Abraham and his ſeed were the promiſes made. God doth not ſay, "and to ſeeds [d]," as if he ſpoke of more ſeeds than one, that were intitled to the promiſe upon different accounts; but only of one ſort of men, who, upon one ſole account, were that ſeed of Abraham, which was alone meant and concerned in the promiſe; ſo that "unto thy ſeed [e]," deſigned Chriſt, and his myſtical body [f], i. e. thoſe,
17. that become members of him by faith. This therefore, I ſay, that the law, which was not till 430 years after, cannot diſannul the covenant that was long before made, and ratified to Chriſt by God, ſo

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Chriſt hath redeemed us from the curſe of the law, being made a curſe for us; for it is written, 13
"Curſed is every one that hang-
"eth on a tree."

That the bleſſing of Abraham 14
might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.

Brethren, I ſpeak after the 15
manner of men; though it be but a man's covenant, yet if it be confirmed, no man diſannul-leth, or addeth thereto.

Now to Abraham and his 16
ſeed were the promiſes made. He ſaith not, "and to ſeeds," as of many; but as of one, "and to thy ſeed," which is Chriſt.

And this I ſay, that the cove- 17
nant that was confirmed before of God in Chriſt, the law, which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect.

CHAP. III.

NOTES.

13 [a] Deut. xxi. 23.

14 [b] "Bleſſing:" "That bleſſing," ver. 8, 9, 14. "Juſtification," ver. 11. "Righteouſneſs," ver. 21. "Life," ver. 11, 12, 21. "Inheritance," ver. 18. "Being the children of God," ver. 26. are in effect all the ſame, on the one ſide: And the "curſe," ver. 13, the direct contrary, on the other ſide; ſo plain is St. Paul's diſcourſe here, that no-body, who reads it with the leaſt attention, will be in any doubt about it.

[c] "Promiſed." St. Paul's argument to convince the Galatians, that they ought not to be circumciſed, or ſubmit to the law, from their having received the Spirit from him, upon their having received the goſpel, which he preached to them, ver. 2. and 5, ſtands thus: The bleſſing promiſed to Abraham, and to his ſeed, was wholly upon the account of faith, ver. 7. There were not different ſeeds, who ſhould inherit the promiſe; the one by the works of the law, and the other by faith. For there was but "one ſeed, which was Chriſt," ver. 16. and thoſe who ſhould claim in, and under him, by faith. Among thoſe there was no diſtinction of Jew and Gentile. They, and they only, who believed, were all one and the ſame true ſeed of Abraham, and "heirs according to the "promiſe," ver. 28, 29. And therefore the promiſe, made to the people of God, of giving them the Spirit under the goſpel, was performed only to thoſe who believed in Chriſt: a clear evidence, that it was not by putting themſelves under the law, but by faith in Jeſus Chriſt, that "they were "the people of God, and heirs of the promiſe."

16 [d] "And to ſeeds:" By ſeeds, St. Paul here viſibly means the οἱ ἐκ πίστεως, "thoſe of faith;" and the οἱ ἐξ ἔργων νόμου, "thoſe of the works of the law," ſpoken of above, ver. 9, 10, as two diſtinct ſeeds, or deſcendants claiming from Abraham.

[e] "And to thy ſeed;" See Gen. xii. 7. repeated again in the following chapters.

[f] "Myſtical body;" ſee ver. 27.

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PARAPHRASE.

ſo as to ſet aſide the promiſe. For if the right to the inheritance be from the works of the law, it is plain that it is not founded in the promiſe of Abraham, as certainly it is. For the inheritance was a donation and free gift of God, ſettled on Abraham, and his ſeed, by promiſe.

SECT. V.

CHAP. III. 18—25.

CONTENTS.

IN anſwer to this objection, "To what, then, ſerveth the law? He ſhews, that the law was not contrary to the promiſe: but ſince all men were guilty of tranſgreſſion, ver. 22, the law was added, to ſhew the Iſraelites the fruit and inevitable conſequence of their ſin, and thereby the neceſſity of betaking themſelves to Chriſt: but as ſoon as men have received Chriſt, they have attained the end of the law, and ſo are no longer under it. This is a farther argument againſt circumciſion.

TEXT.	PARAPHRASE.
18 For if the inheritance be of the law, it is no more of promiſe: but God gave it to Abraham by promiſe.	If the bleſſing and inheritance be ſettled on Abraham and believers, as a free gift by promiſe, and was not to be obtained by the deeds of the law; To 18.
19 Wherefore, then, ſerveth the law? It was added becauſe of tranſgreſſions, until the ſeed ſhould come to whom the promiſe was made; and it was ordained by angels, in the hand of a mediator.	what purpoſe, then, was the law? It was added, be- 19. cauſe the Iſraelites, the poſterity of Abraham, were trangreſſors[a], as well as other men, to ſhew them their ſins, and the puniſhment and death they incurred by them, until Chriſt ſhould come, who was the ſeed, into whom both Jews and Gentiles, ingrafted by believing, become the people of God, and children of Abraham, that ſeed to which the promiſe

NOTE.

19 [a] That this is the meaning of, "becauſe of tranſgreſſions," the following part of this ſection ſhews, wherein St. Paul argues to this purpoſe: The Jews were ſinners, as well as other men, ver. 22. The law denouncing death to all ſinners, could ſave none, ver. 21. but was thereby uſeful to bring men to Chriſt, that they might be juſtified by faith, ver. 24. See ch. ii. 15, 16.

PARAPHRASE.

miſe was made. And the law was ordained by angels, in the hand of a mediator[a], whereby it is manifeſt, that the law could not diſannul the promiſe;
20. Becauſe a mediator is a mediator between two parties concerned, but God is but one [b] of thoſe con-
21. cerned in the promiſe. If, then, the promiſed inheritance come not to the ſeed of Abraham, by the law, is the law oppoſite, by the curſe it denounces againſt tranſgreſſors, to the promiſes that God made of the bleſſing to Abraham? No, by no means! For if there had been a law given, which could have put us in a ſtate of life[c], certainly righteouſneſs ſhould have
22. been by law[d]. But we find the quite contrary by the ſcripture, which makes no diſtinction betwixt Jew and Gentile, in this reſpect, but has ſhut up together

TEXT.

An. Ch. 57.
Neronis 3.
Chap. III.

Now a mediator is not a mediator of one; but God is one.
Is the law, then, againſt the 20
promiſes of God? God forbid! 21
for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law.
But the ſcripture hath con- 22
cluded all under ſin, that the promiſe, by faith of Jeſus Chriſt, might be given to them that believe.

NOTES.

[a] Mediator. See Deut. v. 5. Lev. xxvi. 46. Where it is ſaid, the law was made between God and the children of Iſrael, by the hand of Moſes.

20 [b] But God is one: To underſtand this verſe, we muſt carry in our minds what St. Paul is here doing, and that from ver. 17. is manifeſt, that he is proving that the law could not diſannul the promiſe; and he does it upon this known rule, that a covenant, or promiſe, once ratified, cannot be altered, or diſannulled, by any other, but by both the parties concerned. Now, ſays he, God is but one of the parties concerned in the promiſe; the Gentiles and Iſraelites together made up the other, ver. 14. But Moſes, at the giving of the Law, was a mediator only between the Iſraelites and God; and, therefore, could not tranſact any thing to the diſannulling the promiſe, which was between God, and the Iſraelites and Gentiles together, becauſe God was but one of the parties to that covenant; the other, which was the Gentiles, as well as Iſraelites. Moſes appeared, or tranſacted, not for. And ſo what was done at mount Sinai, by the mediation of Moſes, could not affect a covenant made between parties, whereof only one was there. How neceſſary it was for St. Paul to add this, we ſhall ſee, if we conſider, that without it his argument of 430 years diſtance would have been deficient, and hardly concluſive. For if both the parties concerned in the promiſe had tranſacted by Moſes the mediator, (as they might if none but the nation of the Iſraelites had been concerned in the promiſe made by God to Abraham) they might, by mutual conſent, have altered, or ſet aſide, the former promiſe, as well four hundred years, as four days after. That which hindered it, was, that at Moſes's mediation, on mount Sinai, God, who was but one of the parties to the promiſe, was preſent: but the other party, Abraham's ſeed, conſiſting of Iſraelites and Gentiles together, was not there; Moſes tranſacted for the nation of the Iſraelites alone: the other nations were not concerned in the covenant made at mount Sinai, as they were in the promiſe made to Abraham and his ſeed; which, therefore, could not be diſannulled without their conſent. For that both the promiſe to Abraham and his ſeed, and the covenant with Iſrael at mount Sinai, was national, is in itſelf evident,

21 [c] Ζωοποιῆσαι, "Put into a ſtate of life." The Greek word ſignifies to make alive. St. Paul conſiders all men here, as in a mortal ſtate; and to be put out of that mortal ſtate, into a ſtate of life, he calls, being made alive. This, he ſays, the law could not do, becauſe it could not confer righteouſneſs.

[d] Ἐκ νόμου, by law, i. e. by works, or obedience to that law, which tended towards righteouſneſs, as well as the promiſe, but was not able to reach, or confer it. See Rom. viii. 3. i. e. frail men were not able to attain righteouſneſs by an exact conformity of their actions to the law of righteouſneſs.

An. Ch. 57. Neronis 3.

CHAP. III.

TEXT.

But before faith came, we were kept under the law, ſhut
23 up unto the faith, which ſhould afterwards be revealed.
24 Wherefore the law was our ſchool-maſter, to bring us unto Chriſt, that we might be juſtified by faith.
25 But, after that faith is come, we are no longer under a ſchool-maſter.

PARAPHRASE.

together all mankind [a], Jews and Gentiles, under ſin [b] and guilt, that the bleſſing [c] which was promiſed, to that which is Abraham's true and intended ſeed, by faith in Chriſt, might be given to thoſe who believe. But, before Chriſt, and the doctriue of juſtification 23. by faith [d] in him, came, we Jews were ſhut up as a company of priſoners together, under the cuſtody and inflexible rigour of the law, unto the coming of the Meſſiah, when the doctrine of juſtification by faith [e] in him ſhould be revealed. So that the law, 24. by its ſeverity, ſerved as a ſchool-maſter to bring us to Chriſt, that we might be juſtified by faith. But 25. Chriſt being come, and with him the doctrine of juſtification by faith, we are ſet free from this ſchool-maſter, there is no longer any need of him.

NOTES.

22 [a] Τὰ πάντα, All, is uſed here for all men. The apoſtle, Rom. iii. 9. and 19, expreſſes the ſame thing by πάντας, all men; and πᾶς ὁ κόσμος, all the world. But ſpeaking in the text here of the Jews, in particular, he ſays, We, meaning thoſe of his own nation, as is evident from ver. 24, 25.

[b] Under ſin, i. e. rank them all together, as one guilty race of ſinners: ſee this proved, Rom. iii. 9. i. 18, &c. To the ſame purpoſe of putting both Jews and Gentiles into one ſtate, St. Paul uſes συνέκλεισε πάντας, "hath ſhut them up all together," Rom. xi. 32.

[c] The thing promiſed in this chapter, ſometimes called Bleſſing, ver. 9, 14. ſometimes Inheritance, ver. 18. ſometimes Juſtification, ver. 11, 24. ſometimes Righteouſneſs, ver. 21. and ſometimes Life, v. 11, 21.

23 [d] By faith, ſee ver. 14.

[e] Juſtification by faith, ſee ver. 24.

SECT. VI.

CHAP. III. 26——29.

CONTENTS.

AS a further argument to diſſuade them from circumciſion, he tells the Galatians, that, by faith in Chriſt, all, whether Jews or Gentiles, are made the children of God; and ſo they ſtood in no need of circumciſion.

PARA-

PARAPHRASE.

26. For ye are [a] all the children of God, by faith in
27. Chriſt Jeſus. For as many of you, as have been
28. baptized in Chriſt, have put on [b] Chriſt. There is no diſtinction of Jew or Gentile, of bond or free, of male or female. For ye are all one body, making
29. up one perſon in Chriſt Jeſus. And if ye are all one in Chriſt Jeſus [c], ye are the true ones, ſeed of Abraham, and heirs according to the promiſe.

TEXT.

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For ye are all the children of God, by faith in Chriſt Jeſus. 26

For as many of you, as have been baptized into Chriſt, have put on Chriſt. 27

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Chriſt Jeſus. 28

And if ye be Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe. 29

NOTES.

26 [a] All, i. e. both Jews and Gentiles.

27 [b] Put on Chriſt. This, which, at firſt ſight, may ſeem a very bold metaphor, if we conſider what St. Paul has ſaid, ver. 16. and 26, is admirably adapted to expreſs his thoughts in few words, and has a great grace in it. He ſays, ver. 16, that "the ſeed, to which the promiſe was made, was but one, and that one was Chriſt." And ver. 26, he declares, "that by Faith in Chriſt, they all be-"came the ſons of God." To lead them into an eaſy conception how this is done, he here tells them, that, by taking on them the profeſſion of the goſpel, they have, as it were, put on Chriſt; ſo that to God, now looking on them, there appears nothing but Chriſt. They are, as it were, covered all over with him, as a man is with the cloaths he hath put on. And hence he ſays, in the next verſe, that "they are all one in Chriſt Jeſus," as if there were but that one perſon.

29 [c] The Clermont copy reads εἰ δὲ ὑμεῖς εἷς ἐστὲ ἐν Χριστῷ Ἰησοῦ, "And if ye are one in Chriſt Jeſus," more ſuitable, as it ſeems, to the apoſtle's argument. For, ver. 28, he ſays, "They are all one in Chriſt Jeſus;" from whence the inference in the following words, of the Clermont copy, is natural: And if ye be one in Chriſt Jeſus, then are ye Abraham's ſeed, and heirs according to promiſe."

SECT. VII.

CHAP. IV. 1—11.

CONTENTS.

IN the firſt part of this ſection he further ſhews, that the law was not againſt the promiſe, in that the child is not diſinherited, by being under tutors. But the chief deſign of this ſection is to ſhew, that though both Jews and Gentiles were intended to be the children of God, and heirs of the promiſe by faith in Chriſt, yet they both of them were left in bondage, the Jews to the law, ver. 3. and the Gentiles to falſe Gods, ver. 8. until Chriſt in due time came to redeem them both; and, therefore, it was folly in the Galatians, being redeemed from one bondage, to go backwards, and put themſelves again in a ſtate of bondage, though under a new maſter.

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Chap. III.

TEXT.

NOW I ſay, that the heir, as long as he is a child,
1 differeth nothing from a ſervant, though he be Lord of all;
2 But is unter tutors and governors, until the time appointed of the father.
3 Even ſo we, when we were children, were in bondage under the elements of the world:
4 But when the fulneſs of the time was come, God ſent forth his ſon made of a woman, made under the law;
5 To redeem them that were under the law, that we might receive the adoption of ſons.
6 And, becauſe ye are ſons, God hath ſent forth the Spirit of his ſon into your hearts, crying, Abba, Father.
7 Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God, through Chriſt.

PARAPHRASE.

NOW I ſay, that the heir, as long as he is a child, differeth nothing from a bondman [a], though he be lord of all; But is under tutors and guardians, until the time prefixed by his father. So we [b] Jews, whilſt we were children, were in bondage under the law [c]. But when the time appointed for the coming of the Meſſias was accompliſhed, God ſent forth his Son, made of a woman, and ſubjected to the law; That he might redeem thoſe who were under the law, and ſet them free from it, that we, who believe, might be put out of the ſtate of bondmen, into that of ſons. Into which ſtate of ſons, it is evident that you, Galatians, who were heretofore Gentiles, are put; foraſmuch as God hath ſent forth his Spirit [d] into your hearts, which enables you to cry, Abba, Father. So that thou art no longer a bondman, but a ſon: and if a ſon, then an heir [e] of God, or of the promiſe of God through Chriſt. But then, i. e. before ye were made the ſons of God, by faith

1 2. 3. 4. 5. 6. 7. 8.

NOTES.

1 [a] Bondman; ſo δοῦλος ſignifies; and unleſs it be ſo tranſlated, ver. 7, 8. Bondage, ver. 3, 7. will ſcarce be underſtood by an Engliſh reader: but St. Paul's ſenſe will be loſt to one, who, by Servant, underſtands not one in a ſtate of bondage.

3 [b] We. It is plain, St. Paul ſpeaks here in the name of the Jews, or Jewiſh church, which, though God's peculiar people, yet was to paſs its nonage (ſo St. Paul calls it) under the reſtraint and tutorage of the law, and not to receive the poſſeſſion of the promiſed inheritance until Chriſt came.

[c] The law, he calls here στοιχεῖα τῦ κόσμυ, "Elements, or rudiments of the world." Becauſe the obſervances and diſcipline of the law, which had reſtraint and bondage enough in it, led them not beyond the things of this world, into the poſſeſſion, or taſte, of their ſpiritual and heavenly inheritance.

6 [d] The ſame argument, of proving their ſonſhip from their having the Spirit, St. Paul uſes to the Romans, Rom. viii. 16. And he that will read 2 Cor. iv. 17.——v. 6. and Eph. i. 11—14. will find, that the Spirit is looked on, as the ſeal and aſſurance of the inheritance of life, to thoſe "who have received the adoption of ſons," as St. Paul ſpeaks here, ver. 5. The force of the argument ſeems to lie in this, that as he, that has the ſpirit of a man in him, has an evidence that he is the ſon of a man, ſo he, that hath the Spirit of God, has thereby an aſſurance that he is the Son of God. Conformable hereunto, the opinion of the Jews was, that the Spirit of God was given to none but themſelves, they alone being the people or children of God; for God calls the people of Iſrael his ſons, Exod. iv. 22, 23. And hence, we ſee, that when, to the aſtoniſhment of the Jews, the Spirit was given to the Gentiles, the Jews no longer doubted that the inheritance of eternal life was alſo conferred on the Gentiles. Compare Acts x. 44—48. with Acts xi. 15—18.

7 [e] St. Paul, from the Galatians having received the Spirit, (as appears chap. iii. 2.) argues, that they are the ſons of God, without the law; and conſequently heirs of the promiſe, without the law; for, ſays he, ver. 1—6, the Jews themſelves were fain to be redeemed from the bondage of the law, by Jeſus Chriſt, that, as ſons, they might attain to the inheritance. But you, Galatians, ſays he, have, by the Spirit that is given you by the miniſtry of the goſpel, an evidence that God is your Father; and, being ſons, are free from the bondage of the law, and heirs without it. The ſame ſort of reaſoning St. Paul uſes to the Romans, ch. viii. 14—17.

PARAPHRASE.

faith in Chriſt, now under the goſpel, ye, not knowing God, were in bondage to thoſe, who were in
9. truth no gods. But now, that ye know God, yea rather, that ye are known [a] and taken into favour by him, how can it be that you, who have been put out of a ſtate of bondage, into the freedom of ſons, ſhould go backwards, and be willing to put yourſelves under the [b] weak and beggarly elements [c] of
10. the world into a ſtate of bondage again? Ye obſerve days, and months, and times, and years, in
11. compliance with the Moſaical inſtitution. I begin to be afraid of you, and to be in doubt, whether all the pains I have taken about you, to ſet you at liberty, in the freedom of the goſpel, will not prove loſt labour.

TEXT.

CHAP. IV.

Howbeit, then, when ye knew not God, ye did ſervice 8
unto them, which by nature are no gods.

But now, after that ye have 9
known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye deſire again to be in bondage?

Ye obſerve days and months, 10
and times, and years.

I am afraid of you, leſt I have 11
beſtowed upon you labour in vain.

NOTES.

9 [a] Known. It has been before obſerved, how apt St. Paul is to repeat his words, though ſomething varied in their ſignification. We have here another inſtance of it: having ſaid, "Ye have known God," he ſubjoins, "or rather are known of him," in the Hebrew latitude of the word known; in which language, it ſometimes ſignifies knowing, with choice and approbation. See Amos iii. 2. 1 Cor. viii. 3.

[b] The law is here called weak, becauſe it was not able to deliver a man from bondage and death, into the glorious liberty of the ſons of God, Rom. viii. 1—3. And it is called beggarly, becauſe it kept men in the poor eſtate of pupils, from the full poſſeſſion and enjoyment of the inheritance, ver. 1—3.

[c] The apoſtle makes it matter of aſtoniſhment, how they, who had been in bondage to falſe gods, having been once ſet free, could endure the thoughts of parting with their liberty, and of returning into any ſort of bondage again, even under the mean and beggarly rudiments of the Moſaical inſtitution, which was not able to make them ſons, and inſtal them in the inheritance. For St. Paul, ver. 7, expreſly oppoſes bondage to ſonſhip; ſo that all, who are not in the ſtate of ſons, are in the ſtate of bondage. Πάλιν, again, cannot here refer to στοιχεῖα, elements, which the Galatians had never been under hitherto, but to bondage, which he tells them, ver. 8, they had been in to falſe gods.

SECT. VIII.

CHAP. IV. 12—20.

CONTENTS.

HE preſſes them with the remembrance of the great kindneſs they had for him, when he was amongſt them; and aſſures them that they have no reaſon to be alienated from him, though that be it, which the judaizing ſeducers aim at.

An. Ch. 57. Neronis 3.

CHAP. IV.

TEXT.

Brethren, I beſeech you, be as I am; for I am as ye are: ye
12 have not injured me at all.
13 Ye know how, through infirmity of the fleſh, I preached the goſpel unto you at the firſt.
14 And my temptation, which was in my fleſh, ye deſpiſed not, nor rejected; but received me, as an angel of God, even as Chriſt Jeſus.
15 Where then is the bleſſedneſs you ſpake of; for I bear you record, that if it had been poſſible, ye would have plucked out your own eyes, and have given them to me.
16 Am I therefore become your enemy, becauſe I tell you the truth?
17 They zealouſly affect you, but not well; yea, they would exclude you, that you might affect them.
18 But it is good to be zealouſly affected always in a good thing, and not only when I am preſent with you.
19 My little children, of whom I travel in birth again, until Chriſt be formed in you.

PARAPHRASE.

I beſeech you, brethren, let you and I be as if we 12.
were all one. Think yourſelves to be very me; as
I, in my own mind, put no difference at all between
you and myſelf; you have done me no manner of
injury: On the contrary, ye know, that through in- 13.
firmity of the fleſh, I heretofore preached the goſ-
pel to you. And yet ye deſpiſed me not, for the 14.
trial I underwent in the fleſh [a], you treated me not
with contempt and ſcorn: but you received me, as
an angel of God, yea, as Jeſus Chriſt himſelf. What 15.
benedictions [b] did you then pour out upon me? For
I bear you witneſs, had it been practicable, you would
have pulled out your very eyes, and given them me.
But is it ſo, that I am become your enemy [c] in con- 16.
tinuing to tell you the truth? They, who would 17.
make you of that mind, ſhew a warmth of affec-
tion to you; but it is not well: for their buſineſs is
to exclude me, that they may get into your affection.
It is good to be well and warmly affected towards a 18.
good man [d], at all times, and not barely when I am
preſent with you. My little children, for whom 19.
I have again the pains of a woman in child-birth,
until

NOTES.

14 [a] What this weakneſs, and trial in the fleſh, was, ſince it has not pleaſed the apoſtle to mention it, is impoſſible for us to know: but may be remarked here, as an inſtance, once for all, of that unavoidable obſcurity of ſome paſſages, in epiſtolary writings, without any fault in the author. For ſome things, neceſſary to the underſtanding of what is writ, are uſually of courſe and juſtly omitted, becauſe already known to him the letter is writ to, and it would be ſometimes ungraceful, oftentimes ſuperfluous, particularly to mention them.

14 [b] The context makes this ſenſe of the words ſo neceſſary and viſible, that it is to be wondered how any one could overlook it.

15 [c] Your enemy. See chap. i. 6.

18 [d] That by καλῷ here, he means a perſon and himſelf, the ſcope of the context evinces. In the ſix preceding verſes he ſpeaks only of himſelf, and the change of their affection to him, ſince he left them. There is no other thing mentioned, as peculiarly deſerving their affection, to which the rule given in this verſe could refer. He had ſaid, ver. 17, ζηλοῦσιν ὑμᾶς, "they affect you;" and ἵνα αὐτοὺς ζηλοῦτε, "that you might affect them;" this is only of perſons, and therefore ζηλοῦσθαι ἐν καλῷ, which immediately follows, may be beſt underſtood of a perſon; elſe the following part of the verſe, though joined by the copulative καὶ, and, will make but a diſjointed ſenſe with the preceding. But there can be nothing plainer, nor more coherent than this, which ſeems to be St. Paul's ſenſe here: "You were very affectionate to me, when I was with you. You are ſince eſtranged from me; "it is the artifice of the ſeducers, that have cooled you to me. But if I am the good man, you took "me to be, you will do well to continue the warmth of your affection to me, when I am abſent, "and not to be well affected towards me, only when I am preſent among you." Though this be his meaning, yet the way he has taken to expreſs it, is much more elegant, modeſt, and graceful. Let any one read the original, and ſee whether it be not ſo.

PARAPHRASE.

until Chriſt be formed in you [a], i. e. till the true
20. doctrine of chriſtianity be ſettled in your minds. But I would willingly be this very moment with you, and change [b] my diſcourſe, as I ſhould find occaſion; for I am at a ſtand about you, and know not what to think of you.

TEXT.

I deſire to be preſent with you now, and to change my voice; for I ſtand in doubt of you.

An. Ch. 57. Neronis 3.
Chap. IV. 20

NOTES.

19 [a] If this verſe be taken for an intire ſentence by itſelf, it will be a parentheſis, and that not the moſt neceſſary, or congruous, that is to be found in St. Paul's epiſtles; or δὲ, but, muſt be left out, as we ſee it is in our tranſlation. But if τεκνία μου, "my little children," be joined, by appoſition, to ὑμᾶς, you, the laſt word of the foregoing verſe, and ſo the two verſes, 18. and 19, be read as one ſentence, ver. 20, with δὲ, but, in it, follows very naturally. But, as we now read it in our Engliſh bible, δὲ, but, is forced to be left out, and ver. 20. ſtands alone by itſelf, without any connexion with what goes before, or follows.

20 [b] Ἀλλάξαι φωνὴν, "to change the voice," ſeems to ſignify the ſpeaking higher or lower; changing the tone of the voice, ſuitably to the matter one delivers, v. g. whether it be advice, or commendation, or reproof, &c. For each of theſe have their diſtinct voices. St. Paul wiſhes himſelf with them, that he might accommodate himſelf to their preſent condition and circumſtances, which he confeſſes himſelf to be ignorant of, and in doubt about.

SECT. IX.

CHAP. IV. 21—V. 1.

CONTENTS.

HE exhorts them to ſtand faſt in the liberty, with which Chriſt hath made them free, ſhewing thoſe, who are ſo zealous for the law, that, if they mind what they read in the law, they will there find, that the children of the promiſe, or of the new Jeruſalem, were to be free; but the children after the fleſh, of the earthly Jeruſalem, were to be in bondage, and to be caſt out, and not to have the inheritance.

PARAPHRASE.

21. Tell me, you that would ſo fain be under the law, do you not acquaint yourſelves with what is in the law, either by reading [a] it, or having it read in your

TEXT.

Tell me, ye that deſire to be under the law, do ye not hear the law? 21

NOTE.

21 [a] The vulgar has, after ſome Greek manuſcripts, Read.

An. Ch. 57. Neronis 3.

TEXT.

CHAP. IV.

22 For it is written, that Abraham had two ſons; the one by a bond-maid, the other by a free woman.

23 But he, who was of the bond-woman, was born after the fleſh: but he of the free woman was by promiſe.

24 Which things are an allegory; for theſe are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem, which now is, and is in bondage with her children.

26 But Jeruſalem which is above, is free, which is the mother of us all.

27 For it is written, Rejoice, thou barren, that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many more children, than ſhe which hath an huſband.

28 Now we, brethren, as Iſaac was, are the children of promiſe.

29 But as, then, he that was born after the fleſh, perſecuted him that was born after the Spirit, even ſo it is now.

30 Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon: for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman.

31 So then, brethren, we are not children of the bond-woman, but of the free.

Ch. V. 1 Stand faſt, therefore, in the liberty, wherewith Chriſt hath made us free, and be not entangled again with the yoke of bondage.

PARAPHRASE.

your aſſemblies? For it is there written[a], Abraham had two ſons, one by a bond-maid, the other by a free woman. But he that was of the bond-woman, was born according to the fleſh, in the ordinary courſe of nature; but he that was of the free-woman, Abraham had by virtue of the promiſe, after he and his wife were paſt the hopes of another child. Theſe things have an allegorical meaning: for the two women are the two covenants, the one of them delivered from mount Sinai, and is repreſented by Agar, who produces her iſſue into bondage. (For Agar is mount Sinai in Arabia, and anſwers to Jeruſalem, that now is, and is in bondage with her children.) But the heavenly Jeruſalem, which is above, and anſwers to Sarah, the mother of the promiſed ſeed, is free, the mother of us all, both Jews and Gentiles, who believe. For it was of her, that it is written[b], "Rejoice, thou barren, that beareſt not; "break out into loud acclamations of joy, thou that "haſt not the travails of child-birth; for more are "the children of the deſolate, than of her that hath "an huſband." And it is we, my brethren, who, as Iſaac was, are the children of promiſe. But as, then, Iſhmael, who was born in the ordinary courſe of nature[c], perſecuted Iſaac, who was born by an extraordinary power from heaven, working miraculouſly; ſo is it now. But what ſaith the ſcripture[d]? "Caſt out the bond-woman and her ſon: For the "ſon of the bond-woman ſhall not ſhare the inhe-"ritance with the ſon of the free-woman." So then, brethren, we, who believe in Chriſt, are not the children of the bond-woman, but of the free[e]. Stand faſt, therefore, in the liberty, wherewith Chriſt hath made you free, and do not put on again a yoke of bondage, by putting yourſelves under the law.

22 [a] Written there, viz. Gen. xvi. 15. and xxi. 1. The term, Law, in the foregoing verſe, comprehends the five books of Moſes.

27 [b] Written, viz. Iſaiah liv. 1.

29 [c] Ὁ κατὰ σάρκα γεννηθείς, "born after the fleſh;" and τὸν κατὰ πνεῦμα, "born after the Spirit." Theſe expreſſions have, in their original brevity, with regard to the whole view, wherein St. Paul uſes them, an admirable beauty and force, which cannot be retained in a paraphraſe.

30 [d] Scripture, viz. Gen. xxi. 10.

31 [e] The apoſtle, by this allegorical hiſtory, ſhews the Galatians, that they who are ſons of Agar,

NOTE.

An. Ch. 57. Neronis 3. Chap. V.

Agar, i. e. under the law given at Mount Sinai, are in bondage, and intended to be caſt out, the inheritance being deſigned for thoſe only, who are the free-born ſons of God, under the ſpiritual covenant of the goſpel. And thereupon he exhorts them, in the following words, to preſerve themſelves in that ſtate of freedom.

SECT. X.

CHAP. V. 2—13.

CONTENTS.

IT is evident from verſe 11. that, the better to prevail with the Galatians to be circumciſed, it had been reported, that St. Paul himſelf preached up circumciſion. St. Paul, without taking expreſs notice of this calumny, chap. i. 6. and ii. 21, gives an account of his paſt life, in a large train of particulars, which all concur to make ſuch a character of him, as renders it very incredible, that he ſhould ever declare for the circumciſion of the Gentile converts, or for their ſubmiſſion to the law. Having thus prepared the minds of the Galatians to give him a fair hearing, as a fair man, ζηλοῦσθαι ἐν καλῷ, he goes on to argue againſt their ſubjecting themſelves to the law. And having eſtabliſhed their freedom from the law, by many ſtrong arguments, he comes here at laſt openly to take notice of the report had been raiſed of him, [that he preached circumciſion] and directly confutes it.

1. By poſitively denouncing to them, himſelf, very ſolemnly, that they, who ſuffer themſelves to be circumciſed, put themſelves into a perfect legal ſtate, out of the covenant of grace, and could receive no benefit by Jeſus Chriſt, ver. 2—4.

2. By aſſuring them, that he, and thoſe that followed him, expected juſtification only by faith, ver. 5, 6.

3 By telling them, that he had put them in the right way, and that this new perſuaſion came not from him, that converted them to chriſtianity, ver. 7, 8.

4. By inſinuating to them, that they ſhould agree to paſs judgment on him, that troubled them with this doctrine, ver. 9, 10.

5. By his being perſecuted, for oppoſing the circumciſion of the Chriſtians. For this was the great offence, which ſtuck with the Jews, even after their converſion, ver. 11.

6. By wiſhing thoſe cut off, that trouble them with this doctrine, ver. 12.

This will, I doubt not, by whoever weighs it, be found a very ſkilful management of the argumentative part of this epiſtle, which ends here. For, though he begins with ſapping the foundation, on which the judaizing ſeducers ſeemed to have laid their main ſtreſs, viz. the report of his preaching circumciſion; yet he reſerves the direct and open confutation of it to the end, and ſo leaves it with them, that it may have the more forcible and laſting impreſſion on their minds.

An. Ch. 57. Neronis 3.

CHAP. V.

TEXT.

Behold; I, Paul, ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.

2

For I teſtify, again, to every man that is circumciſed, that he is a debtor to do the whole law.

3

Chriſt is become of no effect unto you; whoſoever of you are juſtified by the law, ye are fallen from grace.

4

For we, through the Spirit, wait for the hope of righteouſneſs by faith.

5

For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion; but faith, which worketh by love.

6

Ye did run well: who did hinder you, that ye ſhould not obey the truth?

7

This perſuaſion cometh not of him that calleth you.

8

PARAPHRASE.

TAKE notice that I, Paul [a], who am falſly reported to preach up circumciſion in other places, ſay unto you, that if you are circumciſed, Chriſt ſhall be of no advantage to you. For I repeat, here again, what I have always preached, and ſolemnly teſtify to every one, who yields to be circumciſed, in compliance with thoſe who ſay, That now, under the goſpel, he cannot be ſaved [b] without it, that he is under an obligation to the whole law, and bound to obſerve and perform every tittle of it. Chriſt is of no uſe to you, who ſeek juſtification by the law: whoſoever do ſo, be ye what ye will, ye are fallen from the covenant of grace. But I [c], and thoſe, who with me are true Chriſtians, we, who follow the truth of the goſpel, and the doctrine of the Spirit [d] of God, have no other hope of juſtification, but by faith in Chriſt. For in the ſtate of the goſpel, under Jeſus, the Meſſiah, it is neither circumciſion nor uncircumciſion, that is of any moment; all that is available is faith alone, working by love [e]. When you firſt entered into the profeſſion of the goſpel, you were in a good way, and went on well: who has put a ſtop to you, and hindered you, that you keep no longer to the truth of the chriſtian doctrine? This perſuaſion, that it is neceſſary for you to be circumciſed, cometh not from him [f], by whoſe

2

3

4

5

6

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8

NOTES.

2 [a] Ἰδὲ, ἐγὼ Παῦλος, "Behold, I Paul," I the ſame Paul, who am reported to preach circumciſion, μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ, v. 3. witneſs again, continue my teſtimony, to every man, to you and all men. This ſo emphatical way of ſpeaking may very well be underſtood to have regard to what he takes notice, ver. 11, to be caſt upon him, viz. his preaching circumciſion, and is a very ſignificant vindication of himſelf.

3 [b] "Cannot be ſaved." This was the ground, upon which the Jews and judaizing Chriſtians urged circumciſion. See Acts xv. 1.

5 [c] "We." It is evident from the context, that St. Paul here means himſelf. But We is a more graceful way of ſpeaking than I; though he be vindicating himſelf alone from the imputation of ſetting up circumciſion.

[d] "Spirit." The law and the goſpel oppoſed, under the titles of Fleſh and Spirit, we may ſee, chap. iii. 3. of this epiſtle. The ſame oppoſition it ſtands in here to the law, in the foregoing verſe, points out the ſame ſignification.

6 [e] "Which worketh by love." This is added to expreſs the animoſities which were amongſt them, probably raiſed by this queſtion about circumciſion. See ver. 11—15.

8 [f] This expreſſion of "him that calleth, or calleth you," he uſed before, chap. i. 6. and, in both places, means himſelf, and here declares, that this πεισμονὴ (whether taken for perſuaſion, or for ſubjection, as it may be in St. Paul's ſtyle, conſidering πείθεσθαι, in the end of the foregoing verſe,) came

PARAPHRASE.

whoſe preaching you were called to the profeſſion
9. of the goſpel. Remember that a little leaven lea-
veneth the whole lump; the influence of one man
10. [a] entertained among you, may miſlead you all. I
have confidence in you, that, by the help of the
Lord, you will be all of this ſame mind [b] with me;
and conſequently he, that troubles you, ſhall fall
under the cenſure he deſerves for it [c], whoever he
11. be. But as for me, brethren, if I, at laſt, am be-
come a preacher of circumciſion, why am I yet
perſecuted [d]? If it be ſo, that the Gentile converts
are to be circumciſed, and ſo ſubjected to the law,
the great offence of the goſpel [e], in relying ſolely on
12. a crucified Saviour for ſalvation, is removed. But I
am of another mind, and wiſh that they may be cut
off, who trouble you about this matter, and they
13. ſhall be cut off. For, brethren, ye have been called
by me unto liberty.

TEXT.

An. Ch. 57. Neronis 3.

A little leaven leaveneth the whole lump. CHAP. V.

I have confidence in you, 9
through the Lord, that you will 10
be none otherwiſe minded: but
he that troubleth you, ſhall bear
his judgment, whoſoever he be.

And I, brethren, if I yet 11
preach circumciſion, why do I
yet ſuffer perſecution? then is
the offence of the croſs ceaſed.

I would they were even cut 12
off, which trouble you.

For, brethren, ye have been 13
called unto liberty.

NOTES.

came not from him, for he called them to liberty from the law, and not ſubjection to it; ſee ver. 13. "You were going on well, in the liberty of the goſpel; who ſtopped you? I, you may be ſure, had "no hand in it; I, you know, called you to liberty, and not to ſubjection to the law, and therefore "you can, by no means, ſuppoſe that I ſhould preach up circumciſion." Thus St. Paul argues here.

9 [a] By this and the next verſe, it looks as if all this diſorder aroſe from one man.

10 [b] "Will not be otherwiſe minded," will beware of this leaven, ſo as not to be put into a ferment, nor ſhaken in your liberty, which you ought to ſtand faſt in; and to ſecure it, I doubt not, (ſuch confidence I have in you) will with one accord caſt out him that troubles you. For, as for me, you may be ſure I am not for circumciſion, in that the Jews continue to perſecute me. This is evidently his meaning, though not ſpoken out, but managed warily, with a very ſkilful and moving inſinuation. For, as he ſays of himſelf, chap. iv. 20, he knew not, at that diſtance, what temper they were in.

[c] Κρῖμα. Judgment, ſeems here to mean expulſion by a church-cenſure; ſee ver. 12. We ſhall be the more inclined to this, if we conſider, that the apoſtle uſes the ſame argument of "a little leaven leaveneth the whole lump," 1 Cor. v. 6. where he would perſuade the Corinthians to purge out the fornicator.

11 [d] Perſecution. The perſecution St. Paul was ſtill under, was a convincing argument, that he was not for circumciſion, and ſubjection to the law; for it was from the Jews, upon that account, that, at this time, roſe all the perſecution, which the Chriſtians ſuffered; as may be ſeen through all the hiſtory of the Acts. Nor are there wanting clear footſteps of it, in ſeveral places of this epiſtle, beſides this here, as chap. iii. 4. and vi. 12.

[e] Offence of the croſs, ſee chap. vi. 12—14.

SECT.

An. Ch. 57.
Neronis 3.
Chap. V.

SECT. XI.

CHAP. V. 13—26.

CONTENTS.

FROM the mention of liberty, which he tells them they are called to, under the goſpel, he takes a riſe to caution them in the uſe of it, and ſo exhorts them to a ſpiritual, or true chriſtian life, ſhewing the difference and contrariety between that and a carnal life, or a life after the fleſh.

TEXT.

Only uſe not liberty for an occaſion to the fleſh, but by love ſerve one another.

14 For all the law is fulfilled in one word: even in this; Thou ſhalt love thy neighbour as thyſelf.

15 But if ye bite and devour one another, take heed that ye be not conſumed one of another.

16 This I ſay then, Walk in the ſpirit, and ye ſhall not fulfil the luſt of the fleſh.

17 For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

PARAPHRASE.

Though the goſpel, to which you are called, be a ſtate of liberty from the bondage of the law, yet pray take great care you do not miſtake that liberty, nor think it affords you an opportunity, in the abuſe of it, to ſatisfy the luſt of the fleſh, but ſerve [a] one another in love. For the whole law, concerning our duty to others, is fulfilled in obſerving this one precept [b]; "Thou ſhalt love thy neighbour as thyſelf." But, if you bite and tear one another, take heed that you be not deſtroyed and conſumed by one another. This I ſay to you, conduct yourſelves by the light that is in your minds [c], and do not give yourſelves up to the luſts of the fleſh, to obey them, in what they put upon you. For the inclinations and deſires of the fleſh are contrary to thoſe of the ſpirit: and the dictates and inclinations of the ſpirit are contrary to thoſe of the fleſh; ſo that, under theſe contrary impulſes, you do not do the things that you purpoſe to yourſelves [d].

14. 15. 16. 17.

But

NOTES.

13 [a] Δουλεύετε, ſerve, has a greater force in the Greek, than our Engliſh word, ſerve, does in the common acceptation of it expreſs. For it ſignifies the oppoſite to ἐλευθερία, freedom. And ſo the apoſtle elegantly informs them, that though, by the goſpel, they are called to a ſtate of liberty from the law; yet they were ſtill as much bound and ſubjected to their brethren, in all the offices and duties of love and good-will, as if, in that reſpect, they were their vaſſals and bondmen.

14 [b] Lev. xix. 18.

16 [c] That which he here, and in the next verſe, calls ſpirit, he calls, Rom. vii. 22, the inward man; ver. 23, the law of the mind; ver. 25, the mind.

17 [d] Do not; ſo it is in the Greek, and ours is the only tranſlation that I know, which renders it cannot.

16, 17. There can be nothing plainer, than that the ſtate St. Paul deſcribes here, in theſe two verſes, he points out more at large, Rom. vii. 17, &c. ſpeaking there in the perſon of a Jew. This is evident, that St. Paul ſuppoſes two principles in every man, which draw him different ways; the one he calls Fleſh, the other Spirit. Theſe, though there be no other appellations given them, are the

PARAPHRASE.

18. But if you give yourſelves up to the conduct of the goſpel [a], by faith in Chriſt, ye are not under the law [b].
19. Now the works of the fleſh, as is manifeſt, are theſe;
20. adultery, fornication, uncleanneſs, laſciviouſneſs, Idolatry, witchcraft [c], enmities, quarrels, emulations,
21. animoſities, ſtrife, ſeditions, ſects, Envyings, murders, drunkenneſs, revellings [d], and ſuch-like: concerning which I forewarn you now, as heretofore I have done, that they, who do ſuch things, ſhall not
22 inherit the kingdom of God. But, on the other ſide,

TEXT.

An. Ch. 57. Neronis 3.

CHAP. V.

But if ye be led by the ſpirit, ye are not under the law. 18

Now the works of the fleſh 19
are manifeſt, which are theſe;
adultery, fornication, uncleanneſs, laſciviouſneſs,

Idolatry, withcraft, hatred, 20
variance, emulations, wrath,
ſtrife, ſeditions, hereſies,

Envyings, murders, drunken- 21
neſs, revellings, and ſuch-like:
of the which I tell you before,
as I have alſo told you in time
paſt, that they, which do ſuch
things, ſhall not inherit the kingdom of God.

NOTES.

are the moſt common and uſual names given them in the New Teſtament: by fleſh, is meant all thoſe vicious and irregular appetites, inclinations, and habitudes, whereby a man is turned from his obedience to that eternal law of right, the obſervance whereof God always requires, and is pleaſed with. This is very properly called fleſh, this bodily ſtate being the ſource, from which all our deviations from the ſtraight rule of rectitude do for the moſt part take their riſe, or elſe do ultimately terminate in: on the other ſide, ſpirit is the part of a man, which is endowed with light from God, to know and ſee what is righteous, juſt and good, and which, being conſulted and hearkened to, is always ready to direct and prompt us to that which is good. The fleſh then, in the goſpel language, is that principle, which inclines and carries men to ill; the ſpirit, that principle which dictates what is right, and inclines to good. But becauſe, by prevailing cuſtom, and contrary habits, this principle was very much weakened, and almoſt extinct in the Gentiles, ſee Eph. iv. 17——21. he exhorts them to "be renewed in the ſpirit of their minds," ver. 23. and to "put off the old man," i. e. fleſhly corrupt habits, and to "put on the new man," which, he tells them, ver. 24, "is created in righteouſneſs and true holineſs." This is called "renewing of the mind," Rom. xii. 2. "Renewing of the inward man," 2 Cor. iv. 16. Which is done by the aſſiſtance of the Spirit of God, Eph. iii. 16.

18 [a] The reaſon of this aſſertion we may find, Rom. viii. 14. viz. Becauſe, "they who are led by the Spirit of God, are the ſons of God," and ſo heirs, and free without the law, as he argues here, chap. iii. and iv.

[b] This is plainly the ſenſe of the apoſtle, who teaches all along in the former part of this epiſtle, and alſo that to the Romans, that thoſe, who put themſelves under the goſpel, are not under the law: the queſtion, then, that remains, is only about the phraſe, "led by the Spirit." And as to that, it is eaſy to obſerve how natural it is for St. Paul, having in the foregoing verſes more than once mentioned the Spirit, to continue the ſame word, though ſomewhat varied in the ſenſe. In St. Paul's phraſeology, as the irregularities of appetite, and the dictates of right reaſon, are oppoſed under the titles of Fleſh and Spirit, as we have ſeen: ſo the covenant of works, and the covenant of grace, law, and goſpel, are oppoſed under the titles of Fleſh and Spirit. 2 Cor. iii. 6, 8, he calls the goſpel Spirit; and Rom. vii. 5, in the fleſh, ſignifies in the legal ſtate. But we need go no further than chap. iii. 3. of this very epiſtle, to ſee the law and the goſpel oppoſed by St. Paul, under the titles of Fleſh and Spirit. The reaſon of thus uſing the word Spirit, is very apparent in the doctrine of the New Teſtament, which teaches, that thoſe who receive Chriſt by faith, with him receive his Spirit, and its aſſiſtance againſt the fleſh; ſee Rom. viii. 9—11. Accordingly, for the attaining ſalvation, St. Paul joins together belief of the truth, and ſanctification of the Spirit, 2 Theſſ. ii. 13. And ſo Spirit, here, may be taken for "the Spirit of their minds," but renewed and ſtrengthened by the Spirit of God; ſee Eph. iii. 16. and iv. 23.

20 [c] Φαρμακεία ſignifies witchcraft, or poiſoning.

21 [d] Κῶμοι, Revellings, were, amongſt the Greeks, diſorderly ſpending of the night in feaſting, with a licentious indulging to wine, good chear, muſick, dancing, &c.

An. Ch. 57.
Neronis 3.

CHAP. V.

TEXT.

But the fruit of the Spirit is
22 love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith,
23 Meekneſs, temperance: againſt ſuch there is no law.
24 And they that are Chriſt's, have crucified the fleſh, with the affections and luſts.
25 If we live in the Spirit, let us alſo walk in the Spirit.
26 Let us not be deſirous of vain-glory, provoking one another, envying one another.

PARAPHRASE.

ſide, the fruit of the Spirit is love, joy, peace, long-ſuffering, ſweetneſs of diſpoſition, beneficence, faithfulneſs, Meekneſs, temperance: againſt theſe and the like there is no law. Now they who belong [a] to Chriſt, and are his members, have [b] crucified the fleſh, with the affections and luſts thereof. If our life then (our fleſh having been crucified) be, as we profeſs, by the Spirit, whereby we are alive from that ſtate of ſin, we were dead in before, let us regulate our lives and actions by the light and dictates of the Spirit. Let us not be led, by an itch of vain-glory, to provoke one another, or to envy one another [c].

23. 24. 25. 26.

NOTES.

24 [a] Οἱ τοῦ Χριστοῦ, "Thoſe who are of Chriſt," are the ſame "with thoſe, who are led by the Spirit," ver. 18. and are oppoſed to "thoſe, who live after the fleſh," Rom. viii. 13. where it is ſaid, conformably to what we find here, "they, through the Spirit, mortify the deeds of the body."

[b] "Crucified the fleſh." That principle in us, from whence ſpring vicious inclinations and actions, is, as we have obſerved above, called ſometimes the Fleſh, ſometimes the Old Man. The ſubduing and mortifying of this evil principle, ſo that the force and power, wherewith it uſed to rule in us, is extinguiſhed, the apoſtle, by a very engaging accommodation to the death of our Saviour, calls "Crucifying the old man, Rom. vi. 6. Crucifying the fleſh, here. Putting off the body of the ſins of the fleſh, Col. ii. 11. Putting off the old man, Eph. iv. 22. Col. iii. 8, 9. It is alſo called, "Mortifying the members which are on earth, Col. iii. 5. Mortifying the deeds of the body," Rom. viii. 13.

26 [c] Whether the vain-glory and envying, here, were about their ſpiritual gifts, a fault which the Corinthians were guilty of, as we may ſee at large, 1 Cor. xii. 13, 14. or upon any other occaſion, and ſo contained in ver. 26. of this chapter; I ſhall not curiouſly examine: either way, the ſenſe of the words will be much the ſame, and accordingly this verſe muſt end the 5th, or begin the 6th chapter.

SECT. XII.

CHAP. VI. 1—5.

CONTENTS.

HE here exhorts the ſtronger to gentleneſs and meekneſs towards the weak.

PARA-

PARAPHRASE.

1. BRETHREN, if a man, by frailty or ſurpriſe, fall into a fault, do you, who are eminent in the church for knowledge, practice, and gifts [a], raiſe him up again, and ſet him right, with gentleneſs and meekneſs, conſidering that you yourſelves are not
2. out of the reach of temptations. Bear with one another's infirmities, and help to ſupport each other under your burdens [b], and ſo fulfil the law of Chriſt [c].
3. For if any one be conceited of himſelf, as if he were ſomething, a man of weight, fit to preſcribe to others, when indeed he is not, he deceiveth himſelf.
4. But let him take care that what he himſelf doth be right, and ſuch as will bear the teſt, and then he will have matter of glorying [d] in himſelf, and not in ano-
5. ther. For every one ſhall be accountable only for his own actions.

TEXT.

BRethren, if a man be overtaken in a fault, ye which 1
are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs; conſidering thyſelf, leſt thou alſo be tempted.

Bear ye one another's bur- 2
dens, and ſo fulfil the law of Chriſt.

For if a man think himſelf to 3
be ſomething, when he is nothing, he deceiveth himſelf.

But let every man prove his 4
own work, and then ſhall he have rejoicing in himſelf alone, and not in another.

For every man ſhall bear his 5
own burden.

NOTES.

1 [a] Πνευματικοὶ, Spiritual, in 1 Cor. iii. 1. and xii. 1, taken together, has this ſenſe.

2 [b] See a parallel exhortation, 1 Theſ. v. 14, which will give light to this, as alſo Rom. xv. 1.

[c] See John xiii. 34, 35, and xiv. 2. There were ſome among them very zealous for the obſervation of the law of Moſes; St. Paul, here, puts them in mind of a law which they were under, and were obliged to obſerve, viz. "the law of Chriſt." And he ſhews them how to do it, viz. by helping to bear one another's burdens, and not increaſing their burdens, by the obſervances of the Levitical law. Though the goſpel contain the law of the kingdom of Chriſt, yet I do not remember that St. Paul any where calls it "the law of Chriſt," but in this place; where he mentions it, in oppoſition to thoſe, who thought a law ſo neceſſary, that they would retain that of Moſes, under the goſpel.

4 [d] Καύχημα, I think, ſhould have been tranſlated here, Glorying, as Καυχήσωνται is, ver. 13. the apoſtle, in both places, meaning the ſame thing, viz. glorying in another, in having brought him to circumciſion, and other ritual obſervances of the Moſaical law. For thus St. Paul ſeems to me to diſcourſe, in this ſection: "Brethren, there be ſome among you, that would bring others "under the ritual obſervances of the Moſaical law, a yoke, which was too heavy for us and our "fathers to bear. They would do much better to eaſe the burdens of the weak; this is ſuitable to "the law of Chriſt, which they are under, and is the law, which they ought ſtrictly to obey. If "they think, becauſe of their ſpiritual gifts, that they have power to preſcribe in ſuch matters, I tell "them, that they have not, but do deceive themſelves. Let them rather take care of their own "particular actions, that they be right, and ſuch as they ought to be. This will give them matter "of glorying in themſelves, and not vainly in others, as they do, when they prevail with them to "be circumciſed. For every man ſhall be anſwerable for his own actions." Let the reader judge, whether this does not ſeem to be St. Paul's view here, and ſuit with his way of writing.

Ἔχειν καύχημα is a phraſe whereby St. Paul ſignifies "to have matter of glorying," and to that ſenſe it is rendered, Rom. iv. 2.

An. Ch. 57.
Neronis 3.
Chap. VI.

SECT. XIII.

CHAP. VI. 6—10.

CONTENTS.

ST. Paul having laid ſome reſtraint upon the authority and forwardneſs of the teachers, and leading men amongſt them, who were, as it ſeems, more ready to impoſe on the Galatians what they ſhould not, than to help them forward in the practice of goſpel-obedience; he here takes care of them, in reſpect of their maintenance, and exhorts the Galatians to liberality towards them, and, in general, towards all men, eſpecially Chriſtians.

TEXT.

6 Let him, that is taught in the word, communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked; for whatſoever a man ſoweth, that ſhall he alſo reap.

8 For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.

9 And let us not be weary in well-doing; for in due ſeaſon we ſhall reap, if we faint not.

10 As we have, therefore, opportunity, let us do good unto all men, eſpecially unto them who are of the houſhold of faith.

PARAPHRASE.

LET him, that is taught the doctrine of the goſpel, freely communicate the good things of this world to him that teaches him. 6. Be not deceived, God will not be mocked; for, as a man ſoweth [a], ſo alſo ſhall he reap. 7. He, that lays out the ſtock of good things he has, only for the ſatisfaction of his own bodily neceſſities, conveniencies, or pleaſures, ſhall, at the harveſt, find the fruit and product of ſuch huſbandry to be corruption and periſhing [b]. 8. But he, that lays out his worldly ſubſtance, according to the rules dictated by the Spirit of God in the goſpel, ſhall, of the Spirit, reap life everlaſting. In doing thus, what is good and right, 9. let us not wax weary; for, in due ſeaſon, when the time of harveſt comes, we ſhall reap, if we continue on to do good, and flag not. Therefore, as we have 10. opportunities, let us do good unto all men, eſpecially to thoſe who profeſs faith in Jeſus Chriſt, i. e. the Chriſtian religion.

NOTES.

7 [a] Soweth. A metaphor uſed by St. Paul, for men's laying out their worldy goods. See 2 Cor. ix. 6, &c.

8 [b] Rom. viii. 13. and ii. 12.

SECT.

An. Ch. 57.
Neronis 3.
Chap. VI.

SECT. XIV.

CHAP. VI. 11—18.

CONTENTS.

ONE may ſee what lay upon St. Paul's mind, in writing to the Galatians, by what he inculcates to them here, even after he had finiſhed his letter. The like we have in the laſt chapter to the Romans. He here winds up all with admonitions to the Galatians, of a different end and aim they had, to get the Galatians circumciſed, from what he had in preaching the goſpel.

PARAPHRASE.

11. You ſee how long a letter I have writ to you with
12. my own hand [a]. They, who are willing to carry it ſo fairly in the ritual part of the law, and to make oſtentation of their compliance therein, conſtrain you to be circumciſed, only to avoid perſecution, for owning their dependence for ſalvation ſolely on a crucified Meſſiah [b], and not on the obſervance of the
13. law. For even they themſelves, who are circumciſed, do not keep the law. But they will have you to be circumciſed, that this mark in your fleſh may afford them matter of glorying, and of recommending themſelves to the good opinion of the Jews [c]. But as for me, whatever may be ſaid of me [d], God forbid that I ſhould glory in any thing, but in having
14. Jeſus Chriſt, who was crucified, for my ſole Lord and Maſter, whom I am to obey and depend on; which I ſo entirely do, without regard to any thing elſe, that I am wholly dead to the world, and the world dead to me, and it has no more influence on
15. me, than if it were not. For, as to the obtaining a ſhare in the kingdom of Jeſus Chriſt, and the privileges and advantages of it, neither circumciſion nor uncircumciſion,

TEXT.

You ſee how large a letter I 11
have written unto you, with
mine own hand.

As many as deſire to make a 12
fair ſhew in the fleſh, they con-
ſtrain you to be circumciſed;
only leſt they ſhould ſuffer per-
ſecution for the croſs of Chriſt.

For neither they themſelves, 13
who are circumciſed, keep the
law; but deſire to have you cir-
cumciſed, that they may glory
in your fleſh.

But God forbid that I ſhould 14
glory, ſave in the croſs of our
Lord Jeſus Chriſt, by whom the
world is crucified unto me, and I
unto the world.

For, in Chriſt Jeſus, neither 15
circumciſion availeth any thing,
nor uncircumciſion, but a new
creature.

NOTES.

11 [a] St. Paul mentions the "writing with his own hand," as an argument of his great concern for them in the caſe. For it was not uſual for him to write his epiſtles with his own hand, but to dictate them to others, who writ them from his mouth. See Rom. xvi. 22. 1 Cor. xvi. 21.

12 [b] "In the fleſh," i. e. in the ritual obſervances of the law, which, Heb. ix. 10, are called δικαιώματα σαρκος.

13 [c] See chap. v. 11.

14 [d] See chap. v. 11.

An. Ch. 57.
Neronis 3.

TEXT.

CHAP. VI.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God.

17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jeſus.

18 Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

Unto the Galatians, written from Rome.

PARAPHRASE.

uncircumciſion, ſuch outward differences in the fleſh, avail any thing, but the new creation, wherein by a thorough change a man is diſpoſed to righteouſneſs, and true holineſs, in good works[a]. And on 16.
all thoſe, who walk by this rule, viz. that it is the new creation alone, and not circumciſion, that availeth under the goſpel, peace and mercy ſhall be on them, they being that Iſrael, which are truly the people of God[b]. From henceforth, let no man give 17.
me trouble by queſtions, or doubt whether I preach circumciſion or no? It is true, I am circumciſed. But yet the marks I now bear in my body, are the marks of Jeſus Chriſt, that I am his. The marks of the ſtripes, which I have received from the Jews, and which I ſtill bear in my body for preaching Jeſus Chriſt, are an evidence that I am not for circumci- 18.
ſion. "Brethren, the favour of our Lord Jeſus Chriſt "be with your ſpirit." Amen.

NOTES.

15 [a] See Eph. ii. 10. and iv. 24.

16 [b] St. Paul having, in the foregoing verſe, aſſerted, that it is the new creation alone, that puts men into the kingdom of Chriſt, and into the poſſeſſion of the privileges thereof, this verſe may be underſtood alſo, as aſſertory, rather than as a prayer, unleſs there were a verb, that expreſſed it; eſpecially conſidering, that he writes his epiſtle to encourage them to refuſe circumciſion. To which end, the aſſuring them, that thoſe, who do ſo, ſhall have peace and mercy from God, is of more force than to tell them, that he prays that they may have peace and mercy. And, for the ſame reaſon, I underſtand "the Iſrael of God" to be the ſame with "thoſe, who walk by this rule," though joined with them, by the copulative καὶ, and; no very unuſual way of ſpeaking.

A PARA-

A PARAPHRASE AND NOTES ON THE First Epiſtle of St. PAUL TO THE *CORINTHIANS.*

SYNOPSIS.

SAINT Paul's firſt coming to Corinth was anno Chriſti 52, where he firſt applied himſelf to the ſynagogue, Acts xviii. 4. But finding them obſtinate in their oppoſition to the goſpel, he turned to the Gentiles, ver. 6. out of whom this church at Corinth ſeems chiefly to be gathered, as appears, Acts xviii. and 1 Cor. xii. 2.

HIS ſtay here was about two years, as appears from Acts xviii. 11, 18. compared: in which time it may be concluded he made many converts; for he was not idle there, nor did he uſe to ſtay long in a place, where he was not encouraged by the ſucceſs of his miniſtry. Beſides what his ſo long abode in this one city, and his indefatigable labour every-where, might induce one to preſume, of the number of converts he made in that city; the ſcripture itſelf, Acts xviii. 10, gives ſufficient evidence of a numerous church gathered there.

CORINTH itſelf was a rich merchant-town, the inhabitants Greeks, a people of quick parts, and inquiſitive, 1 Cor. i. 22. but naturally vain and conceited of themſelves.

THESE things conſidered may help us, in ſome meaſure, the better to underſtand St. Paul's epiſtles to this church, which ſeems to be in greater diſorder, than any other of the churches which he writ to.

THIS epiſtle was writ to the Corinthians, anno Chriſti 57, between two and three years after St. Paul had left them. In this interval, there was got in

amongſt them a new inſtructor, a Jew by nation, who had raiſed a faction againſt St. Paul. With this party, whereof he was the leader, this falſe apoſtle had gained great authority, ſo that they admired and gloried in him, with an apparent diſeſteem and diminiſhing of St. Paul.

WHY I ſuppoſe the oppoſition to be made to St. Paul, in this church, by one party, under one leader, I ſhall give the reaſons, that make it probable to me, as they come in my way, going through theſe two epiſtles; which I ſhall leave to the reader to judge, without poſitively determining on either ſide; and therefore ſhall, as it happens, ſpeak of theſe oppoſers of St. Paul, ſometimes in the ſingular, and ſometimes in the plural number.

THIS at leaſt is evident, that the main deſign of St. Paul, in this epiſtle, is to ſupport his own authority, dignity, and credit, with that part of the church which ſtuck to him; to vindicate himſelf from the aſperſions and calumnies of the oppoſite party; to leſſen the credit of the chief and leading men in it, by intimating their miſcarriages, and ſhewing their no cauſe of glorying, or being gloried in; that ſo withdrawing their party from the admiration and eſteem of thoſe their leaders, he might break the faction; and putting an end to the diviſion, might re-unite them with the uncorrupted part of the church, that they might all unanimouſly ſubmit to the authority of his divine miſſion, and with one accord receive and keep the doctrine and directions he had delivered to them.

THIS is the whole ſubject from chap. i. 10. to the end of chap. vi. In the remaining part of this epiſtle, he anſwers ſome queſtions they had propoſed to him, and reſolves ſome doubts; not without a mixture, on all occaſions, of reflections on his oppoſers, and of other things, that might tend to the breaking of their faction.

An. Ch. 57.
NERONIS 3.
CHAP. I.

SECT. I.

CHAP. I. 1—9.

TEXT.

1 PAUL, called to be an apoſtle of Jeſus Chriſt through the will of God, and Soſthenes our brother;

2 Unto the church of God, which is at Corinth, to them

INTRODUCTION.

PAUL an apoſtle of Jeſus Chriſt, called to be ſo 1
by the will of God [a], and Soſthenes [b] our brother in the Chriſtian faith; To the church of God, 2
which is at Corinth, to them that are ſeparated from the

NOTES.

1 [a] St. Paul, in moſt of his epiſtles, mentions his being "called to be an apoſtle by the will of "God;" which way of ſpeaking being peculiar to him, we may ſuppoſe him therein to intimate his extraordinary and miraculous call, Acts ix. and his receiving the goſpel by immediate revelation, Gal. i. 11, 12. For he doubted not of the will and providence of God governing all things.

[b] Acts xviii. 17.

PARAPHRASE.

the reſt of the world, by faith in Chriſt Jeſus [a], called to be ſaints, with all, that are every-where called by the Name of Jeſus Chriſt [b], their Lord [c], and
3. ours. Favour and peace be unto you, from God our
4. Father, and from the Lord Jeſus Chriſt. I thank God always, on your behalf, for the favour of God, which is beſtowed on you, through Jeſus Chriſt;
5. So that, by him, you are enriched with all know-
6. ledge and utterance, and all extraordinary gifts: As at firſt, by thoſe miraculous gifts, the goſpel of Chriſt
7. was confirmed among you. So that in no ſpiritual gift are any of you ſhort, or deficient [d], waiting for
8. the coming of our Lord Jeſus Chriſt; who ſhall alſo confirm you unto the end, that, in the day of the Lord Jeſus Chriſt, there may be no charge againſt
9. you. For God, who has called you unto the fellowſhip of his Son Jeſus Chriſt, our Lord, may be relied on for what is to be done on his ſide.

TEXT.

An. Ch. 57.
Neronis 3.

CHAP. I.

that are ſanctified in Chriſt Jeſus, called to be ſaints, with all that in every place call upon the name of Jeſus Chriſt, our Lord, both theirs and ours.

Grace be unto you, and peace 3
from God our Father, and from the Lord Jeſus Chriſt.

I thank my God always, on 4
your behalf, for the grace of God, which is given you, by Jeſus Chriſt;

That, in every thing, ye are 5
enriched by him, in all utterance, and in all knowledge:

Even as the teſtimony of 6
Chriſt was confirmed in you.

So that ye come behind in no 7
gift; waiting for the coming of our Lord Jeſus Chriſt:

Who alſo ſhall confirm you 8
unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

God is faithful, by whom ye 9
were called unto the fellowſhip of his Son, Jeſus Chriſt, our Lord.

NOTES.

2 [a] Ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, "Sanctified in Chriſt Jeſus," does not ſignify here, whoſe lives are pure and holy; for there were many, amongſt thoſe he writ to, who were quite otherwiſe; but, ſanctified, ſignifies ſeparate from the common ſtate of mankind, to be the people of God, and to ſerve him. The Heathen world had revolted from the true God, to the ſervice of idols and falſe gods, Rom. i. 18—25. The Jews being ſeparated from this corrupted maſs, to be the peculiar people of God, were called holy, Exod. xix. 5, 6. Numb. xv. 40. They being caſt off, the profeſſors of chriſtianity were ſeparated to be the people of God, and ſo became holy, 1 Pet. ii. 9, 10.

[b] Ἐπικαλουμένοις τὸ ὄνομα Χριστοῦ, "that are called Chriſtians;" theſe Greek words being a periphraſis for Chriſtians, as is plain from the deſign of this verſe. But he that is not ſatisfied with that, may ſee more proofs of it, in Dr. Hammond upon the place.

[c] What the apoſtle means by, Lord, when he attributes it to Chriſt, vid. ch. viii. 6.

7 [d] Vid. 2 Cor. xii. 12, 13.

SECT. II.

CHAP. I. 10.——VI.——20.

CONTENTS.

THERE were great diſorders in the church of Corinth, cauſed chiefly by a faction raiſed there, againſt St. Paul: the partiſans of the faction mightily

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cried up, and gloried in their leaders, who did all they could to diſparage St. Paul, and leſſen him in the eſteem of the Corinthians. St. Paul makes it his buſineſs, in this ſection, to take off the Corinthians from ſiding with, and glorying in, this pretended apoſtle, whoſe followers and ſcholars they profeſſed themſelves to be; and to reduce them into one body, as the ſcholars of Chriſt, united in a belief of the goſpel, which he had preached to them, and in an obedience to it, without any ſuch diſtinction of maſters, or leaders, from whom they denominated themſelves. He alſo, here and there, intermixes a juſtification of himſelf, againſt the aſperſions which were caſt upon him, by his oppoſers. How much St. Paul was ſet againſt their leaders, may be ſeen, 2 Cor. xi. 13—15.

The arguments uſed by St. Paul, to break the oppoſite faction, and put an end to all diviſions amongſt them, being various, we ſhall take notice of them, under their ſeveral heads, as they come in the order of this diſcourſe.

SECT. II. No. 1.

CHAP. I. 10—16.

CONTENTS.

SAINT Paul's firſt argument is, That, in Chriſtianity, they all had but one Maſter, viz. Chriſt; and therefore were not to fall into parties, denominated from diſtinct teachers, as they did in their ſchools of philoſophy.

TEXT.	PARAPHRASE.
10 Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you; but that ye be perfectly joined together, in the ſame mind, and in the ſame judgment.	NOW I beeſech you, brethren, by the name[a] of our Lord Jeſus Chriſt, that ye hold the ſame doctrine, and that there be no diviſions among you; but that ye be framed together into one intire body, with one mind, and one affection. For I underſtand, my brethren[b], by ſome of the houſe of Chloe, that there are quarrels and diſſenſions amongſt you:
11 For it hath been declared unto me, of you, my brethren, by them which are of the houſe of Chloe, that there are contentions among you.	

10. 11.

NOTES.

10 [a] "Of whom the whole family in heaven and earth, is, and ought to be named." If any one has thought St. Paul a looſe writer, it is only becauſe he was a looſe reader. He that takes notice of St. Paul's deſign, ſhall find that there is not a word ſcarce, or expreſſion, that he makes uſe of, but with relation and tendency to his preſent main purpoſe: as here, intending to aboliſh the names of leaders, they diſtinguiſhed themſelves by, he beſeeches them, by the name of Chriſt, a form that I do not remember he elſewhere uſes.

11 [b] "Brethren," a name of union and friendſhip, uſed here twice together, by St. Paul, in the entrance of his perſuaſion to them, to put an end to their diviſions.

PARAPHRASE.

12. you: So that ye are fallen into parties, ranking yourſelves under different leaders or maſters, one ſaying, "I am of Paul;" another, "I of Apollos, I of
13. "Cephas, I of Chriſt." Is Chriſt, who is our only Head and Maſter, divided? Was Paul crucified for
14. you? Or were you baptized into * the name of Paul? I thank God, that I baptized none of you, but Criſ-
15. pus and Gaius; Leſt any one ſhould ſay, I had
16. baptized into my own name. I baptized alſo the houſhold of Stephanas; farther, I know not whether I baptized any other.

TEXT.

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CHAP. I.

Now, this I ſay, that every one of you ſaith, "I am of 12
"Paul, and I of Apollos, and
"I of Cephas, and I of Chriſt?"
Is Chriſt divided? was Paul 13
crucified for you? or were ye baptized in the name of Paul?
I thank God that I baptized 14
none of you, but Criſpus and Gaius:
Leſt any ſhould ſay, that I 15
had baptized in my own name.
And I baptized alſo the houſ- 16
hold of Stephanas: beſides, I know not whether I baptized any other.

NOTE.

13 * Εἰς properly ſignifies into; ſo the French tranſlate it here: the phraſe βαπτίζεσθαι εἰς, "to be baptized into any one's name, or into any one," is ſolemnly, by that ceremony, to enter himſelf a diſciple of him, into whoſe name he is baptized, with profeſſion to receive his doctrine and rules, and ſubmit to his authority; a very good argument here, why they ſhould be called by no one's name, but Chriſt's.

SECT. II. No. 2.

CHAP. I. 17—31.

CONTENTS.

THE next argument of St. Paul, to ſtop their followers from glorying in theſe falſe apoſtles, is, that neither any advantage of extraction, nor ſkill in the learning of the Jews, nor in the philoſophy and eloquence of the Greeks, was that, for which God choſe men to be preachers of the goſpel. Thoſe, whom he made choice of, for overturning the mighty and the learned, were mean, plain, illiterate men.

PARAPHRASE.

17. For Chriſt ſent me not to baptize, but to preach the goſpel: not with learned and eloquent harangues, leſt thereby the virtue and efficacy of Chriſt's ſufferings and death ſhould be over-looked and neglected, if the ſtreſs of our perſuaſion ſhould be laid on the learning and quaintneſs of our preaching. For the

TEXT.

For Chriſt ſent me not to 17
baptize, but to preach the goſpel: not with wiſdom of words, leſt the croſs of Chriſt ſhould be made of none effect.

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CHAP. I.

TEXT.

18 For the preaching of the croſs is to them that periſh, fooliſhneſs: but unto us, which are ſaved, it is the power of God.

19 For it is written, I will deſtroy the wiſdom of the wiſe, and will bring to nothing the underſtanding of the prudent.

20 Where is the wiſe? where is the ſcribe? where is the diſputer of this world? hath not God made fooliſh the wiſdom of this world?

21 For after that, in the wiſdom of God, the world, by wiſdom, knew not God, it pleaſed God, by the fooliſhneſs of preaching, to ſave them that believe.

22 For the Jews require a ſign, and the Greeks ſeek after wiſdom:

23 But we preach Chriſt crucified, unto the Jews a ſtumbling block, and unto the Greeks fooliſhneſs.

PARAPHRASE.

plain inſiſting on the death of a crucified Saviour is, 18. by thoſe, who periſh, received as a fooliſh, contemptible thing; though to us, who are ſaved, it be the power of God, Conformable to what is propheſied 19. by Iſaiah: "I will deſtroy the wiſdom of the wiſe, "and I will bring to nothing the underſtanding of "the prudent." Where is the philoſopher, ſkilled 20. in the wiſdom of the Greeks? Where the ſcribe[a], ſtudied in the learning of the Jews? Where the profeſſor of human arts and ſciences? Hath not God rendered all the learning and wiſdom of this world fooliſh, and uſeleſs for the diſcovery of the truths of the goſpel? For ſince the world, by their natural 21. parts, and improvements in what, with them, paſſed for wiſdom, acknowledged not the one, only, true God, though he had manifeſted himſelf to them, in the wiſe contrivance and admirable frame of the viſible works of the creation; it pleaſed God, by the plain, and (as the world eſteems it) fooliſh doctrine of the goſpel, to ſave thoſe who receive and believe it. Since[b] both the Jews demand extraordi- 22. nary ſigns and miracles; and the Greeks ſeek wiſdom: But I have nothing elſe to preach to them, 23. but

NOTES.

20 [a] Scribe was the title of a learned man amongſt the Jews; one verſed in their law and rites, which was the ſtudy of their doctors and rabbies. It is likely the falſe apoſtle, ſo much concerned in theſe two epiſtles to the Corinthians, who was a Jew, pretended to ſomething of this kind, and magnified himſelf thereupon; otherwiſe it is not probable, that St. Paul ſhould name, to the Corinthians, a ſort of men not much known, or valued, amongſt the Greeks. This, therefore, may be ſuppoſed to be ſaid to take off their glorying in their falſe apoſtle.

22 [b] Ἐπειδὴ καὶ, "ſince both." Theſe words uſed here, by St. Paul, are not certainly idle and inſignificant, and therefore I ſee not how they can be omitted in the tranſlation.

Ἐπειδὴ is a word of reaſoning, and, if minded, will lead us into one of St. Paul's reaſonings here, which the neglect of this word makes the reader overlook. St. Paul, in ver. 21, argues thus in general: "Since the world, by their natural parts and improvements, did not attain to a right and ſaving "knowledge of God, God, by the preaching of the goſpel, which ſeems fooliſhneſs to them, was "pleaſed to communicate that knowledge to thoſe who believed."

In the three following verſes, he repeats the ſame reaſoning, a little more expreſly applied to the people he had here in his view, viz. Jews and Greeks; and his ſenſe ſeems to be this: "Since the "Jews, to make any doctrine go down with them, require extraordinary ſigns of the power of God "to accompany it, and nothing will pleaſe the nice palates of the learned Greeks, but wiſdom; and "though our preaching of a crucified Meſſiah be a ſcandal to the Jews, and fooliſhneſs to the Greeks, "yet we have what they both ſeek; for both Jew and Gentile, when they are called, find the Meſ- "ſiah, whom we preach, to be the power of God, and the wiſdom of God."

25, 27, 28. He that will read the context, cannot doubt but that St. Paul, by what he expreſſes in theſe verſes, in the neuter gender, means perſons, the whole argument of the place being about perſons, and their glorying: and not about things.

PARAPHRASE.

but Chriſt crucified, a doctrine offenſive to the hopes and expectations of the Jews; and fooliſh to the
24. acute men of learning, the Greeks; But yet it is to theſe, both Jews and Greeks, (when they are converted) Chriſt, the power of God, and Chriſt the
25. wiſdom of God: Becauſe that, which ſeems fooliſhneſs in thoſe, who came from God, ſurpaſſes the wiſdom of man; and that, which ſeems weakneſs in
26. thoſe ſent by God, ſurpaſſes the power of men. For reflect upon yourſelves, brethren, and you may obſerve, that there are not many of the wiſe and learned men, not many men of power, or of birth, among you,
27. that are called. But God hath choſen the fooliſh men, in the account of the world, to confound the wiſe; and God hath choſen the weak men of the
28. world, to confound the mighty: The mean men of the world, and contemptible, has God choſen, and thoſe that are of no account, are nothing[a], to
29. diſplace thoſe that are: That ſo there might be no room, or pretence, for any one to glory in his pre-
30. ſence. Natural, human abilities, parts or wiſdom, could never have reached this way to happineſs: it is to his wiſdom alone, that ye owe the contrivance of it; to his revealing of it, that ye owe the knowledge of it; and it is from him alone, that you are in Chriſt Jeſus, whom God has made to us, Chriſtians, wiſdom, and righteouſneſs, and ſanctification, and redemption, which is all the dignity and pre-eminence, all that is of any value, amongſt us Chriſ-
31. tians: That, as it is written, He that glorieth, ſhould glory only in the Lord.

TEXT.

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CHAP. I.

But unto them, which are called, both Jews and Greeks, Chriſt, the power of God, and the wiſdom of God: 24

Becauſe the fooliſhneſs of God is wiſer than men; and the weakneſs of God is ſtronger than men. 25

For ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called. 26

But God hath choſen the fooliſh things of the world, to confound the wiſe; and God hath choſen the weak things of the world, to confound the things which are mighty: 27

And baſe things of the world, and things which are deſpiſed, hath God choſen, yea, and things which are not, to bring to nought things that are: 28

That no fleſh ſhould glory in his preſence. 29

But of him are ye, in Chriſt Jeſus, who, of God, is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption: 30

That, according as it is written, "He that glorieth, let him glory in the Lord." 31

NOTE.

28 [a] Τὰ μὴ ὄντα, "Things that are not," I think may well be underſtood of the Gentiles, who were not the people of God, and were counted as nothing, by the Jews; and we are pointed to this meaning, by the words καταισχύνῃ & καταργήσῃ, by "the fooliſh and weak things," i. e. by ſimple, illiterate and mean men, God would make aſhamed the learned philoſophers, and great men of the nations; but, by the μὴ ὄντα, "things that are not," he would aboliſh the things that are, as, in effect, he did aboliſh the Jewiſh church, by the Chriſtian, taking in the Gentiles to be his people, in the place of the rejected Jews, who, until then, were his people. This St. Paul mentions here, not by chance, but purſuant to his main deſign, to ſtay their glorying in their falſe apoſtle, who was a Jew; by ſhewing that, whatever that head of the faction might claim, under that pretence, as it is plain he did ſtand upon it, (ſee 2 Cor. xi. 21, 22.) he had not any the leaſt title to any eſteem, or reſpect, upon that account; ſince the Jewiſh nation was laid aſide, and God had choſen the Gentiles to take their place, and to be his church and people inſtead of them; vid. note on ch. ii. ver. 6. There one may ſee, who are the καταργούμενοι, "the aboliſhed," whom God ſays here, καταργήσῃ, he will aboliſh.

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Chap. II.

SECT. II. No. 3.

CHAP. II. 1——5.

CONTENTS.

FArther to keep them from glorying in their leaders, he tells them, that as the preachers of the goſpel, of God's chuſing, were mean and illiterate men, ſo the goſpel was not to be propagated, nor men to be eſtabliſhed in the faith, by human learning and eloquence, but by the evidence it had, from the revelation contained in the old teſtament, and from the power of God, accompanying and confirming it with miracles.

TEXT.

1 AND I, brethren, when I came to you, came not with excellency of ſpeech, or of wiſdom, declaring unto you the teſtimony of God.

2 For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

3 And I was with you in weakneſs, and in fear, and in much trembling.

PARAPHRASE.

AND I, brethren, when I came and preached 1.
the goſpel to you, I did not endeavour to ſet it off with any ornaments of rhetorick, or the mixture of human learning, or philoſophy; but plainly declared it to you, as a doctrine coming from God, revealed and atteſted [a] by him. For I reſolved to 2.
own, or ſhew, no other knowledge among you, but the knowledge [b], or doctrine of Jeſus Chriſt, and of him crucified. All my carriage among you had 3.
nothing in it, but the appearance of weakneſs and humility;

NOTES.

1 [a] Τὸ μαρτύριον τ῀ Θε῀, "The teſtimony of God," i. e. what God hath revealed and teſtified in the old teſtament; the apoſtle here declares to the Corinthians, that, when he brought the goſpel to them, he made no uſe of any human ſcience, improvement, or ſkill; no inſinuations of eloquence, no philoſophical ſpeculations, or ornaments of human learning, appeared in any thing he ſaid to perſuade them: all his arguments were, as he tells them, ver. 4, from the revelation of the Spirit of God, in the predictions of the old teſtament, and the miracles, which he (Paul) did among them, that their faith might be built wholly upon the Spirit of God, and not upon the abilities and wiſdom of man; though μαρτύριον τ῀ Θε῀, "The teſtimony of God," agrees very well with ſo much of St. Paul's meaning, as relates to his founding his preaching on the teſtimony of God, yet thoſe copies, which read μυſήριον, myſtery, for μαρτύριον, teſtimony, ſeem more perfectly to correſpond with St. Paul's ſenſe in the whole latitude of it. For though he owns the doctrine of the goſpel, dictated by the Spirit of God, to be contained in the ſcriptures of the old teſtament, and builds upon revelation; yet he every-where teaches, that it remained a ſecret there, not underſtood, till they were led into the hidden, evangelical meaning of thoſe paſſages, by the coming of Jeſus Chriſt, and by the aſſiſtance of the Spirit, in the times of the Meſſiah, and then publiſhed to the world, by the preachers of the goſpel: and therefore he calls it, eſpecially that part of it which relates to the Gentiles, almoſt every-where, μυſήριον, myſtery. See particularly Rom. xvi. 25, 26.

2 [b] St. Paul, who was himſelf a learned man, eſpecially in the Jewiſh knowledge, having, in the foregoing chapter, told them, that neither the Jewiſh learning, nor Grecian ſciences, give a man any advantage, as a miniſter of the goſpel; he here reminds them, that he made no ſhew or uſe of either, when he planted the goſpel among them; intimating thereby, that thoſe were not things for which their teachers were to be valued, or followed.

PARAPHRASE.

4. humility, and fear of offending you [a]. Neither did I in my diſcourſes, or preaching, make uſe of any human art of perſuaſion, to inveigle you. But the doctrine of the goſpel, which I propoſed, I confirmed and inforced by what the Spirit [b] had revealed and demonſtrated of it, in the old teſtament, and by the power of God, accompanying it with miraculous
5. operations: That your faith might have its foundation, not in the wiſdom and endowments of men, but in the power of God [c].

TEXT.

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And my ſpeech, and my preaching, was not with enticing words of man's wiſdom, but in 4
demonſtration of the Spirit, and of power:

That your faith ſhould not 5
ſtand in the wiſdom of men, but in the power of God.

CHAP. II.

NOTES.

3 [a] St. Paul, by thus ſetting forth his own modeſt and humble behaviour amongſt them, reflects on the contrary carriage of their falſe apoſtle, which he deſcribes in words at length, 2 Cor. xi. 20.

4 [b] There were two ſorts of arguments, wherewith the apoſtle confirmed the goſpel; the one was the revelations made concerning our Saviour, by types and figures, and prophecies of him, under the law; the other, miracles and miraculous gifts accompanying the firſt preachers of the goſpel, in the publiſhing and propagating of it. The latter of theſe St. Paul here calls Power; the former, in this chapter, he terms Spirit; ſo ver. 12, 14. "Things of the Spirit of God, and ſpiritual things," are things which are revealed by the Spirit of God, and not diſcoverable by our natural faculties.

5 [c] Their faith being built wholly on divine revelation and miracles, whereby all human abilities were ſhut out, there could be no reaſon for any of them to boaſt themſelves of their teachers, or value themſelves upon their being the followers of this or that preacher, which St. Paul hereby obviates.

SECT. II. No. 4.

CHAP. II. 6—16.

CONTENTS.

THE next argument the apoſtle uſes to ſhew them, that they had no reaſon to glory in their teachers, is, that the knowledge of the goſpel was not attainable by our natural parts, however they were improved by arts and philoſophy, but was wholly owing to revelation.

PARAPHRASE.

6. Howbeit, that which we preach is wiſdom, and known to be ſo, among thoſe who are thoroughly inſtructed in the Chriſtian religion, and take it upon

TEXT.

Howbeit we ſpeak wiſdom 6
amongſt them that are perfect: yet not the wiſdom of this world, nor of the princes of

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TEXT.

PARAPHRASE.

CHAP. II. this world, that come to nought.

its true principles[a]: but not the wiſdom of this world[b], nor of the princes[c], or great men of this world[d], who will quickly be brought to nought[e]. But

NOTES.

6 [a] [Perfect] here is the ſame with ſpiritual, ver. 15; one, that is ſo perfectly well apprized of the divine nature and original of the Chriſtian religion, that he ſees and acknowledges it to be all a pure revelation from God, and not, in the leaſt, the product of human diſcovery, parts, or learning; and ſo, deriving it wholly from what God hath taught, by his Spirit, in the ſacred ſcriptures, allows not the leaſt part of it to be aſcribed to the ſkill or abilities of men, as authors of it, but received as a doctrine coming from God alone. And thus, Perfect, is oppoſed to, Carnal, ch. iii. 1, 3. i. e. ſuch babes in Chriſtianity, ſuch weak and miſtaken Chriſtians, that they thought the goſpel was to be managed, as human arts and ſciences amongſt men of the world; and thoſe were better inſtructed, and were more in the right, who followed this maſter or teacher, rather than another; and ſo glorying in being the ſcholars, one of Paul, and another of Apollos, fell into diviſions and parties about it, and vaunted one over another: whereas, in the ſchool of Chriſt, all was to be built on the authority of God alone, and the revelation of his Spirit in the ſacred ſcriptures.

[b] "Wiſdom of this world," i. e. the knowledge, arts and ſciences attainable by man's natural parts and faculties; ſuch as man's wit could find out, cultivate and improve: "or of the princes of this world," i. e. ſuch doctrines, arts and ſciences, as the princes of the world approve, encourage and endeavour to propagate.

[c] Though by Ἀρχοντες τ῀ αἰῶνο τ́τ, may here be underſtood the princes, or great men, of this world, in the ordinary ſenſe of theſe words; yet he that well conſiders ver. 28. of the foregoing chapter, and ver. 8. of this chapter, may find reaſon to think, that the apoſtle here principally deſigns the rulers and great men of the Jewiſh nation. If it be objected, that there is little ground to think that St. Paul, by the wiſdom he diſowns, ſhould mean that of his own nation, which the Greeks of Corinth (whom he was writing to) had little acquaintance with, and had very little eſteem for; I reply, that to underſtand this right, and the pertinency of it, we muſt remember, that the great deſign of St. Paul, in writing to the Corinthians, was to take them off from the reſpect and eſteem that many of them had for a falſe apoſtle, that was got in among them, and had there raiſed a faction againſt St. Paul. This pretended apoſtle, it is plain from 2 Cor. xi. 22, was a Jew, and as it ſeems, 2 Cor. v. 16, 17, valued himſelf upon that acount, and poſſibly boaſted himſelf to be a man of note, either by birth, or alliance, or place, or learning, among that people, who counted themſelves the holy and illuminated people of God; and, therefore, to have a right to ſway among theſe new heathen converts. To obviate this claim of his to any authority, St. Paul here tells the Corinthians, that the wiſdom and learning of the Jewiſh nation led them not into the knowledge of the wiſdom of God, i. e. the goſpel revealed in the old teſtament, evident in this, that it was their rulers and rabbies, who ſtiffly adhering to the notions and prejudices of their nation, had crucified Jeſus, the Lord of glory, and were now themſelves, with their ſtate and religion, upon the point to be ſwept away and aboliſhed. It is to the ſame purpoſe, that 2 Cor. v. 16—19. he tells the Corinthians, That "he knows no man after the fleſh," i. e. that he acknowledges no dignity of birth, or deſcent, or outward national privileges. The old things of the Jewiſh conſtitution are paſt and gone; whoever is in Chriſt, and entereth into his kingdom, is in a new creation, wherein all things are new, all things are from God: no right, no claim, or preference, derived to any one, from any former inſtitution; but every one's dignity conſiſts ſolely in this, that God had reconciled him to himſelf, not imputing his former treſpaſſes to him.

[d] Αἰών ὗτ@, which we tranſlate "this world," ſeems to me to ſignify commonly, if not conſtantly, in the new teſtament, that ſtate which, during the Moſaical conſtitution, men, either Jews or Gentiles, were in, as contradiſtinguiſhed to the evangelical ſtate, or conſtitution, which is commonly called, Αἰών μέλλων, or ἐρχόμεν@, "the world to come."

[e] Τῶν καταργουμένων, "who are brought to nought, i. e. who are vaniſhing. If "the wiſdom of this world, and of the princes of this world," be to be underſtood, of the wiſdom and learning of the world,

PARAPHRASE.

7. But we ſpeak the wiſdom of God [a], contained in the myſterious and the obſcure prophecies of the old teſtament [b], which has been therein concealed and hid: though it be what God predetermined, in his own purpoſe, before the Jewiſh conſtitution [c], to the glory

TEXT.

But we ſpeak the wiſdom of God in a myſtery, even the hidden wiſdom, which God ordained, before the world, unto our glory.

An. Ch. 57. Neronis 3.

Chap. II. 7

NOTES.

world in general, as contradiſtinguiſhed to the doctrine of the goſpel, then the words are added, to ſhew what folly it is for them to glory, as they do, in their teachers, when all that worldly wiſdom and learning, and the great men, the ſupporters of it, would quickly be gone; whereas all true and laſting glory came only from Jeſus Chriſt, the Lord of glory. But if theſe words are to be underſtood of the Jews, as ſeems moſt conſonant, both to the main deſign of the epiſtle, and to St. Paul's expreſſions here; then his telling them, that the princes of the Jewiſh nation are brought to nought, is to take them off from glorying in their judaizing, falſe apoſtle; ſince the authority of the rulers of that nation, in matters of religion, was now at an end, and they, with all their pretences, and their very conſtitution itſelf, were upon the point of being aboliſhed and ſwept away, for having rejected and crucified the Lord of glory.

7 [a] "Wiſdom of God," is uſed here for the doctrine of the goſpel, coming immediately from God, by the revelation of his Spirit; and, in this chapter, is ſet in oppoſition to all knowledge, diſcoveries and improvements whatſoever, attainable by human induſtry, parts and ſtudy; all which he calls, "the wiſdom of the world, and man's wiſdom." Thus diſtinguiſhing the knowledge of the goſpel, which was derived wholly from revelation, and could be had no other way, from all other knowledge whatſoever.

[b] What the Spirit of God had revealed of the goſpel, during the times of the law, was ſo little underſtood by the Jews, in whoſe ſacred writings it was contained, that it might well be called the "wiſ-"dom of God in a myſtery," i. e. declared in obſcure prophecies, and myſterious expreſſions, and types. Though this be undoubtedly ſo, as appears by what the Jews both thought and did, when Jeſus the Meſſiah, exactly anſwering what was foretold of him, came amongſt them, yet by "the wiſdom of "God, in the myſtery, wherein it was hid, though purpoſed by God, before the ſettling of the Jew-"iſh œconomy," St. Paul ſeems more peculiarly to mean, what the Gentiles, and conſequently the Corinthians, were more peculiarly concerned in, viz. God's purpoſe of calling the Gentiles to be his people under the Meſſiah; which, though revealed in the old teſtament, yet was not in the leaſt underſtood, until the times of the goſpel, and the preaching of St. Paul, the apoſtle of the Gentiles; which, therefore, he ſo frequently calls a myſtery. The reading and comparing Rom. xvi. 25, 26. Eph. iii. 3—9. chap. vi. 19, 20. Col. i. 26, 27. and ii. 1, 8. and iv. 3, 4. will give light to this. To which give me leave to obſerve, upon the uſe of the word Wiſdom, here, that St. Paul, ſpeaking of God's calling the Gentiles, cannot, in mentioning it, forbear expreſſions of his admiration of the great and incomprehenſible wiſdom of God therein. See Eph. iii. 8, 10. Rom. xi. 33.

[c] Πρὸ τῶν αἰώνων, ſignifies properly "before the ages," and I think it may be doubted, whether theſe words, "before the world," do exactly render the ſenſe of the place. That αἰὼν, or αἰῶνες, ſhould not be tranſlated, "the world," as in many places they are, I ſhall give one convincing inſtance, among many, that may be brought, viz. Eph. iii. 9. compared with Col. i. 26. The words in Coloſſians are, τὸ μυστηριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων, thus rendered in the Engliſh tranſlation, "which "hath been hidden from ages;" but in Eph. iii. 9, a parallel place, the ſame words, τῆ μυστηρίῳ τῆ ἀποκεκρυμμένῃ ἀπὸ τῶν αἰώνων, are tranſlated, "The myſtery which, from the beginning of "the world, hath been hid." Whereas it is plain from Col. i. 26. ἀπὸ τῶν αἰώνων does not ſignify the epoch, or commencement of the concealment, but thoſe from whom it was concealed. It is plain, the apoſtle, in the verſe immediately preceding, and that following this, which we have before us, ſpeaks of the Jews; and therefore πρὸ τῶν αἰώνων here may be well underſtood to mean, "Before the ages of the Jews;" and ſo ἀπ' αἰώνων, "from the ages of the Jews," in the other two mentioned texts. Why αἰῶνες in theſe, and other places, as Luke i. 70.

An. Ch. 57. Neronis 3.

TEXT.

CHAP. II.

8 Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.

9 But, as it is written, "Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

10 But God hath revealed them unto us, by his Spirit; for the Spirit ſearcheth all things; yea, the deep things of God.

11 For what man knoweth the things of a man, ſave the ſpirit of a man, which is in him? even ſo, the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the ſpirit of the world, but the Spirit, which is of God; that we might know the things, that are freely given to us of God.

PARAPHRASE.

glory of us [a], who underſtand, receive, and preach it: Which none of the rulers among the Jews underſtood; for, if they had, they would not have crucified the Lord Chriſt, who has in his hands the diſpoſing of all true glory. But they knew it not, as it is written, "Eye hath not ſeen, nor ear heard, "nor have the things, that God hath prepared for "them that love him, entered into the heart or "thoughts of man." But theſe things, which are not diſcoverable by man's natural faculties and powers, God hath revealed to us, by his Spirit, which ſearcheth out all things, even the deep counſels of God, which are beyond the reach of our abilities to diſcover. For, as no man knoweth what is in the mind of another man, but only the ſpirit of the man himſelf, that is in him; ſo, much leſs doth any man know, or can diſcover, the thoughts and counſels of God, but only the Spirit of God. But we [b] have received, not the ſpirit of the world [c], but the Spirit, which is of God, that we might know what things are in the purpoſe of God, out of his free bounty to beſtow

8. 9. 10. 11. 12.

NOTES.

and Acts iii. 21. and elſewhere, ſhould be appropriated to the ages of the Jews, may be owing to their counting by ages, or jubilees, vid. Dr. Burthogge in his judicious treatiſe, "Chriſtianity a re-"vealed myſtery," cap. 2. page 17.

[a] St. Paul here oppoſes the true glory of a Chriſtian, to the glorying, which was amongſt the Corinthians, in the eloquence, learning, or any other quality of their factious leaders; for St. Paul, in all his expreſſions, has an eye on his main purpoſe; as if he ſhould have ſaid, "Why do you make "diviſions, by glorying, as you do, in your diſtinct teachers; the Glory that God has ordained "us Chriſtian teachers and profeſſors to, is to be expounders, preachers, and believers of thoſe "revealed truths and purpoſes of God, which, though contained in the ſacred ſcriptures of the old "teſtament, were not underſtood in former ages. This is all the glory that belongs to us, the "diſciples of Chriſt, who is the Lord of all power and glory, and herein has given us, what far "excels all, that either Jews, or Gentiles, had any expectation of, from what they gloried in:" vid. ver. 9. Thus St. Paul takes away all matter of glorying from the falſe apoſtle, and his factious followers among the Corinthians. The excellency of the goſpel-miniſtration, ſee alſo 2 Cor. iii. 6—11.

12 [b] We, the true apoſtles, or rather I; for though he ſpeaks in the plural number, to avoid oſtentation, as it might be interpreted; yet he is here juſtifying himſelf, and ſhewing the Corinthians, that none of them had reaſon to forſake and ſlight him, to follow and cry up their falſe apoſtle. And that he ſpeaks of himſelf, is plain from the next verſe, where he ſaith, "We ſpeak not in the words which man's wiſdom teacheth," the ſame which he ſays of himſelf, chap. i. ver. 17, "I was ſent to preach, not with wiſdom of words." And chap. ii. ver. 1, "I came to you, not with excellency of ſpeech, or of wiſdom."

[c] As he puts princes of the world, ver. 6, 8, for the rulers of the Jews, ſo here he puts "Spirit of the world" for the notions of the Jews; that worldly ſpirit, wherewith they interpreted the old teſta-

PARAPHRASE.

13. beſtow upon us. Which things we not only know, but declare alſo; not in the language and learning, taught by human eloquence and philoſophy, but in the language and expreſſions, which the Holy Ghoſt teacheth, in the revelations contained in the holy ſcriptures, comparing one part of revelation [a] with
14. another. [b] But a man, who hath no other help, but his own natural faculties, how much ſoever improved by human arts and ſciences, cannot receive the truths of the goſpel, which are made known by another principle only, viz. the Spirit of God revealing them; and therefore ſeem fooliſh and abſurd to ſuch a man: nor can he, by the bare uſe of his natural faculties, and the principles of human reaſon, ever come to the knowledge of them; becauſe it is, by the ſtudying of divine revelation alone, that we can attain
15. the knowledge of them. But he, that lays his foundation in divine revelation [c], can judge what is, and what is not, the doctrine of the goſpel, and of ſalvation; he can judge who is, and who is not, a good miniſter and preacher of the word of God: but others, who are bare animal men [b], that go not beyond the diſcoveries made by the natural faculties of human underſtanding, without the help and ſtudy of revelation, cannot judge of ſuch an one, whether he preacheth right and well,
16. or not. For who, by the bare uſe of his natural parts, can come to know the mind of the Lord, in the deſign of the goſpel, ſo as to be able to inſtruct him [c] [the ſpiritual man] in it? But I who, renouncing all human learning and knowledge in the caſe, take all, that I preach, from divine revelation alone, I am ſure, that therein I have the mind of Chriſt; and, therefore, there is no reaſon why any of you ſhould prefer other teachers to me; glory in them who oppoſe and vilify me; and count it an honour to go for their ſcholars, and be of their party.

TEXT.

An. Ch. 57. Neronis 3.

CHAP. II.

Which things alſo we ſpeak, not in the words, which man's 13
wiſdom teacheth, but which the Holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual.

But the natural man receiveth 14
not the things of the Spirit of God: for they are fooliſhneſs unto him; neither can he know them; becauſe they are ſpiritually diſcerned.

But he, that is ſpiritual, judg- 15
eth all things, yet he himſelf is judged of no man.

For who hath known the 16
mind of the Lord, that he may inſtruct him? but we have the mind of Chriſt.

NOTES.

ment, and the prophecies of the Meſſiah and his kingdom; which ſpirit, in contradiſtinction to the Spirit of God, which the Roman converts had received, he calls the ſpirit of bondage, Rom. viii. 15.

13 [a] It is plain "the ſpiritual things," he here ſpeaks of, are the unſearchable counſels of God, revealed by the Spirit of God, which therefore he calls "ſpiritual things."

14, 15, [b] Ψυχικὸς, "the animal man," and πνευματικὸς, "the ſpiritual man," are oppoſed by St. Paul in ver. 14, 15, the one ſignifying a man, that has no higher principles to build on, than thoſe of natural reaſon; the other, a man, that founds his faith and religion on divine revelation. This is what appears to be meant by natural, or rather animal man, and ſpiritual, as they ſtand oppoſed, in theſe two verſes.

16 [c] Αὐτὸν him, refers here to ſpiritual man, in the former verſe, and not to Lord, in this. For St. Paul is ſhewing here, not that a natural man, and a mere philoſopher, cannot inſtruct Chriſt; this no-body, pretending to be a Chriſtian, could own: but that a man, by his bare natural parts, not knowing the mind of the Lord, could not inſtruct, could not judge, could not correct a preacher of the goſpel, who built upon revelation, as he did, and therefore it was ſure he had the mind of Chriſt.

An. Ch. 57.
Neronis 3.
Chap. III.

SECT. II. No. 5.

CHAP. III. 1—IV. 20.

CONTENTS.

THE next matter of boaſting, which the faction made uſe of, to give the pre-eminence and preference to their leader, above St. Paul, ſeems to have been this; that their new teacher had led them farther, and given them a deeper inſight into the myſteries of the goſpel, than St. Paul had done. To take away their glorying on this account, St. Paul tells them, that they were carnal, and not capable of thoſe more advanced truths, or any thing, beyond the firſt principles of Chriſtianity, which he had taught them; and, though another had come and watered what he had planted, yet neither planter, nor waterer, could aſſume to himſelf any glory from thence, becauſe it was God alone, that gave the increaſe. But, whatever new doctrines they might pretend to receive, from their magnified, new apoſtle, yet no man could lay any other foundation, in a Chriſtian church, but what he, St. Paul, had laid, viz. that "Jeſus is the Chriſt;" and, therefore, there was no reaſon to glory in their teachers: becauſe, upon this foundation, they, poſſibly, might build falſe, or unſound doctrines, for which they ſhould receive no thanks from God; though, continuing in the faith, they might be ſaved. Some of the particular hay and ſtubble, which this leader brought into the church at Corinth, he ſeems particularly to point at, chap. iii. 16, 17, viz. their defiling the church, by retaining, and, as it may be ſuppoſed, patronizing the fornicator, who ſhould have been turned out, ch. v. 7—13. He further adds, that theſe extolled heads of their party were, at beſt, but men; and none of the church ought to glory in men; for even Paul, and Apollos, and Peter, and all the other preachers of the goſpel, were for the uſe and benefit, and glory of the church, as the church was for the glory of Chriſt.

Moreover, he ſhews them, that they ought not to be puffed up, upon the account of theſe their new teachers, to the undervaluing of him, though it ſhould be true, that they had learned more from them, than from himſelf, for theſe reaſons:

1. Because all the preachers of the goſpel are but ſtewards of the myſteries of God; and, whether they have been faithful in their ſtewardſhip, cannot be now known; and, therefore, they ought not to be ſome of them magnified and extolled, and others depreſſed and blamed, by their hearers here, until Chriſt their Lord come; and then he, knowing how they have behaved themſelves in their miniſtry, will give them their due praiſes. Beſides, theſe ſtewards have nothing, but what they have received; and, therefore, no glory belongs to them for it.

2. Because, if theſe leaders were (as was pretended) apoſtles, glory, and honour, and outward affluence here, was not their portion, the apoſtles being deſtined to want, contempt and perſecution.

3. They ought not to be honoured, followed and gloried in, as apoſtles, becauſe they had not the power of miracles, which he intended ſhortly to come, and ſhew they had not.

PARAPHRASE.

1. AND I, brethren, found you ſo given up to pride and vain-glory, in affectation of learning and philoſophical knowledge [a], that I could not ſpeak to you as ſpiritual [b], i. e. as to men not wholly depending on philoſophy, and the diſcoveries of natural reaſon; as to men, who had reſigned themſelves up, in matters of religion, to revelation, and the knowledge which comes only from the Spirit of God; but as to carnal [c], even as to babes, who yet retained a great many childiſh and wrong notions about it: this hindered me, that I could not go ſo far, as I deſired, in the myſteries of the Chriſtian religion; But was fain to content myſelf with inſtructing you in the firſt principles [d], and more obvious and eaſy
2. doctrines of it. I could not apply myſelf to you, as to ſpiritual men [e], that could compare ſpiritual things with ſpiritual, one part of ſcripture with another, and thereby underſtand the truths revealed by the Spirit of God, diſcerning true from falſe doctrines, good and uſeful, from evil [f] and vain opinions. A further diſcovery of the truths and myſteries of Chriſtianity, depending wholly on revelation, you were not able to bear, then; nor are you yet able to bear;

TEXT.

An. Ch. 57. Neronis 3.

CHAP. III.

1 AND I, brethren, could not ſpeak unto you as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

NOTES.

1 [a] Vid. ch. i. 22. and iii. 18.

[b] Here πνευματικὸς, ſpiritual, is oppoſed to σαρκικὸς, carnal, as, chap. ii. 14, it is to ψυχικὸς, natural, or rather animal; ſo that here we have three ſorts of men, 1. Carnal, i. e. ſuch as are ſwayed by fleſhly paſſions and intereſts. 2. Animal, i. e. ſuch as ſeek wiſdom, or a way to happineſs, only by the ſtrength and guidance of their own natural parts, without any ſupernatural light, coming from the Spirit of God, i. e. by reaſon without revelation, by philoſophy without ſcripture. 3. Spiritual, i. e. ſuch as ſeek their direction to happineſs, not in the dictates of natural reaſon and philoſophy, but in the revelations of the Spirit of God, in the holy ſcriptures.

1 [c] Here σαρκικὸς carnal, is oppoſed to πνευματικὸς, ſpiritual, in the ſame ſenſe, that ψυχικὸς, natural, or animal, is oppoſed to πνευματικὸς, ſpiritual, chap. ii. 14. as appears by the explication, which St. Paul himſelf gives here to σαρκικὸς, carnal: for he makes the carnal to be all one with babes in Chriſt, v. 1. i. e. ſuch as had not their underſtandings yet fully opened to the true grounds of the Chriſtian religion, but retained a great many childiſh thoughts about it, as appeared by their diviſions; one for the doctrine of his maſter, Paul; another for that of his maſter, Apollos; which, if they had been ſpiritual, i. e. had looked upon the doctrine of the goſpel to have come ſolely from the Spirit of God, and to be had only from revelation, they could not have done. For then all human mixtures, of any thing derived, either from Paul or Apollos, or any other man, had been wholly excluded. But they, in theſe diviſions, profeſſed to hold their religion, one from one man, and another from another; and were thereupon divided into parties. This, he tells them, was to be carnal, and περιπατεῖν κατὰ ἄνθρωπον, to be led by principles purely human, i. e. to found their religion upon men's natural parts and diſcoveries, whereas the goſpel was wholly built upon divine revelation, and nothing elſe; and from thence alone thoſe, who were πνευματικοὶ, took it.

2 [a] That this is the meaning of the apoſtle's metaphor of milk and babes, may be ſeen Heb. v. 12—14.

2 [e] Vid. chap. ii. 13. [f] Vid. Heb. v. 14.

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TEXT.

CHAP. III.

3 For ye are yet carnal: for whereas there is among you envying, and ſtrife, and diviſions, are ye not carnal, and walk as men?

4 For while one ſaith, I am of Paul, and another, I am of Apollos, are ye not carnal?

5 Who then is Paul, and who is Apollos, but miniſters, by whom ye believed, even as the Lord gave to every man.

PARAPHRASE.

bear; Becauſe you are carnal, full of envyings, and ſtrife, and factions, upon the account of your knowledge, and the orthodoxy of your particular parties[a]. For, whilſt you ſay, one, "I am of Paul;" and another, "I am of Apollos[b]," are ye not carnal, and manage yourſelves in the conduct, both of your minds and actions, according to barely human principles, and not, as ſpiritual men, acknowledge all that information, and all thoſe gifts, wherewith the miniſters of Jeſus Chriſt are furniſhed, for the propagation of the goſpel, to come wholly from the Spirit of God? 3. 4.

WHAT, then, are any of the preachers of the goſpel, that you ſhould glory in them, and divide into parties, under their names? Who, for example, is Paul, or who Apollos? What are they elſe, but bare miniſters, by whoſe miniſtry, according to thoſe ſeveral abilities and gifts, which God has beſtowed upon each of them, ye have received the goſpel? They are only ſervants, employed to bring unto you a religion, derived entirely from divine revelation, wherein human abilities, or wiſdom, had nothing to do. The preachers of it are only inſtruments, by whom this doctrine is conveyed to you, which, whether you look on it in its original, it is not a thing of human invention or diſcovery; or whether you look upon the gifts of the teachers, who inſtruct you in it, all is entirely from God alone, and affords you not the leaſt ground to attribute any thing to your teachers. 5.

For

NOTES.

3 [a] Κατ' ἄνθρωπον, "ſpeaking according to man," ſignifies ſpeaking according to the principles of natural reaſon, in contradiſtinction to revelation: vid. 1 Cor. ix. 8. Gal. i. 11. And ſo "walking according to man" muſt here be underſtood.

4 [b] From this 4th verſe, compared with chap. iv. 6, it may be no improbable conjecture, that the diviſion in this church was only into two oppoſite parties, whereof the one adhered to St. Paul, the other ſtood up for their head, a falſe apoſtle, who oppoſed St. Paul. For the Apollos, whom St. Paul mentions here, was one (as he tells us, ver. 6.) who came in, and watered what he had planted; i. e. when St. Paul had planted a church at Corinth, this Apollos got into it, and pretended to inſtruct them farther, and boaſted in his performances amongſt them, which St. Paul takes notice of again, 2 Cor. x. 15, 16. Now the Apollos, that he here ſpeaks of, he himſelf tells us, chap. iv. 6, was another man, under that borrowed name. It is true, St. Paul, in his epiſtles to the Corinthians, generally ſpeaks of theſe his oppoſers in the plural number; but it is to be remembered, that he ſpeaks ſo of himſelf too, which, as it was the leſs invidious way, in regard of himſelf, ſo it was the ſofter way towards his oppoſers, though he ſeems to intimate plainly, that it was one leader that was ſet up againſt him.

PARAPHRASE.

6. For example, I planted it amongſt you, and Apollos watered it: but nothing can from thence be aſcribed to either of us: there is no reaſon for your calling
7. yourſelves, ſome of Paul, and others of Apollos. For neither the planter, nor the waterer, have any power to make it take root, and grow in your hearts; they are as nothing, in that reſpect; the growth and ſuc-
8. ceſs is owing to God alone. The planter and the waterer, on this account, are all one, neither of them to be magnified, or preferred, before the other; they are but inſtruments, concurring to the ſame end, and therefore ought not to be diſtinguiſhed, and ſet in oppoſition one to another, or cried up, as more de-
9. ſerving one than another. We, the preachers of the goſpel, are but labourers, employed by God, about that which is his work, and from him ſhall receive reward hereafter, every one according to his own labour; and not from men here, who are liable to make a wrong eſtimate of the labours of their teachers, preferring thoſe, who do not labour together with God, who do not carry on the deſign, or work of God, in the goſpel, or perhaps do not carry it on, equally
10. with others, who are undervalued by them. Ye who are the church of God, are God's building, in which I, according to the ſkill and knowledge which God, of his free bounty, has been pleaſed to give me, and therefore ought not to be to me, or any other, matter of glorying, as a ſkilful architect, have laid a ſure foundation, which is Jeſus, the Meſſiah, the ſole
11. and only foundation of chriſtianity, Beſides which, no man can lay any other. But, though no man, who pretends to be a preacher of the goſpel, can build upon any other foundation, yet you ought not to cry up your new inſtructor [a] (who has come and built upon the foundation, that I laid) for the doctrines, he builds thereon, as if there were no other miniſter of
12. the goſpel but he. For it is poſſible a man may build, upon that true foundation, wood, hay, and ſtubble, things that will not bear the teſt, when the trial

TEXT.

An. Ch. 57. Neronis 3.

CHAP. III.

I have planted, Apollos watered; but God gave the increaſe. 6

So then, neither is he that planteth any thing, neither he that watereth; but God, that giveth the increaſe. 7

Now he that planteth, and he that watereth, are one; and every man ſhall receive his own reward, according to his own labour. 8

For we are labourers together with God: ye are God's huſbandry, ye are God's building. 9

According to the grace of God, which is given unto me, as a wiſe maſter-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 10

For other foundation can no man lay, than that is laid, which is Jeſus Chriſt. 11

Now, if any man build upon this foundation gold, ſilver, precious ſtones, wood, hay, ſtubble; 12

NOTE.

11 [a] Chap. iv. 15. In this he reflects on the falſe apoſtle, 2 Cor. x. 15, 16.

An. Ch. 57. Neronis 3.

CHAP. III.

TEXT.

13 Every man's work ſhall be made manifeſt. For the day ſhall declare it, becauſe it ſhall be revealed by fire; and the fire ſhall try every man's work, of what ſort it is.

14 If any man's work abide, which he hath built thereupon, he ſhall receive a reward.

15 If any man's work ſhall be burnt, he ſhall ſuffer loſs: but he himſelf ſhall be ſaved; yet ſo, as by fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him ſhall God deſtroy: for the temple of God is holy, which temple ye are.

18 Let no man deceive himſelf: if any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe.

19 For the wiſdom of this world is fooliſhneſs with God: for it is written, He taketh the wiſe in their own craftineſs.

PARAPHRASE.

trial by fire, at the laſt day[a], ſhall come. At that 13.
day, every man's work ſhall be tried and diſcovered,
of what ſort it is. If what he hath taught be found 14.
and good, and will ſtand the trial, as ſilver and gold,
and precious ſtones abide in the fire, he ſhall be re-
warded for his labour in the goſpel. But, if he hath 15.
introduced falſe or unſound doctrines into chriſtia-
nity, he ſhall be like a man, whoſe building, being
of wood, hay, and ſtubble, is conſumed by the fire,
all his pains in building is loſt, and his works de-
ſtroyed and gone, though he himſelf ſhould eſcape
and be ſaved. I told you, that ye are God's build- 16.
ing[b]; yea, more than that, ye are the temple of God,
in which his Spirit dwelleth. If any man, by cor- 17.
rupt doctrine or diſcipline, defileth[c] the temple of
God, he ſhall not be ſaved with loſs, as by fire; but
him will God deſtroy: for the temple of God is
holy, which temple ye are. Let no man deceive 18.
himſelf, by his ſucceſs in carrying his point[d]: if any
one ſeemeth to himſelf, or others, wiſe[e], in worldly
wiſdom, ſo as to pride himſelf in his parts and dex-
terity, in compaſſing his ends; let him renounce all
his natural and acquired parts, all his knowledge and
ability, that he may become truly wiſe, in embracing
and owning no other knowledge, but the ſimplicity
of the Goſpel. For all other wiſdom, all the wiſdom 19.
of the world, is fooliſhneſs with God: for it is writ-
ten,

NOTES.

12 [a] When the day of trial and recompence ſhall be; ſee chap. iv. 5. where he ſpeaks of the ſame thing.

16 [b] Vid. ver. 9.

17 [c] It is not incongruous to think, that by any man, here, St. Paul deſigns one particular man, viz. the falſe apoſtle, who, it is probable, by the ſtrength of his party, ſupporting and retaining the fornicator, mentioned chap. v. in the church, had defiled it; which may be the reaſon, why St. Paul ſo often mentions fornication, in this epiſtle, and that, in ſome places, with particular emphaſis, as chap. v. 9. and vi. 13—20. Moſt of the diſorders, in this church, we may look on, as owing to this falſe apoſtle; which is the reaſon, why St. Paul ſets himſelf ſo much againſt him, in both theſe epiſtles, and makes almoſt the whole buſineſs of them, to draw the Corinthians off from this leader, judging, as it is like, that this church could not be reformed, as long as that perſon was in credit, and had a party among them.

18 [d] What it was, wherein the craftineſs of the perſon mentioned had appeared, it was not neceſſary for St. Paul, writing to the Corinthians, who knew the matter of fact, to particularize to us: therefore it is left to gueſs, and poſſibly we ſhall not be much out, if we take it to be the keeping the fornicator from cenſure, ſo much inſiſted on by St. Paul, chap. v.

[e] That by σοφὸς, here, the apoſtle means a cunning man in buſineſs, is plain from his quotation in the next verſe, where the Wiſe, ſpoken of, are the crafty.

PARAPHRASE.

ten, " He taketh the wiſe in their own craftineſs."
20. And again, " The Lord knoweth the thoughts of
21. the wiſe, that they are vain." Therefore, let none of you glory in any of your teachers; for they are but
22. men. For all your teachers, whether Paul, or Apollos, or Peter, even the apoſtles themſelves, nay, all the world, and even the world to come, all things are yours, for your ſake and uſe:
23. As you are Chriſt's, ſubjects of his kingdom, for his glory; and Chriſt, and his kingdom, for the glory of God. Therefore, if all your teachers, and ſo many other greater things, are for you, and for your ſakes, you can have no reaſon to make it a glory to you, that you belong to this, or that, particular teacher amongſt you: your true glory is, that you are Chriſt's, and Chriſt and all his are God's; and not, that you are this, or that man's ſcholar or follower.

1. As for me, I pretend not to ſet up a ſchool amongſt you, and as a maſter to have my ſcholars denominated from me; no, let no man have higher thoughts of me, than as a miniſter of Chriſt, employed as his ſteward, to diſpenſe the truths and doctrines of the goſpel, which are the myſteries which God wrapped up, in types and obſcure predictions, where they have lain hid, till by us, his apoſtles, he now reveals them.
2. Now that, which is principally required and regarded in a ſteward, is, that he be faithful in diſpenſing
3. what is committed to his charge. But as for me, I value it not, if I am cenſured by ſome of you, or by any man, as not being a faithful ſteward: nay, as to
4. this, I paſs no judgment on myſelf. For though I can truly ſay, that I know nothing by myſelf, yet am I not hereby juſtified to you: but the Lord, whoſe ſteward I am, at the laſt day will pronounce ſentence on my behaviour in my ſtewardſhip, and then you
5. will know what to think of me. Then judge not either me, or others, before the time, until the Lord come, who will bring to light the dark and ſecret counſels of men's hearts, in preaching the goſpel: and then ſhall every one have that praiſe, that eſtimate ſet upon him, by God himſelf, which he truly deſerves. But praiſe ought not to be given them, before the time, by their hearers, who are ignorant,

TEXT.

An. Ch. 57. Neronis 3.

CHAP. III.

And again, The Lord knoweth the thoughts of the wiſe, that they are vain. 20

Therefore let no man glory in men: for all things are yours: 21

Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are yours: 22

And ye are Chriſt's; and Chriſt is God's. 23

CHAP. IV.

Let a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. 1

Moreover, it is required in ſtewards, that a man be found faithful. 2

But with me it is a very ſmall thing, that I ſhould be judged of you, or of man's judgment: yea, I judge not mine own ſelf. 3

For I know nothing by myſelf, yet am I not hereby juſtified: but he that judgeth me, is the Lord. 4

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts: and then ſhall every man have praiſe of God. 5

An. Ch. 57.
Neronis 3.

CHAP. IV.

TEXT.

6 And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes; that ye might learn in us, not to think of men above that which is written, that no one of you be puffed up, for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were, appointed to death. For we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised.

11 Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it:

PARAPHRASE.

fallible men. On this occasion, I have named Apollos and myself [a], as the magnified and opposed heads of distinct factions amongst you; not that we are so, but out of respect to you, that I might offend no body, by naming them; and that you might learn by us, of whom I have written [b], that we are but planters, waterers, and stewards, not to think of the ministers of the gospel, above what I have written to you of them, that you be not puffed up, each party, in the vain-glory of their own extolled leader, to the crying down and contempt of any other, who is well esteemed of by others. For what maketh one to differ from another? or what gifts of the Spirit, what knowledge of the gospel has any leader amongst you, which he received not, as intrusted to him of God, and not acquired by his own abilities? And if he received it as a steward, why does he glory in that, which is not his own? However, you are mightily satisfied with your present state; you now are full, you now are rich, and abound in every thing you desire; you have not need of me, but have reigned like princes without me: and I wish truly you did reign, that I might come and share in the protection and prosperity you enjoy, now you are in your kingdom. For I being made an apostle last of all, it seems to me as if I were brought last [c] upon the stage, to be, in my sufferings and death, a spectacle to the world, and to angels, and to men. I am a fool for Christ's sake, but you manage your Christian concerns with wisdom. I am weak, and in a suffering condition [d]; you are strong and flourishing; you are honourable, but I am despised. Even to this present hour, I both hunger and thirst, and want cloaths, and am buffeted, wandering without house or home; And maintain myself with the labour of my hands. Being reviled, I bless:

6. 7. 8. 9. 10. 11. 12.

NOTES.

6 [a] Vid. chap. iii. 4.
[b] Vid. chap. iii. 6, 9. chap. iv. 1.

9 [c] The apostle seems here to allude to the custom of bringing those last upon the theatre, who were to be destroyed by wild beasts.

10 [d] So he uses the word weakness, often, in his epistles to the Corinthians, applied to himself: vid. 2 Cor. xii. 10.

PARAPHRASE.

13. I bleſs: being perſecuted, I ſuffer patiently: Being defamed, I intreat: I am made as the filth of the world, and the off-ſcouring of all things unto this
14. day. I write not theſe things to ſhame you; but as a father to warn you, my children, that ye be not the devoted zealous partiſans and followers of ſuch, whoſe carriage is not like this; under whom, however you may flatter yourſelves, in truth, you do not reign: but, on the contrary, ye are domineered over, and fleeced by them [a]. I warn you, I ſay, as
15. your father: for how many teachers ſoever you may have, you can have but one father; it was I,
16. that begot you in Chriſt, i. e. I converted you to
17. Chriſtianity. Wherefore I beſeech you, be ye followers of me [b]. To this purpoſe I have ſent my beloved ſon Timothy to you, who may be relied upon: he ſhall put you in mind, and inform you, how I behave myſelf every-where in the miniſtry of the
18. goſpel [c]. Some, indeed, are puffed up, and make
19. their boaſts, as if I would not come to you. But I intend, God willing, to come ſhortly; and then will make trial, not of the rhetorick, or talking of thoſe boaſters, but of what miraculous power of the Holy
20. Ghoſt is in them. For the doctrine and prevalency of the goſpel, the propagation and ſupport of Chriſt's kingdom, by the converſion and eſtabliſhment of believers, does not conſiſt in talking, nor in the fluency of a glib tongue, and a fine diſcourſe, but in the miraculous operations of the Holy Ghoſt.

TEXT.

An. Ch. 57. Neronis 3.

CHAP. IV.

Being defamed, we intreat: we are made as the filth of the world, and are the off ſcouring of all things unto this day. 13

I write not theſe things to ſhame you; but, as my beloved ſons, I warn you. 14

For, though you have ten thouſand inſtructors in Chriſt, yet have ye not many fathers: for, in Chriſt Jeſus, I have begotten you, through the goſpel. 15

Wherefore I beſeech you, be ye followers of me. 16

For this cauſe have I ſent unto you Timotheus, who is my beloved ſon, and faithful in the Lord, who ſhall bring you into remembrance of my ways, which be in Chriſt, as I teach every-where in every church. 17

Now ſome are puffed up, as though I would not come to you. 18

But I will come to you ſhortly, if the Lord will, and will know, not the ſpeech of them which are puffed up, but the power. 19

For the kingdom of God is not in word, but in power. 20

NOTES.

14 [a] Vid. 2 Cor. xi. 20. St. Paul here, from ver. 8. to 17, by giving an account of his own carriage, gently rebukes them for following men of a different character, and exhorts them to be followers of himſelf.

16 [b] This he preſſes again, chap. xi. 1. and it is not likely he would have propoſed himſelf, over and over again, to them, to be followed by them, had the queſtion and conteſt amongſt them been only, whoſe name they ſhould have borne, his, or their new teacher's. His propoſing himſelf, therefore, thus to be followed, muſt be underſtood, in direct oppoſition to the falſe apoſtle, who miſled them, and was not to be ſuffered to have any credit, or followers, amongſt them.

17 [c] This he does to ſhew, that what he taught them, and preſſed them to, was not in a pique againſt his oppoſer, but to convince them, that all he did, at Corinth, was the very ſame, and no other, than what he did every-where, as a faithful ſteward and miniſter of the goſpel.

An. Ch. 57.
Neronis 3.
Chap. IV.

SECT. II. No. 6.

CHAP. IV. 21.—VI.—20.

CONTENTS.

ANOTHER means, which St. Paul makes uſe of, to bring off the Corinthians from their falſe apoſtle, and to ſtop their veneration of him, and their glorying in him, is by repreſenting to them the fault and diſorder, which was committed in that church, by not judging and expelling the fornicator; which neglect, as may be gueſſed, was owing to that faction.

1. Because it is natural for a faction to ſupport and protect an offender, that is of their ſide.

2 From the great fear St. Paul was in, whether they would obey him, in cenſuring the offender, as appears by the ſecond epiſtle; which he could not fear, but from the oppoſite faction; they, who had preſerved their reſpect to him, being ſure to follow his orders.

3. From what he ſays, ch. iv. 16, after he had told them, ver. 6. of that chapter, that they ſhould not be puffed up, for any other, againſt him, (for ſo the whole ſcope of his diſcourſe here imports) he beſeeches them to be his followers, i. e. leaving their other guides, to follow him, in puniſhing the offender. For that we may conclude, from his immediately inſiſting on it ſo earneſtly, he had in his view, when he beſeeches them to be followers of him, and conſequently that they might join with him, and take him for their leader, chap. v. 3, 4. he makes himſelf by his ſpirit, as his proxy, the preſident of their aſſembly, to be convened for the puniſhing that criminal.

4. It may further be ſuſpected, from what St. Paul ſays, ch. vi. 1, that the oppoſite party, to ſtop the church-cenſure, pretended that this was a matter to be judged by the civil magiſtrate: nay, poſſibly, from what is ſaid, ver. 6. of that chapter, it may be gathered, that they had got it brought before the heathen judge; or at leaſt from ver. 12. that they pleaded, that what he had done was lawful, and might be juſtified before the magiſtrate. For the judging ſpoken of, chap. vi, muſt be underſtood to relate to the ſame matter it does, chap. v, it being a continuation of the ſame diſcourſe and argument: as is eaſy to be obſerved by any one, who will read it without regarding the diviſions into chapters and verſes, whereby ordinary people (not to ſay others) are often diſturbed in reading the holy ſcripture, and hindered from obſerving the true ſenſe and coherence of it. The whole 6th chapter is ſpent in proſecuting the buſineſs of the fornicator, begun in the 5th. That this is ſo, is evident from the latter end, as well as beginning of the 6th chapter. And therefore, what. St. Paul ſays of lawful, chap. vi. 12, may, without any violence, be ſuppoſed to be ſaid, in anſwer to ſome, who might have alledged in favour of the fornicator, that what he had done was lawful, and might be juſtified by the laws of the country, which he was under: why elſe ſhould St. Paul ſubjoin ſo many arguments (wherewith he concludes this 6th chapter, and this ſubject) to prove the fornication, in queſtion, to be, by the law of the goſpel,

a great ſin, and conſequently fit for a chriſtian church to cenſure, in one of its members, however it might paſs for lawful, in the eſteem, and by the laws of Gentiles?

An Ch. 57. Neronis 3.

Chap. IV.

There is one objection, which, at firſt ſight, ſeems to be a ſtrong argument againſt this ſuppoſition; that the fornication, here ſpoken of, was held lawful by the Gentiles of Corinth, and that, poſſibly, this very caſe had been brought before the magiſtrate there, and not condemned. The objection ſeems to lie in theſe words, ch. v. 1, "There is fornication heard of amongſt you, and ſuch fornication, as is not heard of amongſt the Gentiles, that one ſhould have his father's wife." But yet I conceive the words, duly conſidered, have nothing in them contrary to my ſuppoſition.

To clear this, I take liberty to ſay, it cannot be thought that this man had his father's wife, whilſt, by the laws of the place, ſhe actually was his father's wife; for then it had been μοιχεία and adultery, and ſo the apoſtle would have called it, which was a crime in Greece; nor could it be tolerated in any civil ſociety, that one man ſhould have the uſe of a woman, whilſt ſhe was another man's wife, i. e. another man's right and poſſeſſion.

The caſe, therefore, here ſeems to be this; the woman had parted from her huſband; which it is plain, from chap. vii. 10, 11, 13, at Corinth, women could do. For if, by the law of that country, a woman could not divorce herſelf from her huſband, the apoſtle had there, in vain, bid her not leave her huſband.

But, however known and allowed a practice it might be, amongſt the Corinthians, for a woman to part from her huſband; yet this was the firſt time it was ever known that her huſband's own ſon ſhould marry her. This is that, which the apoſtle takes notice of in theſe words, "Such a fornication, as is not named amongſt the Gentiles." Such a fornication this was, ſo little known in practice amongſt them, that it was not ſo much as heard, named, or ſpoken of, by any of them. But, whether they held it unlawful, that a woman, ſo ſeparated, ſhould marry her huſband's ſon, when ſhe was looked upon to be at liberty from her former huſband, and free to marry whom ſhe pleaſed; that the apoſtle ſays not. This, indeed, he declares, that, by the law of Chriſt, a woman's leaving her huſband, and marrying another, is unlawful, ch. vii. 11. and this woman's marrying her huſband's ſon, he declares, ch. v. 1. (the place before us) to be fornication, a peculiar ſort of fornication, whatever the Corinthians, or their law, might determine in the caſe: and, therefore, a Chriſtian church might and ought to have cenſured it, within themſelves, it being an offence againſt the rule of the goſpel; which is the law of their ſociety: and they might, and ſhould, have expelled this fornicator, out of their ſociety, for not ſubmitting to the laws of it; notwithſtanding that the civil laws of the country, and the judgment of the heathen magiſtrate, might acquit him. Suitably hereunto, it is very remarkable, that the arguments, that St. Paul uſes, in the cloſe of this diſcourſe, chap. vi. 13—20, to prove fornication unlawful, are all drawn ſolely from the Chriſtian inſtitution, ver. 9. That our bodies are made for the Lord, ver. 13. That our bodies are members of Chriſt, ver. 15. That our bodies are the temples of the Holy Ghoſt, ver. 19. That we are not our own, but bought with a price, ver. 20. All

An. Ch. 57. Neronis 3. 20. All which arguments concern Chriſtians only; and there is not, in all this diſcourſe againſt fornication, one word to declare it to be unlawful, by the law of nature, to mankind in general. That was altogether needleſs, and beſide the apoſtle's purpoſe here, where he was teaching and exhorting Chriſtians what they were to do, as Chriſtians, within their own ſociety, by the law of Chriſt, which was to be their rule, and was ſufficient to oblige them, whatever other laws the reſt of mankind obſerved, or were under. Thoſe he profeſſes, chap. v. 12, 13, not to meddle with, nor to judge: for, having no authority amongſt them, he leaves them to the judgment of God, under whoſe government they are.

Chap. IV.

THESE conſiderations afford ground to conjecture, that the faction, which oppoſed St. Paul, had hindered the church of Corinth from cenſuring the fornicator, and that St. Paul ſhewing them their miſcarriage herein, aims thereby to leſſen the credit of their leader, by whoſe influence they were drawn into it. For, as ſoon as they had unanimouſly ſhewn their obedience to St. Paul, in this matter, we ſee his ſeverity ceaſes, and he is all ſoftneſs and gentleneſs to the offender, 2 Cor. ii. 5—8. And he tells them in expreſs words, ver. 9, that his end, in writing to them of it, was to try their obedience: to which let me add, that this ſuppoſition, though it had not all the evidence for it, which it has, yet being ſuited to St. Paul's principal deſign in this epiſtle, and helping us the better to underſtand theſe two chapters, may deſerve to be mentioned.

TEXT.	PARAPHRASE.
21 What will ye? ſhall I come unto you, with a rod, or in love, and in the ſpirit of meekneſs?	I PURPOSED to come unto you: But what would you have me do? Shall I come to you, with a rod, to chaſtiſe you? Or with kindneſs, and a peaceable diſpoſition of mind [a]? In ſhort, it is commonly reported, that there is fornication [b] among you, and ſuch fornication, as is not known [c] ordinarily among the heathen, that one ſhould have his father's wife. 21.
CHAP. V. 1 It is reported commonly, that there is fornication among you, and ſuch fornication, as is not ſo much as named amongſt the Gentiles, that one ſhould have his father's wife.	

And

NOTES.

21 [a] He that ſhall carefully read 2 Cor. i. 20.—ii. 11, will eaſily perceive that this laſt verſe here, of this 4th chapter, is an introduction to the ſevere act of diſcipline, which St. Paul was going to exerciſe amongſt them, though abſent, as if he had been preſent. And, therefore, this verſe ought not to have been ſeparated from the following chapter, as if it belonged not to that diſcourſe.

1 [b] Vid. chap. iv. 8, 10. The writers of the new teſtament ſeem to uſe the Greek word πορνεία, which we tranſlate, fornication, in the ſame ſenſe that the Hebrews uſed זנות, which we alſo tranſlate, fornication; though it be certain, both theſe words, in ſacred ſcripture, have a larger ſenſe than the word, fornication, has in our language; for זנות, amongſt the Hebrews, ſignified, "Turpitudinem," or "Rem turpem," uncleanneſs, or any flagitious ſcandalous crime, but more eſpecially, the uncleanneſs of unlawful copulation and idolatry; and not preciſely fornication, in our ſenſe of the word, i. e. the unlawful mixture of an unmarried couple.

[c] [Not known] That the marrying of a ſon-in-law, and a mother-in-law, was not prohibited by the laws of the Roman empire, may be ſeen in Tully; but yet it was looked on, as ſo ſcandalous and infamous, that it never had any countenance from practice. His words in his oration pro Cluentio, §. 4, are ſo agreeable to the preſent caſe, that it may not be amiſs to ſet them down: "Nubit genero ſocrus, nullis auſpiciis, nullis auctoribus. O ſcelus incredibile, & præter hanc unam, in omni vita inauditum!"

PARAPHRASE.

2. And yet ye remain puffed up, though it would better have become you to have been dejected, for this ſcandalous fact amongſt you; and in a mournful ſenſe of it, to have removed the offender out of the
3. church. For I truly, though abſent in body, yet as preſent in ſpirit, have thus already judged, as if I were perſonally with you, him that committed this fact;
4. When, in the name of the Lord Jeſus, ye are aſſembled, and my ſpirit, i. e. my vote, as if I were preſent, making one, by the power of the Lord Jeſus
5. Chriſt, Deliver the offender up to Satan, that, being put thus into the hands and power of the devil, his body may be afflicted, and brought down, that his ſoul may be ſaved, when the Lord Jeſus comes to
6. judge the world. Your glorying [a], as you do, in a leader, who drew you into this ſcandalous indulgence [b] in this caſe, is a fault in you: ye that are knowing, know you not that a little leaven leaveneth
7. the whole [c] lump? Therefore, laying by that deference and veneration ye had for thoſe leaders you gloried in, turn out from among you that fornicator, that the church may receive no taint from him, that you may be a pure, new lump, or ſociety, free from ſuch a dangerous mixture, which may corrupt you.
8. For Chriſt, our paſſover, is ſlain for us. Therefore let us, in commemoration of his death, and our deliverance by him, be a holy people to him [d].
9. I wrote to you before, that you ſhould not keep com-
10. pany with fornicators. You are not to underſtand by it, as if I meant, that you are to avoid all unconverted heathens, that are fornicators, or covetous, or rapacious, or idolaters, for, then, you muſt go out of
11. the world. But that which I now write unto you, is, that you ſhould not keep company, no, nor eat, with

TEXT.

An. Ch. 57. Neronis 3.

CHAP. V.

And ye are puffed up, and have not rather mourned, that 2
he that hath done this deed, might be taken away from among you.

For I verily, as abſent in body, 3
but preſent in ſpirit, have judged already, as though I were preſent, concerning him, that hath ſo done this deed.

In the name of our Lord Je- 4
ſus Chriſt, when ye are gathered together, and my ſpirit, with the power of our Lord Jeſus Chriſt,

To deliver ſuch an one unto 5
Satan, for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.

Your glorying is not good: 6
know ye not that a little leaven leaveneth the whole lump?

Purge out, therefore, the old 7
leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt, our paſſover, is ſacrificed for us.

Therefore, let us keep the 8
feaſt, not with old leaven, neither with the leaven of malice and wickedneſs; but with the unleavened bread of ſincerity and truth.

I wrote unto you, in an epiſtle, 9
not to company with fornicators.

Yet not altogether with the 10
fornicators of this world, or with the covetous, or extortioners, or with idolaters: for then muſt ye needs go out of the world.

But now I have written unto 11
you, not to keep company, if

NOTES.

6 [a] Glorying is all along, in the beginning of this epiſtle, ſpoken of the preference they gave to their new leader, in oppoſition to St. Paul.

[b] If their leader had not been guilty of this miſcarriage, it had been out of St. Paul's way here to have reproved them, for their glorying in him. But St. Paul is a cloſe writer, and uſes not to mention things, where they are impertinent to his ſubject.

[c] What reaſon he had to ſay this, vid. 2 Cor. xii. 21—"Grex totus in agris
"Unius ſcabie cadit, & porrigine porci."

7 and 8 [d] In theſe two verſes, he alludes to the Jews cleanſing their houſes, at the feaſt of the paſſover, from all leaven, the ſymbol of corruption and wickedneſs.

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TEXT.

any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. Therefore put away from among yourselves that wicked person.

CHAP. VI.

Dare any of you, having a

1 matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and, if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge, who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man amongst you? no, not one, that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now, therefore, there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

PARAPHRASE.

with a Christian by profession, who is lascivious, covetous, idolatrous, a railer, drunkard, or rapacious. For what have I to do to judge those, who are out 12. of the church? Have ye not a power to judge those, who are members of your church? But, as for those 13. who are out of the church, leave them to God; to judge them belongs to him. Therefore do ye what is your part; remove that wicked one, the fornicator, out of the church. Dare any of you, having a 1. controversy with another, bring it before an heathen judge, to be tried, and not let it be decided by Christians[a]? Know ye not that Christians shall judge the 2. world? And, if the world shall be judged by you, are ye unworthy to judge ordinary small matters? Know ye not, that we, Christians, have power over 3. evil spirits? how much more over the little things relating to this animal life? If, then, ye have at any 4. time controversies amongst you, concerning things pertaining to this life, let the parties contending chuse arbitrators[b] in the church, i. e. out of church-members. Is there not among you, I speak it to 5. your shame, who stand so much upon your wisdom, one[c] wise man, whom ye can think able enough to refer your controversies to? But one Christian goeth 6. to law with another, and that before the unbelievers, in the heathen courts of justice. Nay, verily, it is a 7. failure and defect in you, that you so far contest matters of right, one with another, as to bring them to trial, or judgment: Why do ye not rather suffer loss and wrong? But it is plain, by the man's having 8. his

NOTES.

1 [a] Ἅγιοι, Saints, is put for Christians; ἄδικοι, unjust, for heathens.

4 [b] Ἐξουθενημένους, "judices non authenticos." Among the Jews there was "consessus triumviralis, authenticus," who had authority, and could hear and determine causes, "ex officio;" there was another "consessus triumviralis," which were chosen by the parties; these, though they were not authentick, yet could judge and determine the causes referred to them; these were those, whom St. Paul calls here, ἐξουθενημένους, "judices non authenticos," i. e. referees chosen by the parties. See de Dieu. That St. Paul does not mean by ἐξουθενημένους, "those who are least esteemed, as our English translation reads it, is plain from the next verse.

5 [c] Σοφὸς, "wise man." If St. Paul uses this word, in the sense of the synagogue, it signifies one ordained, or a rabbi, and so capacitated to be a judge; for such were called "wise men." If in the sense of the Greek schools, then it signifies a man of learning, study and parts: if it be taken in the latter sense, it may seem to be with some reflection on their pretending to wisdom.

PARAPHRASE.

his father's wife, that ye are guilty of doing wrong [a], one to another, and ſtick not to do injuſtice, even to
9. your Chriſtian brethren. Know ye not, that the tranſgreſſors of the law of Chriſt ſhall not inherit the kingdom of God? Deceive not yourſelves, neither fornicators, nor idolaters, nor adulterers, nor effemi-
10. nate, nor abuſers of themſelves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.
11. And ſuch were ſome of you: but your paſt ſins are waſhed away, and forgiven you, upon your receiving of the goſpel by baptiſm: but ye are ſanctified [b], i. e. ye are members of Chriſt's church, which conſiſts of ſaints, and have made ſome advances in the reformation of your lives [c] by the doctrine of Chriſt, confirmed to you by the extraordinary operations of
12. the Holy Ghoſt. But [d] ſuppoſing fornication were in itſelf as lawful, as eating promiſcuouſly all ſorts of meat, that are made for the belly, on purpoſe to be eaten; yet I would not ſo far indulge either cuſtom, or my appetite, as to bring my body, thereby, into
13. any diſadvantageous ſtate of ſubjection. As in eating and drinking, though meat be made purpoſely for the belly, and the belly for meat; yet, becauſe it may

TEXT.

An. Ch. 57. Neronis 3.

CHAP. VI.

Nay, you do wrong and defraud, and that your brethren. 8

Know ye not, that the unrighteous ſhall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, 9

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God. 10

And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God. 11

All things are lawful unto me; but all things are not expedient: all things are lawful for me; but I will not be brought under the power of any. 12

Meats for the belly, and the belly for meats: but God ſhall deſtroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. 13

NOTES.

8 [a] That the wrong, here ſpoken of, was the fornicator's taking and keeping his father's wife, the words of St. Paul, 2 Cor. vii. 12, inſtancing this very wrong, are a ſufficient evidence. And it is not wholly improbable, there had been ſome hearing of this matter, before an heathen judge, or at leaſt talked of; which, if ſuppoſed, will give a great light to this whole paſſage, and ſeveral other in theſe chapters. For thus viſibly runs St. Paul's argument, chap. v. 12, 13. chap. vi. 1, 2, 3, &c. coherent and eaſy to be underſtood, if it ſtood together as it ſhould, and were not chopped in pieces, by a diviſion into two chapters. Ye have a power to judge thoſe, who are of your church; therefore put away from among you that fornicator: you do ill, to let it come before a heathen magiſtrate. Are you, who are to judge the world and angels, not worthy to judge ſuch a matter as this?

11 [b] Ἡγιάσθητε, "Sanctified," i. e. have remiſſion of your ſins, ſo ſanctified ſignifies, Heb. x. 10. & 18. compared. He that would perfectly comprehend, and be ſatisfied in the meaning of this place, let him read Heb. ix. 10. particularly ix. 13–23.

[c] Ἐδικαιώθητε, "ye are become juſt," i. e. are reformed in your lives. See it uſed, Rev. xxii. 11.

12 [d] St. Paul having, upon occaſion of injuſtice amongſt them, particularly in the matter of the fornicator, warned them againſt that and other ſins, that exclude men from ſalvation, he here re-aſſumes his former argument, about fornication; and, by his reaſoning here, it looks as if ſome among them had pleaded, that fornication was lawful. To which he anſwers, that, granting it be ſo, yet the lawfulneſs of all wholeſome food reaches not the caſe of fornication, and ſhews by ſeveral inſtances, (as particularly the degrading the body, and making what, in a chriſtian, is the member of Chriſt, the member of an harlot) that fornication, upon ſeveral accounts, might be ſo unſuitable to the ſtate of a Chriſtian man, that a Chriſtian ſociety might have reaſon to animadvert upon a fornicator, though fornication might paſs for an indifferent action in another man.

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Neronis 3.
Chap. VI.

TEXT. PARAPHRASE.

may not be expedient [a] for me, I will not, in ſo evidently a lawful thing as that, go to the utmoſt bounds of my liberty; though there be no danger, that I ſhould thereby bring any laſting damage upon my belly, ſince God will ſpeedily put an end both to belly and food. But the caſe of the body, in reference to women, is far different from that of the belly, in reference to meat. For the body is not made to be joined to a woman [b], much leſs to be joined to an harlot in fornication, as the belly is made for meat, and then to be put an end to, when that uſe ceaſes. But the body is for a much nobler purpoſe, and ſhall ſubſiſt, when the belly and food ſhall be deſtroyed. The body is for our Lord Chriſt, to be a member of him, as our Lord Chriſt has taken a body [c], that he might partake of our nature, and be our head. So that, as God has 14.
already raiſed him up, and given him all power,

14 And God hath both raiſed up the Lord, and will alſo raiſe us up, by his own power.

ſo

NOTES.

13 [a] "Expedient, and brought under power," in this verſe, ſeems to refer to the two parts of the following verſe: the firſt of them to eating, in the firſt part of the 13th verſe, and the latter of them to fornication, in the latter part of the 13th verſe. To make this the more intelligible, it may be fit to remark, that St. Paul ſeems here to obviate ſuch a ſort of reaſoning as this, in behalf of the fornicator: "All ſorts of meats are lawful to Chriſtians, who are ſet free from the law of Moſes; and "why are they not ſo, in regard of women, who are at their own diſpoſals?" To which St. Paul replies, "Though my belly was made only for eating, and all ſorts of meat were made to be eaten, and "ſo are lawful for me, yet I will abſtain from what is lawful, if it be not convenient for me, though "my belly will be certain to receive no prejudice by it, which will affect it in the other world; ſince "God will there put an end to the belly, and all uſe of food. But, as to the body of a Chriſtian, "the caſe is quite otherwiſe; that was not made for the enjoyment of women, but for a much nobler "end, to be a member of Chriſt's body; and ſo ſhall laſt for ever, and not be deſtroyed, as the belly "ſhall be. Therefore, ſuppoſing fornication to be lawful in itſelf, I will not ſo debaſe and ſubject my "body, and do it that prejudice, as to take that, which is a member of Chriſt, and make it the mem"ber of an harlot; this ought to be had in deteſtation by all Chriſtians." The context is ſo plain in the caſe, that interpreters allow St. Paul to diſcourſe here, upon a ſuppoſition of the lawfulneſs of fornication. Nor will it appear at all ſtrange, that he does ſo, if we conſider the argument he is upon. He is here convincing the Corinthians, that though fornication were to them an indifferent thing, and were not condemned in their country, more than eating any ſort of meat: yet there might be reaſons why a Chriſtian ſociety might puniſh it, in their own members, by church-cenſures, and expulſion of the guilty. Conformably hereunto we ſee, in what follows here, that all the arguments uſed by St. Paul, againſt fornication, are brought from the incongruity it hath with the ſtate of a Chriſtian, as a Chriſtian; but nothing is ſaid againſt it as a fault in a man, as a man; no plea uſed, that it is a ſin, in all men, by the law of nature. A Chriſtian ſociety, without entering into that enquiry, or going ſo far as that, had reaſon to condemn and cenſure it, as not comporting with the dignity and principles of that religion, which was the foundation of their ſociety.

[b] "Woman." I have put in this, to make the apoſtle's ſenſe underſtood the eaſier. For he arguing here, as he does, upon the ſuppoſition, that fornication is in itſelf lawful; fornication, in theſe words, muſt mean the ſuppoſed, lawful enjoyment of a woman: otherwiſe it will not anſwer the foregoing inſtance, of the belly and eating.

[c] "And the Lord for the body;" ſee Heb. ii. 5—18.

PARAPHRASE.

ſo he will raiſe us up likewiſe, who are his members, to [a] the partaking in the nature of his glorious
15. body, and the power he is veſted with in it. Know ye not, ye who are ſo knowing, that our bodies are the members of Chriſt? Will ye, then, take the members of Chriſt, and make them the members of
16. an harlot? What! know ye not, that he who is joined to an harlot, is one body with her? For two,
17. ſaith God, ſhall be united into one fleſh. But he, who is joined to the Lord, is one with him, by that one Spirit, that unites the members to the head, which is a nearer and ſtricter union, whereby what indignity is done to the one, equally affects the other.
18. Flee fornication: all other ſins, that a man commits, debaſe only the ſoul; but are in that reſpect, as if they were done out of the body; the body is not debaſed, ſuffers no loſs of its dignity by them: but he, who committeth fornication, ſinneth againſt the end, for which his body was made, degrading his body from the dignity and honour it was deſigned to; making that the member of an harlot, which
19. was made to be a member of Chriſt. What! know ye not [b], that your body is the temple of the Holy Ghoſt, that is in you, which body you have from God, and ſo it is not your own, to beſtow on harlots?

TEXT.

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Chap. VI.

Know ye not, that your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them the members of an harlot? God forbid. 15

What, know ye not, that he, which is joined to an harlot, is one body? For two (ſaith he) ſhall be one fleſh. 16

But he, that is joined unto the Lord, is one ſpirit. 17

Flee fornication. Every ſin that a man doth, is without the body: but he that committeth fornication, ſinneth againſt his own body. 18

What! know ye not, that your body is the temple of the Holy Ghoſt, which is in you, which ye have of God, and ye are not your own? 19

NOTES.

14 [a] Διὰ τῆς δυνάμεως αὐτοῦ, "To his power." The context and deſign of St. Paul in this place ſtrongly incline one to take διὰ here to ſignify, as it does 2 Pet. i. 3, to, and not, by. St. Paul is here making out to the Corinthian converts, that they have a power to judge. He tells them, that they ſhall judge the world, ver. 2, and that they ſhall judge angels, much more then things of this life, ver. 3. And for their not judging he blames them, and tells them, it is a leſſening to them, not to exerciſe this power, ver. 7. And for it he gives a reaſon, in this verſe, viz. That Chriſt is raiſed up into the power of God, and ſo ſhall they be. Unleſs it be taken in this ſenſe, this verſe ſeems to ſtand alone here. For what connexion has the mention of the reſurrection, in the ordinary ſenſe of this verſe, with what the apoſtle is ſaying here, but raiſing us up with bodies to be members of his glorious body, and to partake in his power, in judging the world? This adds a great honour and dignity to our bodies, and is a reaſon, why we ſhould not debaſe them into the members of an harlot. Theſe words alſo give a reaſon of his ſaying, "He would not be brought under the power of any thing," ver. 12, viz. "Shall I, whoſe body is a member of Chriſt, and ſhall be raiſed "to the power he has now in heaven, ſuffer my body to be a member, and under the power of an "harlot; That I will never do, let fornication in itſelf be ever ſo lawful." If this be not the meaning of St. Paul here, I deſire to know, to what purpoſe it is, that he ſo expreſly declares, that the belly and meat ſhall be deſtroyed, and does ſo manifeſtly put an oppoſition between the body and the belly? ver. 13.

19 [b] This queſtion, "Know ye not?" is repeated ſix times in this one chapter, which may ſeem to carry with it a juſt reproach to the Corinthians, who had got a new and better inſtructor than himſelf, in whom they ſo much gloried, and may not unfitly be thought to ſet on his irony, ch. iv. 10, where he tells them, they are wiſe.

An. Ch. 57.
Neronis 3.

TEXT.	PARAPHRASE.
CHAP. VI. 20 For ye are bought with a price: therefore, glorify God in your body, and in your ſpirit, which are God's.	harlots? Beſides, ye are bought with a price, viz. 20. the precious blood of Chriſt; and therefore, are not at your own diſpoſal: but are bound to glorify God with both body and ſoul. For both body and ſoul are from him, and are God's.

SECT. III.

CHAP. VII. 1—40.

CONTENTS.

THE chief buſineſs of the foregoing chapters, we have ſeen to be the leſſening the falſe apoſtle's credit, and the extinguiſhing that faction. What follows, is in anſwer to ſome queſtions they had propoſed to St. Paul. This ſection contains conjugal matters, wherein he diſſuades from marriage thoſe, who have the gift of continence. But, marriage being appointed as a remedy againſt fornication, thoſe, who cannot forbear, ſhould marry, and render to each other due benevolence. Next, he teaches that converts ought not to forſake their unconverted mates, inſomuch as Chriſtianity changes nothing in men's civil eſtate, but leaves them under the ſame obligations they were tied by before. And, laſt of all, he gives directions about marrying, or not marrying, their daughters.

TEXT.	PARAPHRASE.
1 NOW concerning the things, whereof ye wrote unto me: it is good for a man not to touch a woman.	CONCERNING thoſe thoſe things that ye have writ 1. to me about, I anſwer, it is moſt convenient not to have to do with a woman. But becauſe every 2. one cannot forbear, therefore, they that cannot contain ſhould, both men and women, each have their own peculiar huſband and wife, to avoid fornication.
2 Nevertheleſs, to avoid fornication, let every man have his own wife, and let every woman have her own huſband.	
3 Let the huſband render unto the wife due benevolence: and likewiſe, alſo, the wife unto the huſband.	And thoſe that are married, for the ſame reaſon, 3. are to regulate themſelves by the diſpoſition and exigency of their reſpective mates; and, therefore, let the huſband render to the wife that benevolence[a], which is her due; and ſo, likewiſe, the wife

NOTES.

3 [a] Εὔνοια, "Benevolence," ſignifies here that complaiſance and compliance, which every married couple ought to have for each other, when either of them ſhews an inclination to conjugal enjoyments.

PARAPHRASE.

4. wife to the huſband, "& vice verſâ." For the wife has not power or dominion over her own body, to refuſe the huſband, when he deſires: but this power and right to her body is in the huſband. And, on the other ſide, the huſband has not the power and dominion over his own body, to refuſe his wife, when ſhe ſhews an inclination; but this power and right to his body, when ſhe has occaſion, is in the wife[a].
5. Do not, in this matter, be wanting, one to another, unleſs it be by mutual conſent, for a ſhort time, that you may wholly attend to acts of devotion, when ye faſt, upon ſome ſolemn occaſion: and when this time of ſolemn devotion is over, return to your former freedom, and conjugal ſociety, leſt the devil, taking advantage of your inability to contain, ſhould
6. tempt you to a violation of your marriage-bed. As to marrying in general, I wiſh that you were all unmarried, as I am; but this I ſay to you, by way
7. of advice, not of command. Every one has from God his own proper gift, ſome one way, and ſome
8. another, whereby he muſt govern himſelf. To the unmarried and widows, I ſay it as my opinion, that it is beſt for them to remain unmarried, as I am.
9. But if they have not the gift of continency, let them marry, for the inconveniencies of marriage are to be
10. preferred to the flames of luſt. But to the married, I ſay not by way of counſel from myſelf, but of command from the Lord, that a woman ſhould not
11. leave her huſband: But, if ſhe has ſeparated herſelf from him, let her return, and be reconciled to him again; or, at leaſt, let her remain unmarried: and
12. let not the huſband put away his wife. But, as to others, it is my advice, not a commandment from the Lord, That, if a Chriſtian man hath an heathen wife, that is content to live with him, let him not break company with her, and diſſolve the marriage.

And,

TEXT.

An. Ch. 57. Neronis 3.

CHAP. VII.

The wife hath not power of her own body, but the huſband: 4
and likewiſe, alſo, the huſband hath not power of his own body, but the wife.

Defraud you not one the 5
other, except it be with conſent, for a time, that ye may give yourſelves to faſting and prayer: and come together again, that Satan tempt you not, for your incontinency.

But I ſpeak this by permiſſion, 6
and not of commandment.

For I would that all men 7
were, even as I myſelf: but every man hath his proper gift of God, one after this manner, and another after that.

I ſay, therefore, to the un- 8
married and widows, It is good for them, if they abide, even as I.

But if they cannot contain, 9
let them marry: for it is better to marry than to burn.

And unto the married I com- 10
mand; yet not I, but the Lord; let not the wife depart from her huſband:

But, and if ſhe depart, let her 11
remain unmarried, or be reconciled to her huſband: and let not the huſband put away his wife.

But to the reſt ſpeak I, not 12
the Lord, If any brother hath a wife, that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away.

NOTES.

4 [a] The woman (who in all other rights is inferior) has here the ſame power given her over the man's body, that the man has over her's. The reaſon whereof is plain: becauſe if ſhe had not her man, when ſhe had need of him, as well as the man his woman, when he had need of her, marriage would be no remedy againſt fornication.

An. Ch. 57. Neronis 3.

CHAP. VII.

TEXT.

13 And the woman, which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But, if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But, as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I, in all churches.

PARAPHRASE.

And, if a Christian woman hath an heathen husband, that is content to live with her, let her not break company with him [a], and dissolve the marriage. You need have no scruple concerning this matter, for the heathen husband or wife, in respect of conjugal duty, can be no more refused, than if they were Christian. For in this case the unbelieving husband is sanctified [b], or made a Christian, as to his issue, in his wife, and the wife sanctified in her husband. If it were not so, the children of such parents would be unclean [b], i. e. in the state of heathens, but now are they holy [b], i. e. born members of the Christian church. But, if the unbelieving party will separate, let them separate. A Christian man, or woman, is not inslaved in such a case: only it is to be remembered, that it is incumbent on us, whom God, in the gospel, has called to be Christians, to live peaceably with all men, as much as in us lieth; and, therefore, the Christian husband, or wife, is not to make a breach in the family, by leaving the unbelieving party, who is content to stay. For what knowest thou, O woman, but thou mayest be the means of converting, and so saving thy unbelieving husband, if thou continuest peaceably, as a loving wife, with him? or what knowest thou, O man, but, after the same manner, thou mayest save thy wife? On this occasion, let me give you this general rule: whatever condition God has allotted to any of you, let him continue, and go on contentedly in the same [c] state, wherein he was called; not looking on himself as set free from it by his conversion to Christianity. And this is no more, than what I order in

13. 14. 15. 16. 17.

NOTES.

12 and 13 [a] Ἀφίτω, the Greek word in the original, signifying "put away," being directed here, in these two verses, both to the man and the woman, seems to intimate the same power, and the same act of dismissing in both; and, therefore, ought in both places to be translated alike.

14 [b] Ἡγίασται, "sanctified, ἅγια, holy, and ἀκάθαρτα, unclean," are used here by the apostle, in the Jewish sense. The Jews called all that were Jews holy, and all others they called unclean. Thus, "proles genita extra sanctitatem," was a child begot by parents, whilst they were yet heathens; "genita intra sanctitatem," was a child begot by parents, after they were proselytes. This way of speaking St. Paul transfers from the Jewish into the Christian church, calling all, that are of the Christian church, saints, or holy; by which reason, all that were out of it, were unclean. See note, chap. i. 2.

17 [c] Ὡς signifies here, not the manner of his calling, but of the state and condition of life he was in when called; and therefore ἕτως must signify the same too, as the next verse shews.

PARAPHRASE.

18. in all the churches. For example, Was any one converted to Chriſtianity, being circumciſed? Let him not become uncircumciſed: Was any one called, being uncircumciſed? Let him not be circumciſed.
19. Circumciſion or uncircumciſion are nothing in the ſight of God, but that which he has a regard to, is
20. an obedience to his commands. Chriſtianity gives not any one any new privilege to change the ſtate, or put off[a] the obligations of civil life, which he was
21. in before. Wert thou called, being a ſlave? Think thyſelf not the leſs a Chriſtian, for being a ſlave; but yet prefer freedom to ſlavery, if thou canſt ob-
22. tain it. For he that is converted to Chriſtianity, being a bond-man, is Chriſt's freed-man[b]. And he that is converted, being a free-man, is Chriſt's bond-
23. man, under his command and dominion. Ye are bought with a price[c], and ſo belong to Chriſt; be
24. not, if you can avoid it, ſlaves to any body. In whatſoever ſtate a man is called, in the ſame he is to remain, notwithſtanding any privileges of the goſpel, which gives him no diſpenſation, or exemption, from any obligation he was in before, to the laws of his country.

TEXT.

An Ch. 57. Neronis 3.

CHAP. VII.

Is any man called, being circumciſed? let him not become uncircumciſed: Is any called, 18
in uncircumciſion? let him not become circumciſed.

Circumciſion is nothing, and 19
uncircumciſion is nothing, but the keeping of the commandments of God.

Let every man abide in the 20
ſame calling, wherein he was called.

Art thou called, being a ſer- 21
vant? Care not for it; but, if thou mayeſt be made free, uſe it rather.

For he that is called in the 22
Lord, being a ſervant, is the Lord's free-man: likewiſe alſo he, that is called being free, is Chriſt's ſervant.

Ye are bought with a price; 23
be not ye the ſervants of men.

Brethren, let every man, 24
wherein he is called, therein abide with God.

NOTES.

20 [a] Μενέτω, "Let him abide." It is plain, from what immediately follows, that this is not an abſolute command; but only ſignifies, that a man ſhould not think himſelf diſcharged, by the privilege of his Chriſtian ſtate, and the franchiſes of the kingdom of Chriſt, which he was entered into, from any ties or obligations he was in, as a member of the civil ſociety. And, therefore, for the ſettling a true notion thereof, in the mind of the reader, it has been thought convenient to give that, which is the apoſtle's ſenſe, to ver. 17. 20, and 24, of this chapter, in words ſomewhat different from the apoſtle's. The thinking themſelves freed by Chriſtianity, from the ties of civil ſociety and government, was a fault, it ſeems, that thoſe Chriſtians were very apt to run into. For St. Paul, for the preventing their thoughts of any change, of any thing, of their civil ſtate, upon their embracing Chriſtianity, thinks it neceſſary to warn them againſt it three times, in the compaſs of ſeven verſes; and that, in the form of a direct command, not to change their condition, or ſtate of life. Whereby he intends, that they ſhould not change upon a preſumption that Chriſtianity gave them a new, or peculiar liberty ſo to do. For, notwithſtanding the apoſtle's poſitively bidding them remain in the ſame condition, in which they were at their converſion; yet it is certain, it was lawful for them, as well as others, to change, where it was lawful for them to change, without being Chriſtians.

22 [b] Ἀπελεύθερος, in Latin, "libertus," ſignifies not ſimply a free-man, but one who having been a ſlave, has had his freedom given him by his maſter.

23 [c] Slaves were bought and ſold in the market, as cattle are; and ſo, by the price paid, there was a property acquired in them. This, therefore, here is a reaſon for what he adviſed, ver. 21, that they ſhould not be ſlaves to men, becauſe Chriſt had paid a price for them, and they belonged to him. The ſlavery he ſpeaks of is civil ſlavery, which he makes uſe of here, to convince the Corinthians, that the civil ties of marriage were not diſſolved by a man's becoming a Chriſtian, ſince ſlavery itſelf was not; and, in general, in the next verſe, he tells them, that nothing in any man's civil eſtate, or rights, is altered by his becoming a Chriſtian.

A. 1. Ch. 57. Neronis 3.

CHAP. VII.

TEXT.

25 Now, concerning virgins. I have no commandment of the Lord, yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I ſuppoſe, therefore, that this is good for the preſent diſtreſs; I ſay, that it is good for a man ſo to be.

27 Art thou bound unto a wife? Seek not to be looſed. Art thou looſed from a wife? Seek not a wife.

28 But and if thou marry, thou haſt not ſinned; and if a virgin marry, ſhe hath not ſinned: nevertheleſs, ſuch ſhall have trouble in the fleſh; but I ſpare you.

29 But this I ſay, brethren, the time is ſhort. It remaineth, that both they that have wives, be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not;

31 And they that uſe this world, as not abuſing it: for the faſhion of this world paſſeth away.

32 But I would have you without carefulneſs. He, that is unmarried, careth for the things that belong to the Lord, how he may pleaſe the Lord:

PARAPHRASE.

country. Now concerning virgins[a] I have no expreſs command from Chriſt to give you: but I tell you my opinion, as one whom the Lord has been graciouſly pleaſed to make credible[b], and ſo you may truſt and rely on, in this matter. I tell you, therefore, that I judge a ſingle life to be convenient, becauſe of the preſent ſtraits of the church; and that it is beſt for a man to be unmarried. Art thou in the bonds of wedlock? Seek not to be looſed: Art thou looſed from a wife? Seek not a wife. But if thou marrieſt, thou ſinneſt not; or, if a virgin marry, ſhe ſins not: but thoſe that are married, ſhall have worldly troubles; but I ſpare you, by not repreſenting to you how little enjoyment Chriſtians are like to have from a married life, in the preſent ſtate of things, and ſo I leave you the liberty of marrying. But give me leave to tell you, that the time for enjoying huſbands and wives is but ſhort[c]. But, be that as it will, this is certain, that thoſe who have wives, ſhould be, as if they had them not, and not ſet their hearts upon them; And they that weep, as if they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as if they poſſeſſed not: all theſe things ſhould be done with reſignation and a Chriſtian indifferency. And thoſe who uſe this world, ſhould uſe it without an over-reliſh of it[d], without giving themſelves up to the enjoyment of it. For the ſcene of things is always changing in this world, and nothing can be relied on in it[e]. All the reaſon why I diſſuade you from marriage, is, that I would have you free from anxious cares. He that is unmarried, has time and liberty to mind things of

25 ... 29 ... 30 ... 31 ... 32

NOTES.

25 [a] By virgins, it is plain St. Paul here means thoſe of both ſexes, who are in a celibate ſtate. It is probable he had formerly diſſuaded them from marriage, in the preſent ſtate of the church. This, it ſeems, they were uneaſy under, ver. 28. and 35, and therefore ſent ſome queſtions to St. Paul about it, and particularly, What, then, ſhould men do with their daughters? Upon which occaſion, ver. 25—37, he gives directions to the unmarried, about their marrying, or not marrying; and in the cloſe, ver. 38. anſwers to the parents, about marrying their daughters; and then, ver. 39. and 40, he ſpeaks of widows.

[b] In this ſenſe he uſes πιςὸς ἄνθρωπος, and πιςὸς λόγος, 2 Tim. ii. 2.

29 [c] Said, poſſibly, out of a prophetical foreſight of the approaching perſecution under Nero.

31 [d] Καταχρώμενοι does not here ſignify "abuſing," in our Engliſh ſenſe of the word, but "intently uſing."

[e] All, from the beginning of ver. 28. to the end of this ver. 31, I think, may be looked on, as a parentheſis.

PARAPHRASE.

33. of religion, how he may pleaſe the Lord: But he that is married, is taken up with the cares of the world,
34. how he may pleaſe his wife. The like difference there is, between a married woman and a maid: ſhe that is unmarried, has opportunity to mind the things of religion, that ſhe may be holy in mind and body; but the married woman is taken up with the cares of the world, how to pleaſe her huſband.
35. This I ſay to you, for your particular advantage, not to lay any conſtraint upon you [a], but to put you in a way, wherein you may moſt ſuitably, and as beſt becomes Chriſtianity, apply yourſelves to the ſtudy
36. and duties of the goſpel, without diſtraction. But, if any one thinks that he carries not himſelf as becomes him, to his virgin, if he lets her paſs the flower of her age unmarried, and need ſo requires, let him do, as he thinks fit; he ſins not, if he marry
37. her. But whoever is ſettled in a firm reſolution of mind, and finds himſelf under no neceſſity of marrying, and is maſter of his own will, or is at his own diſpoſal, and has ſo determined in his thoughts, that he will keep his virginity [b], he chooſes the better

TEXT. An. Ch 57. Neronis 3.

CHAP. VII.

But he that is married, careth for the things that are of the world, how he may pleaſe his wife. 33

There is difference alſo between a wife and a virgin: the unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and in ſpirit: but ſhe that is married, careth for the things of the world, how ſhe may pleaſe her huſband. 34

And this I ſpeak for your own profit, not that I may caſt a ſnare upon you, but for that which is comely, and that you may attend upon the Lord without diſtraction. 35

But if any man think he behaveth himſelf uncomely towards his virgin, if ſhe paſs the flower of her age, and need ſo require, let him do what he will: he ſinneth not: let them marry. 36

Nevertheleſs, he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his virgin, doth well. 37

NOTES.

35 [a] Βρόχον, which we tranſlate, a ſnare, ſignifies a cord, which poſſibly the apoſtle might, according to the language of the Hebrew ſchool, uſe here for binding; and then his diſcourſe runs thus: Though I have declared it my opinion, that it is beſt for a virgin to remain unmarried, yet I bind it not, i. e. I do not declare it to be unlawful to marry.

37 [b] Παρθένον ſeems uſed here for the virgin ſtate, and not the perſon of a virgin; whether there be examples of the like uſe of it, I know not; and therefore I propoſe it as my conjecture, upon theſe grounds: 1. Becauſe the reſolution of mind, here ſpoken of, muſt be in the perſon to be married, and not in the father, that has the power over the perſon concerned: for how will the firmneſs of mind, of the father, hinder fornication in the child, who has not that firmneſs? 2. The neceſſity of marriage can only be judged of by the perſons themſelves. A father cannot feel the child's flames, which make the need of marriage. The perſons themſelves only know, whether they burn, or have the gift of continence. 3. Ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος, "hath the power over his own will," muſt either ſignify, "can govern his own deſires, is maſter of his own will:" but this cannot be meant here, becauſe it is ſufficiently expreſſed before, by ἑδραῖος τῇ καρδίᾳ, "ſtedfaſt in heart;" and afterwards too, by κέκρικεν ἐν τῇ καρδίᾳ, "decreed in heart:" or muſt ſignify, "has the diſpoſal of himſelf," i. e. is free from the father's power, of diſpoſing their children in marriage. For, I think, the words ſhould be tranſlated, "hath a power concerning his own will," i. e. concerning what he willeth. For if, by it, St. Paul meant a power over his own will, one might think he would have expreſſed that thought, as he does chap. ix. 12, and Rom. ix. 21, without περὶ, or by the prepoſition ἐπὶ, as it is Luke ix. 1. 4. Becauſe, if "keep his virgin," had here ſignified, keep his children from marrying, the expreſſion had been more natural to have uſed the word τέκνα, which ſignifies both ſexes, than παρθένος, which belongs only to the female. If therefore παρθένος be taken abſtractly for virginity, the precedent verſe muſt be

An. Ch. 57. Neronis 3.

CHAP. VII.

TEXT.

38 So then, he that giveth her in marriage, doth well: but he that giveth her not in marriage, doth better.

39 The wife is bound by the law, as long as her husband liveth: but, if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier, if she so abide, after my judgment: and I think also that I have the Spirit of God.

PARAPHRASE.

ter side [a]. So then he that marrieth, doth well; 38.
but he that marrieth [b] not, doth better. It is unlaw- 39.
ful for a woman to leave her husband, as long as he lives: but, when he is dead, she is at liberty to marry, or not to marry, as she pleases; which virgins cannot do, being under the disposal of their parents; only she must take care to marry, as a Christian, fearing God. But, 40.
in my opinion, she is happier, if she remain a widow; and permit me to say, that whatever any among you may think, or say, of me, "I have the Spirit of God, so that I may be relied on in this my advice, that I do not mislead you."

NOTES.

understood thus: "But if any one think it a shame to pass the flower of his age unmarried, and he "finds it necessary to marry, let him do as he pleases; he sins not: let such marry." I confess it is hard to bring these two verses to the same sense, and both of them to the design of the apostle here, without taking the words in one, or both of them, very figuratively. St. Paul here seems to obviate an objection, that might be made against his dissuasion from marriage, viz. that it might be an indecency one should be guilty of, if one should live unmarried past one's prime, and afterwards be forced to marry. To which he answers, That no-body should abstain, upon the account of being a Christian, but those, who are of steady resolutions, are at their own disposal, and have fully determined it in their own minds.

37 [a] Καλῶς here, as in ver. 1, 8, and 26, signifies not simply good, but preferable.

38 [b] Παρθένον being taken in the sense before-mentioned, it is necessary, in this verse, to follow the copies, which read γαμίζων, "marrying," for ἐκγαμίζων, "giving in marriage."

SECT. IV.

CHAP. VIII. 1——13.

CONTENTS.

THIS section is concerning the eating things offered to idols; wherein one may guess, by St. Paul's answer, that they had writ to him, that they knew their Christian liberty herein, that they knew that an idol was nothing; and, therefore, that they did well to shew their knowledge of the nullity of the heathen gods, and their disregard of them, by eating promiscuously, and without scruple, things offered to them. Upon which, the design of the apostle here seems to be, to take down their opinion of their knowledge, by shewing them, that, notwithstanding all the knowledge they presumed on, and were puffed up with, yet the eating of those sacrifices did not recommend them to

God: vid. ver. 8, and that they might ſin in their want of charity, by offending their weak brother. This ſeems plainly, from ver. 1—3, and 11, 12, to be the deſign of the apoſtle's anſwer here, and not to reſolve the caſe, of eating things offered to idols, in its full latitude. For then he would have proſecuted it more at large here, and not have deferred the doing of it to chap. x. where, under another head, he treats of it more particularly. An. Ch. 57. Neronis 3. Ch. VIII.

PARAPHRASE.

1. AS for things offered up unto idols, it muſt not be queſtioned, but that every one of you, who ſtand ſo much upon your knowledge, know that the imaginary gods, to whom the Gentiles ſacrifice, are not in reality gods, but mere fictions; but, with this, pray remember, that ſuch a knowledge, or opinion of their knowledge, ſwells men with pride and vanity. But charity it is, that improves and advances
2. men in Chriſtianity[a]. (But, if any one be conceited of his own knowledge, as if Chriſtianity were a ſcience for ſpeculation and diſpute, he knows nothing yet of Chriſtianity, as he ought to know it.
3. But if any one love God, and conſequently his neighbour for God's ſake, ſuch an one is made to know[b], or has got true knowledge from God him-
4. ſelf. To the queſtion, then, of eating things offered to idols, I know, as well as you, that an idol, i. e. that the fictitious gods, whoſe images are in the heathen temples, are no real beings in the world;
5. and there is in truth no other but one God. For though there be many imaginary nominal gods, both in heaven and earth[c], as are indeed all their many gods, and many lords, which are merely titular; Yet

TEXT.

NOW, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. 1

(And if any man think, that he knoweth any thing, he knoweth nothing yet, as he ought to know. 2

But if any man love God, the ſame is known of him. 3

As concerning, therefore, the eating of thoſe things, that are offered in ſacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 4

For, though there be that are called gods, whether in heaven, or in earth, as there be gods many, and lords many. 5

NOTES.

1 [a] To continue the thread of the apoſtle's diſcourſe, the 7th verſe muſt be read as joined to the 1ſt, and all between looked on as a parentheſis.

3 [b] Ἔγνωσαι, "is made to know, or is taught." The apoſtle, though writing in Greek, yet often uſes the Greek verbs according to the Hebrew conjugations. So chap. xiii. 12. ἐπιγνώσομαι, which, according to the Greek propriety, ſignifies, "I ſhall be known," is uſed for, "I ſhall be made to know;" and ſo, Gal. iv. 9. γνωσθέντες is put to ſignify, "being taught."

5 [c] "In heaven and earth." The heathens had ſupreme ſovereign gods, whom they ſuppoſed eternal, remaining always in the heavens; thoſe were called Θεοὶ, gods: they had beſides another order of inferior gods, "gods upon earth," who, by the will and direction of the heavenly gods, governed terreſtrial things, and were the mediators between the ſupreme, heavenly Gods and men, without whom there could be no communication between them. Theſe were called in ſcripture, Baalim, i. e. Lords; and by the Greeks, Δαίμονες. To this the apoſtle alludes here, ſaying, though there

An. Ch. 57. Neronis 3.

CH. VIII.

TEXT.

But to us there is but one
6 God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.)

7 Howbeit there is not in every man that knowledge: for some, with conscience of the idol, unto this hour, eat it as a thing offered unto an idol; and their conscience, being weak, is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed, lest, by any means, this liberty of yours become a stumbling-block to them that are weak.

10 For, if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him, which is weak, be emboldened to eat those things, which are offered to idols.

11 And, through thy knowledge, shall the weak brother perish, for whom Christ died?

PARAPHRASE.

Yet to us Christians, there is but one God, the Fa- 6.
ther and the Author of all things, to whom alone we address all our worship and service; and but one Lord, viz. Jesus Christ, by whom all things come from God to us, and by whom we have access to the Father.) For notwithstanding all the great pre- 7.
tences to knowledge, that are amongst you, every one doth not know, that the gods of the heathens are but imaginations of the fancy, mere nothing. Some, to this day, conscious to themselves, that they think those idols to be real deities, eat things sacrificed to them, as sacrificed to real deities; whereby doing that which they, in their consciences, not yet sufficiently enlightened, think to be unlawful, are guilty of sin. Food, of what kind soever, makes not God regard 8.
us[a]. For neither, if in knowledge, and full persuasion, that an idol is nothing, we eat things offered to idols, do we thereby add any thing to Christianity: or if, not being so well informed, we are scrupulous, and forbear, are we the worse Christians, or are lessened by it[b]. But this you knowing men 9.
ought to take especial care of: that the power of freedom you have to eat, be not made such an use of, as to become a stumbling-block to weaker Christians, who are not convinced of that liberty. For 10.
if such an one shall see thee, who hast this knowledge of thy liberty, sit feasting in an idol-temple, shall not his weak conscience, not thoroughly instructed in the matter of idols, be drawn in by thy example to eat what is offered to idols, though he, in his conscience, doubt of its lawfulness? And thus 11.
thy weak brother, for whom Christ died, is destroyed by thy knowledge, wherewith thou justifiest thy

NOTES.

there be, in the opinion of the heathens, "gods many," i. e. many celestial, sovereign gods, in heaven: and "lords many, i. e. many baalim," or Lords-agent, and presidents over earthly things; yet to us, Christians, there is but one sovereign God, the Father, of whom are all things, and to whom, as supreme, we are to direct all our services: and but one Lord-agent, Jesus Christ, by whom are all things, that come from the Father to us, and, through whom alone we find access unto him. Mede's disc. on 2 Pet. ii. 1. or disc. 43. p. 242.

8 [a] Οὐ παρίστησι, sets us not before God, i. e. to be taken notice of by him.

[b] It cannot be supposed, that St. Paul, in answer to a letter of the Corinthians, should tell them, that, if they eat things offered to idols, they were not the better; or, if they eat not, were not the worse, unless they had expressed some opinion of good in eating.

PARAPHRASE.

12. thy eating. But when you ſin thus againſt your brethren, and wound their weak conſciences, you
13. ſin againſt Chriſt. Wherefore, if meat make my brother offend, I will never more eat fleſh, to avoid making my brother offend.

TEXT.

An. Ch. 57. Neronis 3.

CH. VIII.

But, when ye ſin ſo againſt the brethren, and wound their 12
weak conſcience, ye ſin againſt Chriſt.

Wherefore, if meat make my 13
brother to offend, I will eat no fleſh, while the world ſtandeth, leſt I make my brother to offend.

SECT. V.

CHAP. IX. 1—27.

CONTENTS.

ST. Paul had preached the goſpel at Corinth, about two years; in all which time, he had taken nothing of them, 2 Cor. xi. 7—9. This, by ſome of the oppoſite faction, and particularly, as we may ſuppoſe, by their leader, was made uſe of, to call in queſtion his apoſtleſhip, 2 Cor. xi. 5, 6. For why, if he were an apoſtle, ſhould he not uſe the power of an apoſtle, to demand maintenance, where he preached? In this ſection, St. Paul vindicates his apoſtleſhip: and, in anſwer to theſe enquirers, gives the reaſon why, though he had a right to maintenance, yet he preached gratis to the Corinthians. My anſwer, ſays he, to theſe inquiſitors, is, that though, as being an apoſtle, I know that I have a right to maintenance, as well as Peter, or any other of the apoſtles, who all have a right, as is evident from reaſon, and from ſcripture; yet I never have, nor ſhall make uſe of my privilege amongſt you, for fear that, if it coſt you any thing, that ſhould hinder the effect of my preaching: I would neglect nothing, that might promote the goſpel. For I do not content myſelf with doing barely what is my duty; for, by my extraordinary call and commiſſion, it is now incumbent on me to preach the goſpel; but I endeavour to excel in my miniſtry, and not to execute my commiſſion covertly, and juſt enough to ſerve the turn. For if thoſe, who, in the agoniſtic games, aiming at victory, to obtain only a corruptible crown, deny themſelves in eating and drinking, and other pleaſures, how much more does the eternal crown of glory deſerve that we ſhould do our utmoſt to obtain it? To be as careful, in not indulging our bodies, in denying our pleaſures, in doing every thing we could, in order to get it, as if there were but one that ſhould have it? Wonder not therefore, if I, having this in view, neglect my body, and thoſe outward conveniencies, that I, as an apoſtle ſent to preach the goſpel, might claim and make uſe of: wonder not that I prefer the propagating of the goſpel, and making of converts, to all care and regard of myſelf. This ſeems the deſign of the apoſtle, and will give light to the following diſcourſe, which we ſhall now take, in the order St. Paul writ it.

TEXT.

An. Ch. 57.
Neronis 3.

CHAP. IX.

TEXT.

1 AM I not an apoſtle? Am I not free? Have I not ſeen Jeſus Chriſt, our Lord? Are not you my work in the Lord?

2 If I be not an apoſtle unto others, yet doubtleſs I am to you: for the ſeal of mine apoſtleſhip are ye in the Lord.

3 Mine anſwer to them that do examine me, is this:

4 Have we not power to eat, and to drink?

5 Have we not power to lead about a ſiſter, a wife, as well as other apoſtles, and as the brethren of the Lord, and Cephas?

6 Or I only, and Barnabas, have not we power to forbear working?

7 Who goeth a warfare, any time, at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth the flock, and eateth not of the milk of the flock?

8 Say I theſe things, as a man? or ſaith not the law the ſame alſo?

9 For it is written, in the law of Moſes, "Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn." Doth God take care for oxen?

10 Or ſaith he it altogether for our ſakes? For our ſakes, no doubt, this is written: that he that plougheth, ſhould plough in hope; and that he, that threſheth in hope, ſhould be partaker of his hope.

PARAPHRASE.

AM I not an apoſtle? And am I not at liberty, 1.
[a] as much as any other of the apoſtles, to make uſe of the privilege due to that office? Have I not had the favour to ſee Jeſus Chriſt, our Lord, after an extraordinary manner? And are not you yourſelves, whom I have converted, an evidence of the ſucceſs of my employment in the goſpel? If 2.
others ſhould queſtion my being an apoſtle, you at leaſt cannot doubt of it: your converſion to Chriſtianity is, as it were, a ſeal ſet to it, to make good the truth of my apoſtleſhip. This, then, is my 3.
anſwer to thoſe, who ſet up an inquiſition upon me: Have not I a right to meat and drink, where I 4.
preach? Have not I, and Barnabas, a power to take 5.
along with us, in our travelling to propagate the goſpel, a Chriſtian woman [b], to provide our conveniencies, and be ſerviceable to us, as well as Peter, and the brethren of the Lord, and the reſt of the apoſtles? Or is it I only, and Barnabas, who are 6.
excluded from the privilege of being maintained without working? Who goes to the war any where, 7.
and ſerves as a ſoldier, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk? This is allowed to be reaſon, that thoſe, who 8.
are ſo employed, ſhould be maintained by their employments; and ſo likewiſe a preacher of the goſpel. But I ſay not this, barely upon the principles of hu- 9.
man reaſon; revelation teaches the ſame thing, in the law of Moſes: Where it is ſaid, "Thou ſhalt 10.
not muzzle the mouth of the ox, that treadeth out the corn." Doth God take care to provide ſo particularly for oxen, by a law? No, certainly; it is ſaid particularly for our ſakes, and not for oxen: that he, who ſows, may ſow in hope of enjoying the fruits of his labour at harveſt; and may then threſh out, and eat

NOTES.

1 [a] It was a law amongſt the Jews, not to receive alms from the Gentiles.

5 [b] There were not in thoſe parts, as among us, inns, where travellers might have their conveniencies: and ſtrangers could not be accommodated with neceſſaries, unleſs they had ſomebody with them to take that care, and provide for them. They, who would make it their buſineſs to preach, and neglect this, muſt needs ſuffer great hardſhips.

PARAPHRASE.

11. eat the corn he hoped for. If we have ſowed to you ſpiritual things, in preaching the goſpel to you, is it unreaſonable, that we ſhould expect a little meat and drink from you, a little ſhare of your carnal things?
12. If any partake of this power over you [a], why not we much rather? But I made no uſe of it; but bear with any thing, that I may avoid all hindrance to
13. the progreſs of the goſpel. Do ye not know, that they, who in the temple ſerve about holy things, live upon thoſe holy things? And they, who wait
14. at the altar, are partakers with the altar? So has the Lord ordained, that they, who preach the goſpel,
15. ſhould live of the goſpel. But though, as an apoſtle, and preacher of the goſpel, I have, as you ſee, a right to maintenance, yet I have not taken it: neither have I written this to demand it. For I had rather periſh for want, than be deprived of what
16. I glory in, viz. preaching the goſpel freely. For if I preach the goſpel, I do barely my duty, but have nothing to glory in: for I am under an obligation and command to preach [b]; and wo be to me, if I
17. preach not the goſpel. Which if I do willingly, I ſhall have a reward: if unwillingly, the diſpenſation is nevertheleſs intruſted to me, and ye ought to hear
18. me as an apoſtle. How, therefore, do I make it turn to account to myſelf? Even thus; if I preach the goſpel of Chriſt of free coſt, ſo that I exact not the maintenance I have a right to, by the goſpel.
19. For being under no obligation to any man, I yet ſubject myſelf to every one, to the end that I may make
20. the more converts to Chriſt. To the Jews, and thoſe under the law of Moſes, I became as a Jew, and

TEXT.

An. Ch. 57. Neronis 3.

CHAP. IX.

If we have ſown unto you ſpiritual things, is it a great thing, if we ſhall reap your carnal things? 11

If others be partakers of this power over you, are not we rather? Nevertheleſs, we have not uſed this power; but ſuffer all things, leſt we ſhould hinder the goſpel of Chriſt. 12

Do ye not know, that they which miniſter about holy things, live of the things of the temple? And they, which wait at the altar, are partakers with the altar? 13

Even ſo, hath the Lord ordained, that they, which preach the goſpel, ſhould live of the goſpel. 14

But I have uſed none of theſe things: neither have I written theſe things, that it ſhould be ſo done unto me. For it were better for me to die, than that any man ſhould make my glorying void. 15

For, though I preach the goſpel, I have nothing to glory of; for neceſſity is laid upon me; yea, woe is unto me, if I preach not the goſpel. 16

For, if I do this thing willingly, I have a reward: but if againſt my will, a diſpenſation of the goſpel is committed unto me. 17

What is my reward then? Verily, that, when I preach the goſpel, I may make the goſpel of Chriſt without charge, that I abuſe not my power in the goſpel. 18

For though I be free from all men, yet have I made myſelf ſervant unto all, that I might gain the more. 19

And unto the Jews, I became as a Jew, that I might gain the 20

NOTES.

12 [a] For τῆς ἐξουσίας, I ſhould incline to read, τῆς κοίλας, if there be, as Voſſius ſays, any MSS. to authoriſe it: and then the words will run thus: "If any partake of your ſubſtance." This better ſuits the foregoing words, and needs not the addition of the word, this, to be inſerted in the tranſlation, which with difficulty enough makes it refer to a power, which he was not here ſpeaking of, but ſtands eight verſes off: beſides, in theſe words, St. Paul ſeems to glance at what they ſuffered from the falſe apoſtle, who did not only pretend to power of maintenance, but did actually devour them: vid. 2. Cor. xi. 20.

16 [b] Vid. Act xxii. 15—21.

An. Ch. 57. Neronis 3.

CHAP. IX.

TEXT.	PARAPHRASE.
Jews; to them that are under the law, as under the law, that I might gain them, that are under the law;	and one under that law, that I might gain the Jews, and thoſe under the law;
21 To them, that are without law, as without law, (being not without law to God, but under the law to Chriſt) that I might gain them, that are without law.	To thoſe without the law of Moſes, I applied myſelf, as one not under that law, (not, indeed, as if I were under no law to God, but as obeying and following the law of Chriſt) that I might gain thoſe, who were without the law. 21.
22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might, by all means, ſave ſome.	To the weak I became as weak, that I might gain the weak: I became all things to all men, that I might leave no lawful thing untried, whereby I might ſave people of all ſorts. 22.
23 And this I do for the goſpel's ſake, that I might be partaker thereof with you.	And this I do for the goſpel's ſake, that I myſelf may ſhare in the benefits of the goſpel. 23.
24 Know ye not, that they, which run in a race, run all, but one receiveth the prize? So run, that ye may obtain.	Know ye not that they, who run a race, run not lazily, but with their utmoſt force? They all endeavour to be firſt, becauſe there is but one that gets the prize. 24.
25 And every man that ſtriveth for the maſtery, is temperate in all things: now, they do it to obtain a corruptible crown; but we an incorruptible.	It is not enough for you to run, but ſo to run, that ye may obtain: which they cannot do, who running only, becauſe they are bid, do not run with all their might. They, who propoſe to themſelves the getting the garland in your games, readily ſubmit themſelves to ſevere rules of exerciſe and abſtinence: and yet their's is but a fading, tranſitory crown; that, which we propoſe to ourſelves, is everlaſting; and therefore deſerves, that we ſhould endure greater hardſhips for it. 25.
26 I therefore ſo run, not as uncertainly: ſo fight I, not as one that beateth the air.	I therefore ſo run, as not to leave it to uncertainty. I do what I do, not as one who fences for exerciſe, or oſtentation; 26.
27 But I keep under my body, and bring it into ſubjection; leſt that, by any means, when I have preached to others, I myſelf ſhould be a caſt-away.	But I really and in earneſt keep under my body, and entirely enſlave it to the ſervice of the goſpel, without allowing any thing to the exigencies of this animal life, which may be the leaſt hindrance to the propagation of the goſpel; leſt that I, who preach to bring others into the kingdom of heaven, ſhould be diſapproved of, and rejected myſelf. 27.

SECT. VI. No. 1.

CHAP. X. 1—22.

CONTENTS.

IT ſeems, by what he here ſays, as if the Corinthians had told St. Paul, that the temptations and conſtraints, they were under, of going to their heathen neighbours feaſts upon their ſacrifices, were ſo many, and ſo great, that there

was no avoiding it: and, therefore, they thought they might go to them without any offence to God, or danger to themſelves; ſince they were the people of God, purged from ſin by baptiſm, and fenced againſt it, by partaking of the body and blood of Chriſt, in the Lord's ſupper. To which St. Paul anſwers, that, notwithſtanding their baptiſm, and partaking of that ſpiritual meat and drink, yet they, as well as the Jews of old did, might ſin, and draw on themſelves deſtruction from the hand of God: That eating of things, that were known, and owned, to be offered to idols, was partaking in the idolatrous worſhip; and, therefore, they were to prefer even the danger of perſecution before ſuch a compliance; for God would find a way for them to eſcape.

An. Ch. 57. Neronis 3.

Chap. X.

PARAPHRASE.

1. I Would not have you ignorant, brethren, that all our fathers, the whole congregation of the children of Iſrael, at their coming out of Egypt, were, all to a man, under the cloud, and all paſſed through
2. the ſea; And were all, by this baptiſm [a], in the cloud, and paſſing through the water, initiated into the Moſaical inſtitution and government, by theſe
3. two miracles of the cloud and the ſea. And they all eat the ſame meat, which had a typical and ſpi-
4. ritual ſignification; And they all drank the ſame ſpiritual, typical drink, which came out of the rock, and followed them, which rock typified Chriſt: all which were typical repreſentations of Chriſt, as well as the bread and wine, which we eat and drink in the Lord's ſupper, are typical repreſentations of him.
5. But yet, though every one of the children of Iſrael, that came out of Egypt, were thus ſolemnly ſeparated from the reſt of the profane, idolatrous world, and were made God's peculiar people, ſanctified and holy, every one of them to himſelf, and members of his church: nay, though they did all [b] partake of the

TEXT.

MOreover, brethren, I would not, that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; 1

And were all baptized, unto Moſes, in the cloud, and in the ſea; 2

And did all eat the ſame ſpiritual meat; 3

And did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual rock, that followed them: and that rock was Chriſt.) 4

But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs. 5

NOTES.

2 [a] The apoſtle calls it Baptiſm, which is the initiating ceremony into both the Jewiſh and chriſtian church: and the cloud and the ſea, both being nothing but water, are well ſuited to that typical repreſentation; and that the children of Iſrael were waſhed with rain from the cloud, may be collected from Pſal. lxviii. 9.

5 [b] It may be obſerved here, that St. Paul, ſpeaking of the Iſraelites, uſes the word πάντες, all, five times in the four foregoing verſes; beſides that, he carefully ſays, τὸ αὐτὸ βρῶμα, the ſame meat, and τὸ αὐτὸ πόμα, the ſame drink, which we cannot ſuppoſe to be done by chance, but emphatically to ſignify to the Corinthians, who, probably, preſumed too much upon their baptiſm, and eating the Lord's ſupper, as if that were enough to keep them right in the ſight of God: that though the Iſraelites, all to man, eat the very ſame ſpiritual food, and, all to a man, drank the very ſame ſpiritual drink; yet they were not all to a man preſerved; but many of them, for all that, ſinned and fell under the avenging hand of God, in the wilderneſs.

An. Ch. 57.
Neronis 3.

CHAP. X.

TEXT.

6 Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted.

7 Neither be ye idolaters, as were ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play.

8 Neither let us commit fornication, as ſome of them committed; and fell in one day three and twenty thouſand.

9 Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents.

10 Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.

11 Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore, let him that thinketh he ſtandeth, take heed leſt he fall.

13 There hath no temptation taken you, but ſuch as is common to man: but God is faith-

PARAPHRASE.

the ſame meat, and the ſame drink, which did typically repreſent Chriſt, yet they were not thereby privileged from ſin: but great numbers of them provoked God, and were deſtroyed in the wilderneſs, for their diſobedience. Now theſe things were 6.
ſet as patterns to us, that we, warned by theſe examples, ſhould not ſet our minds a-longing, as they did, after meats [a], that would be ſafer let alone. Neither be ye idolaters, as were ſome of them; as 7.
it is written, "The people ſat down to eat and drink, and roſe up to play [b]." Neither let us com- 8.
mit fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let 9.
us provoke Chriſt, as ſome of them provoked, and were deſtroyed of ſerpents. Neither murmur ye, as 10.
ſome of them murmured, and were deſtroyed of the deſtroyer [c]. Now all theſe things [d] happened to the 11.
Jews for examples, and are written for our admonition, upon whom the ends of the ages are come [e]. Wherefore, taught by theſe examples, let him that 12.
thinks himſelf ſafe, by being in the church, and partaking of the Chriſtian ſacraments, take heed leſt he fall into ſin, and ſo deſtruction from God overtake him. Hitherto, the temptations you have met with, 13.
have been but light and ordinary; if you ſhould come to be preſſed harder, God, who is faithful, and never

forſakes

NOTES.

6 [a] Κακῶν, "evil things:" the fault of the Iſraelites, which this place refers to, ſeems to be their longing for fleſh, Numb. xi, which coſt many of them their lives: and that, which he warns the Corinthians of, here, is their great propenſion to the pagan ſacrifice feaſts.

7 [b] Play, i. e. dance; feaſting and dancing uſually accompanied the heathen ſacrifices.

10 [c] Ὀλοθρευτὸς, "Deſtroyer," was an angel, that had the power to deſtroy, mentioned Exod. xii. 23. Heb. xi. 28.

11 [d] It is to be obſerved, that all theſe inſtances, mentioned by the apoſtle, of deſtruction, which came upon the Iſraelites, who were in covenant with God, and partakers in thoſe typical ſacraments abovementioned, were occaſioned by their luxurious appetites, about meat and drink, by fornication, and by idolatry, ſins, which the Corinthians were inclined to; and which he here warns them againſt.

[e] So I think τὰ τέλη τῶν αἰώνων ſhould be rendered, and not, contrary to grammar, "the end of the world;" becauſe it is certain, that τέλη and συντέλεια τῦ αἰῶνος, or τῶν αἰώνων, cannot ſignify every-where, as we render it, "the end of the world;" which denotes but one certain period of time, for the world can have but one end; whereas thoſe words ſignify, in different places, different periods of time; as will be manifeſt to any one, who will compare theſe texts, where they occur, viz. Matt. xiii. 39, 40. and xxiv. 3. and xxviii. 20. 1 Cor. x. 11. Heb. ix. 26. It may be worth while, therefore, to conſider, whether αἰων hath not ordinarily a more natural ſignification in the new teſtament, by ſtanding for a conſiderable length of time, paſſing under ſome one remarkable diſpenſation.

PARAPHRASE.

forſakes thoſe, who forſake not him, will not ſuffer you to be tempted above your ſtrength; but will either enable you to bear the perſecution, or open
14. you a way out of it. Therefore, my beloved, take care to keep off from idolatry, and be not drawn to any approaches near it, by any temptation, or perſe-
15. cution whatſoever. You are ſatisfied that you want not knowledge[a]: and therefore, as to knowing men, I appeal to you, and make you judges of what I am
16. going to ſay in the caſe. They, who drink of the cup of bleſſing[b], which we bleſs in the Lord's ſupper, do they not thereby partake of the benefits, purchaſed by Chriſt's blood, ſhed for them upon the croſs, which they here ſymbolically drink? And they, who eat of the bread broken[c] there, do they not partake in the ſacrifice of the body of Chriſt, and
17. profeſs to be members of him? For, by eating of that bread, we, though many in number, are all united, and make but one body, as many grains of
18. corn are united into one loaf. See how it is among the Jews, who are outwardly, according to the fleſh, by circumciſion, the people of God. Among them, they, who eat of the ſacrifice, are partakers of God's table, the altar, have fellowſhip with him, and ſhare in the benefit of the ſacrifice, as if it were offered
19. for them. Do not miſtake me, as if I hereby ſaid, that the idols of the Gentiles are gods in reality; or that the things, offered to them, change their nature, and are any thing really different from what they were before, ſo as to affect us, in our uſe of them[d].
20. No: but this I ſay, that the things, which the Gentiles ſacrifice, they ſacrifice to devils, and not to God; and I would not that you ſhould have fellowſhip, and be in league with devils, as they, who by eating of the things offered to them enter into covenant, alliance, and friendſhip with them. You cannot eat and

TEXT.

An. Ch. 57. Neronis 3.

CHAP. X.

ful, who will not ſuffer you to be tempted above that ye are able; but will, with the temptation, alſo make a way to eſcape, that ye may be able to bear it.

Wherefore, my dearly beloved, flee from idolatry. 14

I ſpeak as to wiſe men: judge ye what I ſay. 15

The cup of bleſſing, which we bleſs, is it not the communion of the blood of Chriſt? The bread, which we break, is it not the communion of the body of Chriſt? 16

For we, being many, are one bread, and one body: for we are all partakers of that one bread. 17

Behold Iſrael after the fleſh: are not they, which eat of the ſacrifices, partakers of the altar? 18

What ſay I then? that the idol is any thing, or that which is offered in ſacrifice to idols, is any thing? 19

But I ſay, that the things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould have fellowſhip with devils. 20

NOTES.

15 [a] Vid. chap. viii. 1.

16 [b] "Cup of bleſſing" was a name given by the Jews to a cup of wine, which they ſolemnly drank in the paſſover, with thankſgiving.

[c] This was alſo taken from the cuſtom of the Jews, in the paſſover, to break a cake of unleavened bread.

19 [d] This is evident from what he ſays, ver. 25, 27, that things offered to idols may be eaten, as well as any other meat, ſo it be without partaking in the ſacrifice, and without ſcandal.

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CHAP. X.

TEXT.	PARAPHRASE.
21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.	and drink with God, as friends at his table, in the eucharist, and entertain familiarity and friendship with devils, by eating with them, and partaking of the sacrifices offered to them[a]:" You cannot be Christians and idolaters too: nor, if you should endeavour to join these inconsistent rites, will it avail you any thing. For your partaking in the sacraments of the Christian church, will no more exempt you from the anger of God, and punishment due to your idolatry, than the eating of the spiritual food, and drinking of the spiritual rock, kept the baptized Israelites, who offended God by their idolatry, or other sins, from being destroyed in the wilderness. 21.
22 Do we provoke the Lord to jealousy? Are we stronger than he?	Dare you, then, being espoused to Christ, provoke the Lord to jealousy, by idolatry, which is spiritual whoredom? Are you stronger than he, and able to resist him, when he lets loose his fury against you? 22.

NOTE.

21 [a] It is plain by what the apostle says, that the thing, he speaks against here, is, their assisting at the heathen sacrifices, or at least at the feasts, in their temples, upon the sacrifice, which was a federal rite.

SECT. VI. No. 2.

CHAP. X. 23,——XI. 1.

CONTENTS.

WE have, here, another of his arguments against things offered to idols, wherein he shews the danger, that might be in it, from the scandal it might give: supposing it a thing lawful in itself. He had formerly treated of this subject, ch. viii, so far as to let them see, that there was no good, nor virtue in eating things offered to idols, notwithstanding they knew that idols were nothing, and they might think, that their free eating, without scruple, shewed that they knew their freedom in the gospel, that they knew, that idols were in reality nothing; and, therefore, they slighted and disregarded them, and their worship, as nothing; but that there might be evil in eating, by the offence it might give to weak Christians, who had not that knowledge. He here takes up the argument of scandal again, and extends it to Jews and Gentiles; vid. ver. 32. and shews, that it is not enough to justify them, in any action, that the thing, they do, is in itself lawful, unless they seek it in the glory of God, and the good of others.

PARA-

PARAPHRASE.

23. FARTHER, ſuppoſing it lawful to eat things offered to idols, yet all things that are lawful, are not expedient: things that, in themſelves, are lawful for me, may not tend to the edification of others,
24. and ſo may be fit to be forborn. No one muſt ſeek barely his own private, particular intereſt alone, but
25. let every one ſeek the good of others alſo. Eat whatever is ſold in the ſhambles, without any enquiry, or ſcruple, whether it had been offered to any
26. idol, or no. For the earth, and all therein, are the good creatures of the true God, given by him to
27. men, for their uſe. If an heathen invite you to an entertainment, and you go, eat whatever is ſet before you, without making any queſtion or ſcruple about it, whether it had been offered in ſacrifice,
28. or no. But if any one ſay to you, "This was offered in ſacrifice to an idol," eat it not, for his ſake that mentioned it, and for conſcience ſake[a].
29. Conſcience, I ſay, not thine own, (for thou knoweſt thy liberty, and that an idol is nothing) but the conſcience of the other. For why ſhould I uſe my liberty ſo, that another man ſhould in conſcience
30. think I offended? And if I, with thankſgiving, partake of what is lawful for me to eat, why do I order the matter ſo, that I am ill-ſpoken of, for that which
31. I bleſs God for? Whether, therefore, ye eat or drink, or whatever you do, let your care and aim be
32. the glory of God. Give no offence to the Jews, by giving them occaſion to think, that Chriſtians are permitted to worſhip heathen idols; nor to the Gentiles, by giving them occaſion to think, that you allow their idolatry, by partaking of their ſacrifices; nor to weak members of the church of God, by drawing them, by your examples, to eat of things offered to idols, of the lawfulneſs whereof they are
33. not fully ſatisfied. As I myſelf do, who abridge myſelf of many conveniencies of life, to comply with the different judgments of men, and gain the good opinion of others, that I may be inſtrumental to the ſalvation

TEXT.

An. Ch. 57. Neronis 3.

CHAP. X.

All things are lawful for me, but all things are not expedient: 23
all things are lawful for me, but all things edify not.

Let no man ſeek his own: 24
but every man another's wealth.

Whatſoever is ſold in the 25
ſhambles, that eat, aſking no queſtion for conſcience ſake.

For the earth is the Lord's, 26
and the fulneſs thereof.

If any of them, that believe 27
not, bid you to a feaſt, and ye be diſpoſed to go; whatſoever is ſet before you, eat, aſking no queſtion for conſcience ſake.

But if any man ſay unto you, 28
"This is offered in ſacrifice unto idols," eat not, for his ſake that ſhewed it, and for conſcience ſake. For the earth is the Lord's, and the fulneſs thereof.

Conſcience, I ſay, not thine 29
own, but of the others: for why is my liberty judged of another man's conſcience?

For, if I, by grace, be a par- 30
taker, why am I evil ſpoken of, for that, for which I give thanks?

Whether, therefore, ye eat or 31
drink, or whatſoever ye do, do all to the glory of God.

Give none offence, neither to 32
the Jews, nor to the Gentiles, nor to the church of God:

Even as I pleaſe all men in all 33
things, not ſeeking mine own profit, but the profit of many, that they may be ſaved.

NOTE.

28 [a] The repetition of theſe words, "The earth is the Lord's, and the fulneſs thereof," does ſo manifeſtly diſturb the ſenſe, that the Syriac, Arabic, Vulgar and French tranſlations, have omitted them, and are juſtified in it by the Alexandrian, and ſome other Greek copies.

An. Ch. 57. Neronis 3.

TEXT.	PARAPHRASE.
CHAP. XI. 1 Be ye followers of me, even as I alſo am of Chriſt.	ſalvation of as many as is poſſible. Imitate herein my example, as I do that of our Lord Chriſt, who neglected himſelf for the ſalvation of others [a]. 1.

NOTE.

1 [a] Rom. xv. 3. This verſe ſeems to belong to the precedent, wherein he had propoſed himſelf as an example, and therefore this verſe ſhould not be cut off from the former chapter. In what St. Paul ſays, in this and the preceding verſe, taken together, we may ſuppoſe, he makes ſome reflection on the falſe apoſtle, whom many of the Corinthians followed, as their leader. At leaſt it is for St. Paul's juſtification, that he propoſes himſelf to be followed, no farther than as he ſought the good of others, and not his own, and had Chriſt for his pattern. Vid. ch. iv. 16.

SECT. VII.

CHAP. XI. 2—16.

CONTENTS.

ST. Paul commends them for obſerving the orders he had left with them, and uſes arguments to juſtify the rule he had given them, that women ſhould not pray, or propheſy, in their aſſemblies, uncovered; which, it ſeems, there was ſome contention about, and they had writ to him to be reſolved in it.

TEXT.	PARAPHRASE.
2 NOW I praiſe you, brethren, that you remember me, in all things, and keep the ordinances, as I delivered them to you.	I Commend you, brethren, for remembering all my orders, and for retaining thoſe rules I delivered to you, when I was with you. 2.
3 But I would have you know, that the head of every man is	But, for your better underſtanding what concerns women [a], in your aſſemblies, you are to take notice, that Chriſt is the head 3.

NOTE.

3 [a] This, about women, ſeeming as difficult a paſſage, as moſt in St. Paul's epiſtles, I crave leave to premiſe ſome few conſiderations, which I hope may conduce to the clearing of it.

(1.) It is to be obſerved, that it was the cuſtom for women, who appeared in publick, to be veiled, ver. 13—16. Therefore it could be no queſtion at all, whether they ought to be veiled, when they aſſiſted at the prayers and praiſes in the publick aſſemblies; or, if that were the thing intended by the apoſtle, it had been much eaſier, ſhorter, and plainer, for him to have ſaid, that "Women ſhould be covered in the aſſemblies."

(2.) It is plain, that this covering the head, in women, is reſtrained to ſome particular actions, which they performed in the aſſembly, expreſſed by the words, "praying and propheſying," ver. 4, and

PARAPHRASE.

3. head to which every man is ſubjected, and the man is the head, to which every woman is ſubjected; and that the head, or ſuperior, to Chriſt himſelf, is God. Every

TEXT.

Chriſt; and the head of the woman is the man; and the head of Chriſt is God.

An. Ch. 57. Neronis 3.

Chap. XI. 3

NOTE.

and 5, which, whatever they ſignify, muſt have the ſame meaning, when applied to the women, in the 5th verſe, that they have, when applied to the men in the 4th verſe.

It will poſſibly be objected, "If women were to be veiled in the aſſemblies, let thoſe actions be what they will, the women, joining in them, were ſtill to be veiled."

Anſw. This would be plainly ſo, if their interpretation were to be followed, who are of opinion, that by "praying and propheſying," here, was meant to be preſent in the aſſembly, and joining with the congregation, in the prayers that were made, or hymns that were ſung, or in hearing the reading and expoſition of the holy ſcriptures there. But againſt this, that the hearing of preaching, or propheſying, was never called "preaching, or propheſying," is ſo unanſwerable an objection, that I think there can be no reply to it.

The caſe, in ſhort, ſeems to be this: the men prayed and propheſied in the aſſemblies, and did it, with their heads uncovered: the women alſo, ſometimes, prayed and propheſied too, in the aſſemblies, which, when they did, they thought, during their performing that action, they were excuſed from being veiled, and might be bare-headed, or at leaſt open-faced, as well as the men. This was that which the apoſtle reſtrains in them, and directs, that, though they prayed or propheſied, they were ſtill to remain veiled.

(3.) The next thing to be conſidered, is, what is here to be underſtood by "praying and propheſying." And that ſeems to me to be the performing of ſome particular, publick action, in the aſſembly, by ſome one perſon, which was, for that time, peculiar to that perſon; and, whilſt it laſted, the reſt of the aſſembly ſilently aſſiſted. For it cannot be ſuppoſed, that, when the apoſtle ſays, a man praying, or propheſying, he means an action, performed in common, by the whole congregation; or, if he did, what pretence could that give the woman to be unveiled, more, during the performance of ſuch an action, than at any other time? A woman muſt be veiled in the aſſembly: what pretence then, or claim, could it give her to be unveiled, that ſhe joined with the reſt of the aſſembly, in the prayer, that ſome one perſon made? Such a praying as this, could give no more ground for her being unveiled, than her being in the aſſembly could be thought a reaſon for her being unveiled. The ſame may be ſaid of propheſying, when underſtood to ſignify a woman's joining with the congregation, in ſinging the praiſes of God. But, if the woman prayed, as the mouth of the aſſembly, &c. then it was like, ſhe might think, ſhe might have the privilege to be unveiled.

"Praying and propheſying," as hath been ſhewn, ſignifying here the doing ſome peculiar action in the aſſembly, whilſt the reſt of the congregation only aſſiſted, let us, in the next place, examine what that action was. As to propheſying, the apoſtle in expreſs words tells us, ch. xiv. 3. and 12, that it was ſpeaking in the aſſembly. The ſame is evident as to praying, that the apoſtle means, by it, praying publickly, with an audible voice, in the congregation, vid. ch. xiv. 14—19.

(4.) It is to be obſerved, that, whether any one prayed, or propheſied, they did it alone, the reſt remaining ſilent, chap. xiv. 27—33. So that, even in theſe extraordinary praiſes, which any one ſung to God, by the immediate motion and impulſe of the Holy Ghoſt, which was one of the actions called propheſying, they ſung alone. And, indeed, how could it be otherwiſe? For who could join with the perſon ſo propheſying, in things dictated to him alone, by the Holy Ghoſt, which the others could not know, till the perſon propheſying uttered them?

(5) Propheſying, as St. Paul tells us, chap. xiv. 3, was, "ſpeaking unto others to edification, exhortation, and comfort: but every ſpeaking to others, to any of theſe ends, was not propheſying; but only then, when ſuch ſpeaking was a ſpiritual gift, performed by the immediate and extraordinary motion of the Holy Ghoſt; vid. chap. xiv. 1, 12, 24, 30. For example, ſinging praiſes to God was called propheſying; but we ſee, when Saul propheſied, the Spirit of God fell upon him, and he was turned into another man, 1 Sam. x. 6. Nor do I think any place, in the new teſtament, can be produced, wherein propheſying ſignifies bare reading of the ſcripture, or any other action, performed without a ſupernatural impulſe and aſſiſtance of the Spirit of God. This we are ſure, that the propheſying, which St. Paul here ſpeaks of, is one of the extraordinary gifts, given by the Spirit of God:

vid.

An. Ch. 57. Neronis 3.

CHAP. XI.

TEXT.

4 Every man praying, or propheſying, having his head covered, diſhonoureth his head.

PARAPHRASE.

Every man, that prayeth, or propheſieth, i. e. by the gift of the Spirit of God, ſpeaketh in the church for the edifying, exhorting, and comforting of the congregation, 4.

NOTE.

vid. chap. xii. 10. Now, that the Spirit of God and the gift of prophecy ſhould be poured out upon women, as well as men, in the time of the goſpel, is plain from Acts ii. 17. and then, where could be a fitter place for them to utter their prophecies in, than the aſſemblies?

Mr. Mede, Diſc. 6, p. 61.

It is not unlikely, what one of the moſt learned and ſagacious of our interpreters of ſcripture ſuggeſts upon this place, viz. That Chriſtian women might, out of a vanity incident to that ſex, propoſe to themſelves, and affect an imitation of the prieſts and propheteſſes of the Gentiles, who had their faces uncovered, when they uttered their oracles, or officiated in their ſacrifices: but I cannot but wonder, that that very acute writer ſhould not ſee, that the bare being in the aſſembly could not give a Chriſtian woman any pretence to that freedom. None of the Bacchæ, or Pythiæ, quitted their ordinary, modeſt guiſe, but when ſhe was, as the poets expreſs it, "Rapta," or "Plena Deo," poſſeſſed and hurried by the Spirit ſhe ſerved. And ſo, poſſibly, a Chriſtian woman, when ſhe found the Spirit of God poured out upon her, as Joel expreſſes it, exciting her to pray, or ſing praiſes to God, or diſcover any truth, immediately revealed to her, might think it convenient, for her better uttering of it, to be uncovered, or at leaſt to be no more reſtrained in her liberty of ſhewing herſelf, than the female prieſts of the heathens were, when they delivered their oracles: but yet, even in theſe actions, the apoſtle forbids the women to unveil themſelves.

St. Paul's forbidding women to ſpeak in the aſſemblies, will probably ſeem a ſtrong argument againſt this: but, when well conſidered, will perhaps prove none. There be two places wherein the apoſtle forbids women to ſpeak in the Church, 1 Cor. xiv. 34, 35. and 1 Tim. ii. 11, 12. He, that ſhall attentively read and compare theſe together, may obſerve that the ſilence, injoined the women, is for a mark of their ſubjection to the male ſex: and, therefore, what, in the one, is expreſſed by "keeping ſilence, and not ſpeaking, but being under obedience," in the other, is called, "being in ſilence, with all ſubjection; not teaching, or uſurping authority over the man." The women, in the churches, were not to aſſume the perſonage of doctors, or ſpeak there as teachers; this carried with it the appearance of ſuperiority, and was forbidden. Nay, they were not ſo much as to aſk queſtions there, or to enter into any ſort of conference. This ſhews a kind of equality, and was alſo forbidden: but yet, though they were not to ſpeak in the church, in their own names; or, as if they were raiſed by the franchiſes of Chriſtianity, to ſuch an equality with the men, that where knowledge, or preſumption of their own abilities, emboldened them to it, they might take upon them to be teachers and inſtructors of the congregation, or might, at leaſt, enter into queſtionings and debates there; this would have had too great an air of ſtanding upon even ground with the men, and would not have well comported with the ſubordination of the ſex. But yet this ſubordination, which God, for order's ſake, had inſtituted in the world, hindered not, but that, by the ſupernatural gifts of the Spirit, he might make uſe of the weaker ſex, to an extraordinary function, whenever he thought fit, as well as he did of men. But yet, when they thus either prayed or propheſied, by the motion and impulſe of the Holy Ghoſt, care was taken, that, whilſt they were obeying God, who was pleaſed, by his Spirit, to ſet them a ſpeaking, the ſubjection of their ſex ſhould not be forgotten, but owned and preſerved, by their being covered. The Chriſtian religion was not to give offence, by any appearance, or ſuſpicion, that it took away the ſubordination of the ſexes, and ſet the women at liberty from their natural ſubjection to the man. And, therefore, we ſee, that in both theſe caſes, the aim was to maintain and ſecure the confeſſed ſuperiority and dominion of the man, and not permit it to be invaded, ſo much as in appearance. Hence the arguments, in the one caſe, for covering, and in the other, for ſilence, are all drawn from the natural ſuperiority of the man, and the ſubjection of the woman. In the one, the woman, without an extraordinary call, was to keep ſilent, as a mark of her ſubjection: in the other, where ſhe was to ſpeak, by an extraordinary call and commiſſion from God, ſhe was yet to continue the profeſſion of her ſubjection, in keeping herſelf covered. Here, by the way, it is to be obſerved, that there was an extraordinary praying to God, by the impulſe of the Spirit, as well as ſpeaking unto men for their edification, exhortation, and comfort: viz. chap. xiv. 15. Rom. viii. 26. Jude, ver. 20. Theſe things being premiſed, let us follow the thread of St. Paul's diſcourſe.

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gregation, having his head covered, diſhonoureth Chriſt, his head, by appearing in a garb not becoming the authority and dominion, which God, through Chriſt, has given him over all the things of this world; the covering of the head being a mark of
5. ſubjection. But, on the contrary, a woman praying, or propheſying, in the church, with her head uncovered, diſhonoureth the man, who is her head, by appearing in a garb, that diſowns her ſubjection to him. For to appear bare-headed in publick, is all one as to have her hair cut off, which is the garb
6. and dreſs of the other ſex, and not of a woman. If, therefore, it be unſuitable to the female ſex to have their hair ſhorn, or ſhaved off, let her, for the ſame
7. reaſon, be covered. A man, indeed, ought not to be veiled; becauſe he is the image and repreſentative of God, in his dominion over the reſt of the
8. world, which is one part of the glory of God: But the woman, who was made out of the man, made for him, and in ſubjection to him, is matter of glory
9. to the man. But the man not being made out of the woman, nor for her, but the woman made out
10. of, and for the man, She ought, for this reaſon, to have a veil on her head, in token of her ſubjection,
11. becauſe of the angels[a]. Nevertheleſs, the ſexes have not a being, one without the other; neither the man without the woman, nor the woman with-
12. out the man, the Lord ſo ordering it. For, as the firſt woman was made out of the man, ſo the race of men, ever ſince, is continued and propagated by the female ſex: but they, and all other things, had
13. their being and original from God. Be you yourſelves judges, whether it be decent for a woman to make a prayer to God, in the church, uncovered?
14. Does not even nature, that has made, and would have the diſtinction of ſexes preſerved, teach you, that if a man wear his hair long, and dreſſed up after the manner of women, it is miſbecoming and
15. diſhonourable to him? But to a woman, if ſhe be curious about her hair, in having it long, and dreſſing

TEXT.

An Ch. 57. Neronis 3.

CHAP. XI.

But every woman, that prayeth, or propheſieth, with her head uncovered, diſhonoureth her head: for that is even all one, as if ſhe were ſhaven: 5

For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn, or ſhaven, let her be covered. 6

For a man, indeed, ought not to cover his head, foraſmuch as he is the image and glory of God: but the woman is the glory of the man. 7

For the man is not of the woman: but the woman of the man. 8

Neither was the man created for the woman: but the woman for the man. 9

For this cauſe ought the woman to have power on her head, becauſe of the angels. 10

Nevertheleſs, neither is the man without the woman, neither the woman without the man, in the Lord. 11

For, as the woman is of the man, even ſo is the man alſo by the woman: but all things of God. 12

Judge in yourſelves; is it comely, that a woman pray unto God uncovered? 13

Doth not even nature itſelf teach you, that if a man have long hair, it is a ſhame unto him? 14

But if a woman have long hair, it is a glory to her; for her hair is given her for a covering. 15

NOTE.

10 [a] What the meaning of theſe words is, I confeſs, I do not underſtand.

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CHAP. XI.

TEXT.	PARAPHRASE.
16 But if any man ſeem to be contentious, we have no ſuch cuſtom, neither the churches of God.	ſing herſelf with it, it is a grace and commendation; ſince her hair is given her for a covering. But, if 16. any ſhew himſelf to be a lover of contention [a], we, the apoſtles, have no ſuch cuſtom, nor any of the churches of God.

NOTE.

16 [a] Why may not this, "any one," be underſtood of the falſe apoſtle, here glanced at?

SECT. VIII.

CHAP. XI. 17—34.

CONTENTS.

ONE may obſerve from ſeveral paſſages in this epiſtle, that ſeveral Judaical cuſtoms were crept into the Corinthian church. This church being of St. Paul's own planting, who ſpent two years at Corinth, in forming it; it is evident theſe abuſes had their riſe from ſome other teacher, who came to them, after his leaving them, which was about five years before his writing this epiſtle. Theſe diſorders therefore may with reaſon be aſcribed to the head of the faction, that oppoſed St. Paul, who, as has been remarked, was a Jew, and probably judaized. And that, it is like, was the foundation of the great oppoſition between him and St. Paul, and the reaſon why St. Paul labours ſo earneſtly to deſtroy his credit among the Corinthians; this ſort of men being very buſy, very troubleſome, and very dangerous to the goſpel, as may be ſeen in other of St. Paul's epiſtles, particularly that to the Galatians.

THE celebrating the paſſover amongſt the Jews was plainly the eating of a meal diſtinguiſhed from other ordinary meals, by ſeveral peculiar ceremonies. Two of theſe ceremonies were eating of bread ſolemnly broken, and drinking a cup of wine, called the cup of bleſſing. Theſe two our Saviour transferred into the Chriſtian church, to be uſed in their aſſemblies, for a commemoration of his death and ſufferings. In celebrating this inſtitution of our Saviour, the judaizing Corinthians followed the Jewiſh cuſtom of eating their paſſover; they eat the Lord's ſupper as a part of their meal, bringing their proviſions into the aſſembly, where they eat divided into diſtinct companies, ſome feaſting to exceſs, whilſt others, ill provided, were in want. This eating thus in the publick aſſembly, and mixing the Lord's ſupper with their ordinary meal, as a part of it, with other diſorders and indecencies accompanying it, is the matter of this ſection. Theſe innovations, he tells them here, he as much blames, as, in the beginning of this chapter, he commends them for keeping to his directions in ſome other things.

PARA-

PARAPHRASE.

17. THOUGH what I ſaid to you, concerning women's behaviour in the church, was not without commendation of you; yet this, that I am now going to ſpeak to you of, is without praiſing you, becauſe you ſo order your meetings in your aſſemblies,
18. that they are not to your advantage, but harm. For firſt I hear, that, when you come together in the church, you fall into parties, and I partly believe it;
19. Becauſe there muſt be diviſions and factions amongſt you, that thoſe who ſtand firm upon trial, may be
20. made manifeſt among you. You come together, it is true, in one place, and there you eat; but yet this makes it not to be the eating of the Lord's ſupper.
21. For, in eating, you eat not together, but every one takes his own ſupper one before another [a]. Have ye not houſes to eat and drink in, at home, for ſatisfying
22. your hunger and thirſt? Or have ye a contempt for the church of God, and take a pleaſure to put thoſe out of countenance, who have not wherewithal to feaſt there, as you do? What is it I ſaid to you, that I praiſe you [b] for retaining what I delivered to you? On this occaſion, indeed, I praiſe you not for it.
23. For what I received, concerning this inſtitution, from the Lord himſelf, that I delivered unto you, when I was with you; and it was this, viz. That the

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An. Ch. 57. Neronis 3. Chap. XI. 17

NOW in this, that I declare unto you, I praiſe you not, that ye come together, not for the better, but for the worſe.

For firſt of all, when ye come 18
together in the church, I hear that there be diviſions among you; and I partly believe it.

For there muſt be alſo here- 19
ſies among you, that they, which are approved, may be made manifeſt among you.

When ye come together, 20
therefore, into one place, this is not to eat the Lord's ſupper.

For, in eating, every one 21
taketh before other, his own ſupper: and one is hungry, and another is drunken.

What! have ye not houſes 22
to eat and drink in? Or deſpiſe ye the church of God? And ſhame them that have not? What ſhall I ſay to you? Shall I praiſe you in this? I praiſe you not.

For I have received of the 23
Lord, that, which alſo I delivered unto you, that the Lord Jeſus,

NOTES.

21 [a] To underſtand this, we muſt obſerve,

(1.) That they had ſometimes meetings, on purpoſe only for eating the Lord's ſupper, ver. 33.

(2.) That to thoſe meetings they brought their own ſupper, ver. 21.

(3.) That though every one's ſupper were brought into the common aſſembly, yet it was not to eat in common, but every one fell to his own ſupper apart, as ſoon as he and his ſupper were there ready for one another, without ſtaying for the reſt of the company, or communicating with them in eating, ver. 21, 33.

In this St. Paul blames three things eſpecially.

1ſt, That they eat their common food in the aſſembly, which was to be eaten at home, in their houſes, ver. 22, 34.

2dly, That though they eat in the common meeting-place, yet they eat ſeparately, every one his own ſupper apart. So that the plenty and exceſs of ſome ſhamed the want and penury of others, ver. 22. Hereby alſo the diviſions amongſt them were kept up, ver. 18, they being as ſo many ſeparated and divided ſocieties, not as one united body of Chriſtians, commemorating their common head, as they ſhould have been in celebrating the Lord's ſupper, chap. x. 16, 17.

3dly, That they mixed the Lord's ſupper with their own, eating it as a part of their ordinary meal, where they made not that diſcrimination between it and their common food, as they ſhould have done, ver. 29.

22 [b] He here plainly refers to what he had ſaid to them, ver. 2, where he praiſed them for remembering him in all things, and for retaining τὰς παραδόσεις καθὼς παρέδωκα, what he had delivered to

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CHAP. XI.

TEXT.

Jeſus, the ſame night, in which he was betrayed, took bread:

24 And when he had given thanks, he brake it, and ſaid, "Take, eat; this is my body, "which is broken for you: this "do in remembrance of me."

25 After the ſame manner alſo, he took the cup, when he had ſupped, ſaying, "This cup is "the new teſtament in my "blood: this do ye, as oft as "ye drink it, in remembrance "of me."

26 For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.

27 Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

28 But let a man examine himſelf,

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the Lord Jeſus, in the night, wherein he was betrayed, took bread: And, having given thanks, 24. brake it, and ſaid, "Take, eat; this is my body "which is broken for you: this do in remembrance "of me." So, likewiſe, he took the cup alſo, when 25. he had ſupped, ſaying, "This cup is the new teſta-"ment in my blood: this do ye, as often as ye "do it, in remembrance of me." So that the eat- 26. ing of this bread, and the drinking of this cup of the Lord's ſupper, is not to ſatisfy hunger and thirſt, but to ſhew forth the Lord's death, till he comes. In- 27. ſomuch that he, who eats this bread, and drinks this cup of the Lord, in an unworthy manner[a], not ſuitable to that end, ſhall be guilty of a miſuſe of the body and blood of the Lord[b]. By this inſtitution, 28. therefore, of Chriſt, let a man examine himſelf[c]; and,

NOTES.

them. This commendation he here retracts; for, in the matter of eating the Lord's ſupper, they did not retain ὁ παρέδωκα, ver. 23, what he had delivered to them, which, therefore, in the immediately following words, he repeats to them again.

27 [a] Ἀναξίως, "unworthily." Our Saviour, in the inſtitution of the Lord's ſupper, tells the apoſtles, that the bread and the cup were ſacramentally his body and blood, and that they were to be eaten and drunk in remembrance of him; which, as St. Paul interprets it, ver. 26, was to ſhew forth his death till he came. Whoever, therefore, eat and drank them, ſo as not ſolemnly to ſhew forth his death, followed not Chriſt's inſtitution, but uſed them unworthily, i. e. not to the end to which they were inſtituted. This makes St. Paul tell them, ver. 20, that their coming together to eat it, as they did, viz. the ſacramental bread and wine promiſcuouſly with their other food, as a part of their meal, and that though in the ſame place, yet not all together, at one time, and in one company, was not eating of the Lord's ſupper.

[b] Ἔνοχος ἔσται, ſhall be liable to the puniſhment due to one, who makes a wrong uſe of the ſacramental body and blood of Chriſt, in the Lord's ſupper. What that puniſhment was, vid. ver. 30.

28. [c] St. Paul, as we have obſerved, tells the Corinthians, ver. 20, That to eat it after the manner they did was not to eat the Lord's ſupper. He tells them alſo, ver. 29, That to eat it, without a due and direct imitating regard had to the Lord's body, (for ſo he calls the ſacramental bread and wine, as our Saviour did, in the inſtitution) by ſeparating the bread and wine from the common uſe of eating and drinking, for hunger and thirſt, was to eat unworthily. To remedy their diſorders herein, he ſets before them Chriſt's own inſtitution of this ſacrament; that in it they might ſee the manner and end of its inſtitution; and, by that, every one might examine his own comportment herein, whether it were conformable to that inſtitution, and ſuited to that end. In the account he gives, of Chriſt's inſtitution, we may obſerve, that he particularly remarks to them, that this eating and drinking was no part of common eating and drinking for hunger and thirſt, but was inſtituted in a very ſolemn manner, after they had ſupped, and for another end, viz. to repreſent Chriſt's body and blood, and to be eaten and drunk in remembrance of him; or, as St. Paul expounds it, to ſhew forth his death. Another thing, which they might obſerve in the inſtitution, was, that this was done by all who were preſent, united together in one company, at the ſame time. All which, put together, ſhews us what the examination here propoſed is. For the deſign of the apoſtle here, being to reform what he found fault with, in their celebrating the Lord's ſupper, it is, by that alone,

we

PARAPHRASE.

and, according to that [a], let him eat of this bread,
29. and drink of this cup. For he, who eats and drinks after an unworthy manner, without a due reſpect had to the Lord's body, in a diſcriminating [b] and purely ſacramental uſe of the bread and wine, that repreſent it, draws puniſhment [c] on him-
30. ſelf, by ſo doing. And hence it is, that many among you are weak and ſick, and a good number
31. are gone to their graves. But if we would diſcriminate ourſelves, i. e. by our diſcriminating uſe of the Lord's ſupper, we ſhould not be judged, i. e. [d] pu-

TEXT.

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ſelf, and ſo let him eat of that bread, and drink of that cup. CHAP. XI.

For he that eateth and drink- 29
eth unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body.

For this cauſe, many are weak 30
and ſickly among you, and many ſleep.

For if we would judge our- 31
ſelves, we ſhould not be judged.

NOTES.

we muſt underſtand the directions he gives them about it, if we will ſuppoſe he talked pertinently to this captious and touchy people, whom he was very deſirous to reduce from the irregularities they were run into, in this matter, as well as ſeveral others. And if the account of Chriſt's inſtitution be not for their examining their carriage by it, and adjuſting it to it, to what purpoſe is it, here? The examination, therefore, propoſed, was no other but an examination of their manner of eating the Lord's ſupper, by Chriſt's inſtitution, to ſee how their behaviour herein comported with the inſtitution, and the end, for which it was inſtituted. Which farther appears to be ſo, by the puniſhment annexed to their miſcarriages herein, which was infirmities, ſickneſs, and temporal death, with which God chaſtened them, that they might not be condemned with the unbelieving world, ver. 30. 31. For if the unworthineſs, here ſpoken of, were either unbelief, or any of thoſe ſins, which are uſually made the matter of examination, it is to be preſumed the apoſtle would not wholly have paſſed them over in ſilence: this, at leaſt, is certain, that the puniſhment of theſe ſins is infinitely greater than that, which God here inflicts on unworthy receivers, whether they, who are guilty of them, received the ſacrament, or no.

[a] Καὶ ἔτως, Theſe words, as to the letter, are rightly tranſlated, "and ſo" But that tranſlation, I imagine, leaves generally a wrong ſenſe of the place, in the mind of an Engliſh reader. For in ordinary ſpeaking, theſe words, "Let a man examine, and ſo let him eat," are underſtood to import the ſame with theſe, "Let a man examine, and then let him eat;" as if they ſignified no more, but that examination ſhould precede, and eating follow; which I take to be quite different from the meaning of the apoſtle here, whoſe ſenſe the whole deſign of the context ſhews to be this: "I here "ſet before you the inſtitution of Chriſt: by that, let a man examine his carriage, καὶ ἔτως, and ac- "cording to that, let him eat: let him conform the manner of his eating to that."

29 [b] Μὴ διακρίνων, "not diſcriminating," not putting a difference between the ſacramental bread and wine (which St. Paul, with our Saviour, calls Chriſt's body) and other bread and wine, in the ſolemn and ſeparate uſe of them. The Corinthians, as has been remarked, eat the Lord's ſupper in and with their own ordinary ſupper; whereby it came not to be ſufficiently diſtinguiſhed (as became a religious and Chriſtian obſervance, ſo ſolemnly inſtituted) from common eating for bodily refreſhment, nor from the Jewiſh paſchal ſupper, and the bread broken, and the cup of bleſſing uſed in that: nor did it, in this way of eating it in ſeparate companies, as it were in private families, ſhew forth the Lord's death, as it was deſigned to do, by the concurrence and communion of the whole aſſembly of Chriſtians, jointly united in the partaking of bread and wine, in a way peculiar to them, with reference ſolely to Jeſus Chriſt. This was that, as appears by this place, which St. Paul, as we have already explained, calls eating unworthily.

29 [c] "Damnation," by which our tranſlation renders κρῖμα, is vulgarly taken for eternal damnation, in the other world; whereas κρῖμα here ſignifies puniſhment of another nature, as appears by ver. 30, 32.

31 [d] Διακρίνειν does no-where, that I know, ſignify to judge, as it is here tranſlated, but always ſignifies "to diſtinguiſh," or "diſcriminate," and in this place has the ſame ſignification, and means the ſame thing, that it does, ver. 29. He is little verſed in St. Paul's writings, who has not ob-

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CHAP. XI.

TEXT.

32 But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order, when I come.

PARAPHRASE.

puniſhed by God. But, being puniſhed by the Lord, we are corrected [a], that we may not be condemned [b] hereafter, with the unbelieving world. Wherefore, my brethren, when you have a meeting for celebrating the Lord's ſupper, ſtay for one another, that you may eat it all together, as partakers, all in common, of the Lord's table, without diviſion, or diſtinction. But if any one be hungry, let him eat at home to ſatisfy his hunger, that ſo the diſorder in theſe meetings may not draw on you the puniſhment abovementioned. What elſe remains to be rectified in this matter, I will ſet in order, when I come.

32 33 34

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obſerved how apt he is to repeat the ſame word, he had uſed before, to the ſame purpoſe, though in a different, and ſometimes a pretty hard conſtruction; as here he applies διακρίνειν to the perſons diſcriminating, as in the 29th verſe to the thing to be diſcriminated, though in both places it be put to denote the ſame action.

32 [a] Παιδευόμεθα properly ſignifies to be corrected, as ſcholars are by their maſter, for their good.
[b] Ἐκρινόμεθα here ſignifies the ſame that κρῖμα does, ver. 29.

SECT. IX.

CHAP. XII. 1.——XIV. 40.

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THE Corinthians ſeem to have inquired of St. Paul, "What order of precedency and preference men were to have, in their aſſemblies, in regard of their ſpiritual gifts?" Nay, if we may gueſs by his anſwer, the queſtion they ſeem more particularly to have propoſed, was, "Whether thoſe, who had the gift of tongues, ought not to take place, and ſpeak firſt, and be firſt heard in their meetings?" Concerning this there ſeems to have been ſome ſtrife, maligning, and diſorder among them, as may be collected from chap. xii. 21—25. and xiii. 4, 5. and xiv. 40.

To this St. Paul anſwers in theſe three chapters, as followeth:

1. THAT they had all been heathen idolaters, and ſo being deniers of Chriſt, were in that ſtate none of them ſpiritual: but that now, being Chriſtians, and owning Jeſus to be the Lord (which could not be done without the Spirit of God) they were all πνευματικοὶ, ſpiritual, and ſo there was no reaſon for one to undervalue another, as if he were not ſpiritual, as well as himſelf, chap. xii. 1—3.

2. THAT

2. THAT though there be diverſity of gifts, yet they are all by the ſame Spirit, from the ſame Lord, and the ſame God, working them all in every one, according to his good pleaſure. So that, in this reſpect alſo, there is no difference or precedency; no occaſion for any one's being puffed up, or affecting priority, upon account of his gifts, chap. xii. 4—11. An. Ch. 57. NERONIS 3. CHAP. XII.

3. THAT the diverſity of gifts is for the uſe and benefit of the church, which is Chriſt's body, wherein the members (as in the natural body) of meaner functions are as much parts, and as neceſſary in their uſe to the good of the whole, and therefore to be honoured, as much as any other. The union they have, as members in the ſame body, makes them all equally ſhare in one another's good and evil, gives them a mutual eſteem and concern one for another, and leaves no room for conteſts or diviſions amongſt them, about their gifts, or the honour and place due to them, upon that account, chap. xii. 12—31.

4. THAT though gifts have their excellency and uſe, and thoſe, who have them, may be zealous in the uſe of them; yet the true and ſure way for a man to get an excellency and preference above others, is the enlarging himſelf in charity, and excelling in that, without which a Chriſtian, with all his ſpiritual gifts, is nothing, chap. xiii. 1—13.

5. IN the compariſon of ſpiritual gifts, he gives thoſe the precedency, which edify moſt; and, in particular, prefers propheſying to tongues, chap. xiv. 1—40.

SECT. IX. No. 1.

CHAP. XII. 1—3.

PARAPHRASE.

1. AS to ſpiritual men, or men aſſiſted and acted by
2. the Spirit[a], I ſhall inform you; for I would not have you be ignorant. You yourſelves know, that you were heathens, engaged in the worſhip of ſtocks and ſtones, dumb, ſenſeleſs idols, by thoſe,
3. who were then your leaders. Whereupon let me tell you, that no one, who oppoſes Jeſus Chriſt, or his

TEXT.

1. NOW concerning ſpiritual gifts, brethren, I would not have you ignorant.
2. Ye know that ye were Gentiles, carried away unto theſe dumb idols, even as ye were led.
3. Wherefore I give you to underſtand, that no man, ſpeaking

NOTE.

1. [a] Πνευματικῶν, "ſpiritual." We are warranted, by a like uſe of the word, in ſeveral places of St. Paul's epiſtles, as chap. ii. 15. and xiv. 37. of this epiſtle; and Gal. vi. 1, to take it here in the maſculine gender, ſtanding for perſons, and not gifts. And the context obliges us to underſtand it ſo. For if we will have it ſtand for gifts, and not perſons, the ſenſe and coherence of theſe three firſt verſes will be very hard to be made out. Beſides, there is evidence enough, in ſeveral parts of it, that the ſubject of St. Paul's diſcourſe here, is πνευματικοὶ, perſons endowed with ſpiritual gifts, contending for precedency, in conſideration of their gifts. See ver. 13, &c. of this chapter; and to what purpoſe elſe, ſays he, chap. xiv. 5, Greater is he that propheſieth, than he that ſpeaketh with tongues?

An. Ch. 57. Neronis 3.

CHAP. XII.

TEXT.

by the Spirit of God, calleth Jeſus accurſed: and that no man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt.

PARAPHRASE.

his religion, has the Spirit of God[a]. And whoever is brought to own Jeſus to be the Meſſiah, the Lord[b], does it by the Holy Ghoſt. And, therefore, upon account of having the Spirit, you can none of you lay any claim to ſuperiority; or have any pretence to ſlight any of your brethren, as not having the Spirit of God, as well as you. For all, that own our Lord Jeſus Chriſt, and believe in him, do it by the Spirit of God, i. e. can do it upon no other ground, but revelation, coming from the Spirit of God.

NOTES.

3 [a] This is ſpoken againſt the Jews, who pretended to the Holy Ghoſt, and yet ſpoke againſt Jeſus Chriſt, and denied that the Holy Ghoſt was ever given to the Gentiles: vid. Acts x. 45. Whether their judaizing falſe apoſtle were at all glanced at in this, may be conſidered.

[b] Lord. What is meant by Lord, ſee note, chap. viii. 5.

SECT. IX. No. 2.

CHAP. XII. 4—11.

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ANOTHER conſideration, which St. Paul offers, againſt any contention for ſuperiority, or pretence to precedency, upon account of any ſpiritual gift, is, that thoſe diſtinct gifts are all of one and the ſame Spirit, by the ſame Lord; wrought in every one, by God alone, and all for the profit of the church.

TEXT.

4 NOW there are diverſities of gifts, but the ſame Spirit.

5 And there are differences of adminiſtrations, but the ſame Lord.

PARAPHRASE.

BE not miſtaken, by the diverſity of gifts; for, 4. though there be diverſity of gifts among Chriſtians, yet there is no diverſity of ſpirits, they all come from one and the ſame Spirit. Though there 5. be diverſities of offices [a] in the church, yet all the officers

NOTE.

5 [a] Theſe different offices are reckoned up, ver. 28, &c.

PARAPHRASE.

6. officers have but one Lord. And though there be various influxes, whereby Chriſtians are enabled to do extraordinary things [a], yet it is the ſame God, that works [b] all theſe extraordinary gifts, in every
7. one that has them. But the way, or gift, wherein every one, who has the Spirit, is to ſhew it, is given him, not for his private advantage, or honour [c], but
8. for the good and advantage of the church. For inſtance; to one is given, by the Spirit, the word of wiſdom [d], or the revelation of the goſpel of Jeſus Chriſt, in the full latitude of it: ſuch as was given to the apoſtles: to another, by the ſame Spirit, the knowledge [e] of the true ſenſe and true meaning of the holy ſcriptures of the old teſtament, for the ex-
9. plaining and confirmation of the goſpel: To another, by the ſame Spirit, is given an undoubting perſuaſion [f], and ſtedfaſt confidence, of performing what he is going about; to another, the gift of
10. curing diſeaſes, by the ſame Spirit: To another, the working of miracles; to another, prophecy [g]; to another,

TEXT.

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And there are diverſities of operations, but it is the ſame God which worketh all in all. 6

But the manifeſtation of the Spirit is given to every man, to profit withal. 7

For to one is given, by the Spirit, the word of wiſdom; to another, the word of knowledge by the ſame Spirit; 8

To another, faith by the ſame Spirit; to another, the gifts of healing, by the ſame Spirit. 9

To another the working of miracles; to another prophecy; 10

to

NOTES.

6 [a] What theſe ἐνεργήματα were, ſee ver. 8—11.

[b] They were very properly called ἐνεργήματα—"in-workings;" becauſe they were above all human power: men, of themſelves, could do nothing of them at all; but it was God, as the apoſtle tells us here, who, in theſe extraordinary gifts of the Holy Ghoſt, did all that was done; it was the effect of his immediate operation, as St. Paul aſſures us, in that parallel place, Phil. ii. 13. In which chapter, ver. 3. and 14, we find that the Philippians ſtood a little in need of the ſame advice, which St. Paul ſo at large preſſes here upon the Corinthians.

7 [c] Vid. Rom xii. 3—8.

8 [d] Σοφία. The doctrine of the goſpel is, more than once, in the beginning of this epiſtle, called "the wiſdom of God."

[e] Γνῶσις is uſed, by St. Paul, for ſuch a knowledge of the law and the prophets.

9 [f] In this ſenſe πίστις, "faith," is ſometimes taken, in the new teſtament, particularly chap. xiii. 2. It is difficult, I confeſs, to define the preciſe meaning of each word, which the apoſtle uſes in the 8th, 9th, and 10th verſes here. But if the order, which St. Paul obſerves, in enumerating by 1ſt, 2d, 3d, the three firſt officers ſet down, ver. 28, viz. "firſt, apoſtles; ſecondly, prophets; thirdly, teachers;" have any relation, or may give any light to theſe three gifts, which are ſet down in the firſt place here, viz. "Wiſdom, Knowledge, and Faith," we may then properly underſtand, by σοφία, "wiſdom," the whole doctrine of the goſpel, as communicated to the apoſtles: by γνῶσις, "knowledge," the gift of underſtanding the myſtical ſenſe of the law and the prophets; and, by πίστις, "faith," the aſſurance and confidence, in delivering, and confirming, the doctrine of the goſpel, which became διδασκάλοις, "doctors, or teachers." This, at leaſt, I think, may be preſumed, that ſince σοφία and γνῶσις have λόγῳ joined to them, and it is ſaid, "the word of wiſdom, and the word of knowledge;" wiſdom and knowledge here ſignify ſuch gifts of the mind as are to be employed in preaching.

10 [g] "Prophecy" comprehends theſe three things, prediction, ſinging by the dictate of the Spirit, and underſtanding and explaining the myſterious, hidden ſenſe of ſcripture, by an immedate illumination and motion of the Spirit, as we have already ſhewn. And that the propheſying, here ſpoken of, was by immediate revelation, vid. chap. xiv. 29—31.

An. Ch. 57. Neronis 3.

TEXT.	PARAPHRASE.
CHAP. XII. to another discerning of spirits: to another, divers kinds of tongues; to another, the interpretation of tongues.	another, the discerning by what spirit men did any extraordinary operation; to another, diversity of languages; to another, the interpretation of lan-
11 But all these worketh that one and the self-same Spirit, dividing to every man severally, as he will.	guages. All which gifts are wrought in believers, 11. by one and the same Spirit, distributing to every one, in particular, as he thinks fit.

SECT. IX. No. 3.

CHAP. XII. 12—31.

CONTENTS.

FROM the necessarily different functions in the body, and the strict union, nevertheless, of the members, adapted to those different functions, in a mutual sympathy and concern one for another; St. Paul here farther shews, that there ought not to be any strife, or division, amongst them, about precedency and preference, upon account of their distinct gifts.

TEXT.	PARAPHRASE.
12 FOR, as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.	FOR as the body, being but one, hath many 12. members, and all the members of the body, though many, yet make but one body; so is Christ,
13 For, by one Spirit, are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.	in respect of his mystical body, the church. For 13. by one Spirit we are all baptized into one church, and are thereby made one body, without any pre-eminence to the Jew [a] above the Gentile, to the free above the bond-man: and the blood of Christ, which we all partake of, in the Lord's supper, makes us all have one life, one spirit, as the same blood, diffused through the whole body, communicates the same life and spirit to all the members. For

NOTE.

13 [a] The naming of the Jews here, with Gentiles, and setting both on the same level, when converted to Christianity, may probably be done here, by St. Paul, with reference to the false apostle, who was a Jew, and seems to have claimed some pre-eminence, as due to him upon that account; whereas, among the members of Christ, which all make but one body, there is no superiority, or other distinction, but, as by the several gifts, bestowed on them by God, they contribute more, or less, to the edification of the church.

PARAPHRASE.

14. For the body is not one ſole member, but conſiſts of many members, all vitally united in one common
15. ſympathy and uſefulneſs. If any one have not that function, or dignity, in the church, which he deſires,
16. He muſt not, therefore, declare that he is not of the church, he does not thereby ceaſe to be a member
17. of the church. There is as much need of ſeveral and diſtinct gifts and functions in the church, as there is of different ſenſes and members in the body; and the meaneſt and leaſt honourable would be miſſed, if it were wanting, and the whole body would ſuffer
18. by it. Accordingly, God hath fitted ſeveral perſons, as it were ſo many diſtinct members, to ſeveral offices and functions in the church, by proper and peculiar gifts and abilities, which he has beſtowed
19. on them, according to his good pleaſure. But if all were but one member, what would become of the body? There would be no ſuch thing as an human body; no more could the church be edified, and framed into a growing, laſting ſociety, if the gifts of
20. the Spirit were all reduced to one. But now, by the various gifts of the Spirit, beſtowed on its ſeveral members, it is as a well organized body, wherein the moſt eminent member cannot deſpiſe the mean-
21. eſt. The eye cannot ſay to the hand, "I have no need of thee;" nor the head to the feet, "I have
22. no need of you." It is ſo far from being ſo, that the parts of the body, that ſeem in themſelves weak,
23. are nevertheleſs of abſolute neceſſity. And thoſe parts, which are thought leaſt honourable, we take care always to cover with the more reſpect; and our leaſt graceful parts have thereby a more ſtudied and
24. adventitious comelineſs. For our comely parts have no need of any borrowed helps, or ornaments: but God hath ſo contrived the ſymmetry of the body, that he hath added honour to thoſe parts, that might
25. ſeem naturally to want it: That there might be no diſunion, no ſchiſm in the body; but that the members ſhould all have the ſame care and concern one
26. for another; And all equally partake and ſhare in the harm, or honour, that is done to any of them in
27. particular. Now, in like manner, you are, by your particular gifts, each of you, in his peculiar ſtation and aptitude, members of the body of Chriſt, which

TEXT.

CHAP. XII.

For the body is not one member, but many. 14

If the foot ſhall ſay, "Because I am not the hand, I am not of the body:" is it therefore not of the body? 15

And if the ear ſhall ſay, "Because I am not the eye, I am not of the body:" is it therefore not of the body? 16

If the whole body were an eye, where were the hearing? If the whole were hearing, where were the ſmelling? 17

But now hath God ſet the members, every one of them, in the body, as it hath pleaſed him. 18

And if they were all one member, where were the body? 19

But now are they many members, yet but one body. 20

And the eye cannot ſay unto the hand, "I have no need of thee:" nor again, the head to the feet, "I have no need of you." 21

Nay, much more thoſe members of the body, which ſeem to be more feeble, are neceſſary. 22

And thoſe members of the body, which we think to be leſs honourable, upon theſe we beſtow more abundant honour, and our uncomely parts have more abundant comelineſs. 23

For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: 24

That there ſhould be no ſchiſm in the body; but that the members ſhould have the ſame care one for another. 25

And whether one member ſuffer, all the members ſuffer with it: or one member be honoured, all the members rejoice with it. 26

Now, ye are the body of Chriſt, and members in particular. 27

An. Ch. 57. Neronis 3.

TEXT.	PARAPHRASE.
CHAP. XII. 28 And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues.	is the church: Wherein God hath ſet, firſt ſome apoſtles, ſecondly prophets, thirdly teachers, next workers of miracles, then thoſe, who have the gift of healing, helpers [a], governors [b], and ſuch as are able to ſpeak diverſity of tongues. 28.
29 Are all apoſtles? Are all prophets? Are all teachers? Are all workers of miracles?	Are all apoſtles? 29. Are all prophets? Are all teachers? Are all workers of miracles?
30 Have all the gifts of healing? Do all ſpeak with tongues? Do all interpret?	Have all the gift of healing? Do all 30. ſpeak diverſity of tongues? Are all interpreters of tongues?
31 But covet earneſtly the beſt gifts: and yet ſhew I unto you a more excellent way.	But ye conteſt one with another, whoſe 31. particular gift is beſt, and moſt preferable [c]; but I will ſhew you a more excellent way, viz. mutual good-will, affection and charity.

NOTES.

28 [a] Ἀντιλήψεις, "Helps," Dr. Lightfoot takes to be thoſe, who accompanied the apoſtles, were ſent up and down by them, in the ſervice of the goſpel, and baptized thoſe, that were converted by them.

[b] Κυβερνήσεις, to be the ſame with diſcerning of ſpirits, ver. 10.

[c] That this is the apoſtle's meaning here, is plain, in that there was an emulation amongſt them, and a ſtrife for precedency, on account of the ſeveral gifts they had, (as we have already obſerved, from ſeveral paſſages in this ſection) which made them, in their aſſemblies, deſire to be heard firſt. This was the fault the apoſtle was here correcting; and it is not likely he ſhould exhort them all, promiſcuouſly, to ſeek the principal and moſt eminent gifts, at the end of a diſcourſe wherein he had been demonſtrating to them, by the example of the human body, that there ought to be diverſity of gifts and functions of the church; but that there ought to be no ſchiſm, emulation, or conteſt amongſt them, upon the account of the exerciſe of thoſe gifts: that they were all uſeful in their places, and no member was at all to be the leſs honoured, or valued, for the gift he had, though it were not one of the firſt rank. And in this ſenſe the word ζηλᾶν is taken, in the next chapter, ver. 4, where St. Paul, purſuing the ſame argument, exhorts them to mutual charity, good-will and affection, which, he aſſures them, is preferable to any gifts whatſoever. Beſides; to what purpoſe ſhould he exhort them "to covet earneſtly the beſt gifts," when the obtaining of this or that gift did not at all lie in their deſires or endeavours, the apoſtle having juſt before told them, ver. 11, that "the Spirit divides thoſe gifts, to every man, ſeverally, as he will," and thoſe, he writ to, had their allotment already? He might as reaſonably, according to his own doctrine, in this very chapter, bid the foot covet to be the hand, or the ear to be the eye. Let it be remembered, therefore, to rectify this, that St. Paul ſays, ver. 17. of this chapter: "If the whole body were the eye, where were the hearing, &c. St. Paul does not uſe to croſs his own deſign, nor contradict his own reaſoning.

SECT. IX. No. 4.

CHAP. XIII. 1—13.

CONTENTS.

ST. Paul having told the Corinthians, in the laſt words of the preceding chapter, that he would ſhew them a more excellent way, than the emu-

lous producing of their gifts in the aſſembly, he, in this chapter, tells them, that this more excellent way is charity, which he at large explains, and ſhews the excellency of. An. Ch. 57. Neronis 3.

Ch. XIII.

PARAPHRASE.

1. IF I ſpeak all the languages of men and angels [a], and yet have not charity, to make uſe of them entirely for the good and benefit of others, I am no better than a ſounding braſs, or noiſy cymbal [b], which fills the ears of others, without any advan-
2. tage to itſelf, by the ſound it makes. And if I have the gift of prophecy, and ſee, in the law and the prophets, all the myſteries [c] contained in them, and comprehend all the knowledge they teach; and if I have faith to the higheſt degree, and power of miracles, ſo as to be able to remove mountains [d], and have not charity, I am nothing; I am of no
3. value. And if I beſtow all I have, in relief of the poor, and give myſelf to be burnt, and have not cha-
4. rity, it profits me nothing. Charity is long-ſuffering, is gentle and benign, without emulation, inſo-
5. lence, or being puffed up; Is not ambitious, nor at all ſelf-intereſted, is not ſharp upon others failings,
6. or inclined to ill interpretations: Charity rejoices with others, when they do well; and, when any thing is amiſs, is troubled, and covers their failings:
7. Charity believes well, hopes well of every one, and
8. patiently bears with every thing [e]: Charity will never ceaſe, as a thing out of uſe; but the gifts of prophecy, and tongues, and the knowledge whereby men look into, and explain the meaning of the ſcriptures, the time will be, when they will be laid aſide, as

TEXT.

1 THOUGH I ſpeak with the tongues of men, and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal.

2 And though I have the gift of prophecy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing.

3 And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up;

5 Doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth:

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they ſhall fail; whether there be tongues they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away.

NOTES.

1 [a] "Tongues of angels" are mentioned here, according to the conception of the Jews.

[b] A cymbal conſiſted of two large, hollowed plates of braſs, with broad brims, which were ſtruck one againſt another, to fill up the ſymphony, in great concerts of muſick; they made a great deep ſound, but had ſcarce any variety of muſical notes.

2 [c] Any predictions, relating to our Saviour, or his doctrine, or the times of the goſpel, contained in the old teſtament, in types, or figurative and obſcure expreſſions, not underſtood before his coming, and being revealed to the world, St. Paul calls "myſtery," as may be ſeen all through his writings. So that "myſtery and knowledge," are terms here uſed by St. Paul, to ſignify truths concerning Chriſt to come, contained in the old teſtament; and "prophecy," the underſtanding of the types and prophecies containing thoſe truths, ſo as to be able to explain them to others.

[d] "To remove mountains," is to do what is next to impoſſible.

7 [e] May we not ſuppoſe, that, in this deſcription of charity, St. Paul intimates, and tacitly reproves, their contrary carriage, in their emulation and conteſts about the dignity and preference of their ſpiritual gifts?

An. Ch. 57. Neronis 3.

TEXT.	PARAPHRASEE.
CH. XIII. 9 For we know in part, and we prophesy in part.	as no longer of any use. For the knowledge we have now in this state, and the explication we give of scripture, is short, partial, and defective.
10 But when that which is perfect is come, then that which is in part shall be done away.	But when, hereafter, we shall be got into the state of accomplishment and perfection, wherein we are to remain in the other world, there will no longer be any need of these imperfecter ways of information, whereby we arrive at but a partial knowledge here.
11 When I was a child, I spake as a child, I thought as a child; but when I became a man, I put away childish things.	Thus, when I was in the imperfect state of childhood, I talked, I understood, I reasoned after the imperfect manner of a child: but, when I came to the state and perfection of manhood, I laid aside those childish ways.
12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know, even as also I am known.	Now we see but by reflection, the dim, and, as it were, enigmatical representation of things: but then we shall see things directly, and as they are in themselves, as a man sees another, when they are face to face. Now I have but a superficial, partial knowledge of things; but then I shall have an intuitive, comprehensive knowledge of them, as I myself am known, and lie open to the view of superior, seraphic beings, not by the obscure and imperfect way of deductions and reasoning.
13 And now abideth faith, hope, charity, these three: but the greatest of these is charity.	But then, even in that state, faith, hope, and charity, will remain: but the greatest of the three is charity.

9. 10. 11. 12. 13.

SECT. IX. No. 5.

CHAP. XIV. 1—40.

CONTENTS.

ST. Paul, in this chapter, concludes his answer to the Corinthians, concerning spiritual men, and their gifts; and having told them, that those were most preferable, that tended most to edification; and particularly shewn, that prophecy was to be preferred to tongues; he gives them directions for the decent, orderly, and profitable exercise of their gifts, in their assemblies.

PARA-

PARAPHRASE.

1. LET your endeavours, let your purſuit, therefore, be after charity; not that you ſhould neglect the uſe of your ſpiritual gifts [a], eſpecially
2. the gift of prophecy: For he, that ſpeaks in an unknown tongue [b], ſpeaks to God alone, but not to men: for no-body underſtands him; the things he utters, by the Spirit, in an unknown tongue, are myſteries, things not underſtood, by thoſe who hear
3. them. But he, that propheſieth [c], ſpeaks to men, who are exhorted and comforted thereby, and helped

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FOLLOW after charity, and deſire ſpiritual gifts, but 1
rather that ye may propheſy.

For he, that ſpeaketh in an 2
unknown tongue, ſpeaketh not unto men, but unto God: for no man underſtandeth him; howbeit, in the Spirit, he ſpeaketh myſteries.

But he, that propheſieth, 3
ſpeaketh unto men, to edification, and exhortation, and comfort.

NOTES.

1 [a] Ζηλᾶτε τὰ πνευματικά. That ζηλοῦν does not ſignify to covet or deſire, nor can be underſtood to be ſo uſed by St. Paul, in this ſection; I have already ſhewn, ch. xii. 31. That it has, here, the ſenſe, that I have given it, is plain from the ſame direction concerning ſpiritual gifts, repeated ver. 39, in theſe words, ζηλᾶτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε, the meaning, in both places, being evidently this; that they ſhould not neglect the uſe of their ſpiritual gifts, eſpecially they ſhould, in the firſt place, cultivate and exerciſe the gift of propheſying; but yet ſhould not wholly lay aſide the ſpeaking with variety of tongues in their aſſemblies. It will, perhaps, be wondered, why St. Paul ſhould employ the word ζηλοῦν, in ſo unuſual a ſenſe; but that will eaſily be accounted for, if what I have remarked, chap. xiv. 15, concerning St. Paul's cuſtom of repeating words, be remembered. But, beſides what is familiar in St. Paul's way of writing, we may find a particular reaſon for his repeating the word ζηλοῦν here, though in a ſomewhat unuſual ſignification. He having, by way of reproof, told them, that they did ζηλοῦν τὰ χαρίσματα τὰ χείττονα, had an emulation, or made a ſtir about whoſe gifts were beſt, and were, therefore, to take place in their aſſemblies: to prevent their thinking, that ζηλοῦν might have too harſh a meaning, (for he is, in all this epiſtle, very tender of offending them, and therefore ſweetens all his reproofs, as much as poſſible) he here takes it up again, and uſes it, more than once, in a way that approves and adviſes that they ſhould ζηλοῦν πνευματικά, whereby yet he means no more, but that they ſhould not neglect their ſpiritual gifts: he would have them uſe them in their aſſemblies, but yet in ſuch method and order, as he directs.

2 [b] He, who attentively reads this ſection, about ſpiritual men, and their gifts, may find reaſon to imagine, that it was thoſe, who had the gift of tongues, who cauſed the diſorder in the church at Corinth, by their forwardneſs to ſpeak, and ſtriving to be heard firſt, and ſo taking up too much of the time in their aſſemblies, in ſpeaking in unknown tongues. For the remedying this diſorder, and better regulating of this matter amongſt other things, they had recourſe to St. Paul. He will not eaſily avoid thinking ſo, who conſiders,

1ſt, That the firſt gift, which St. Paul compares with charity, chap. xiii, and extremely undervalues, in compariſon of that divine virtue, is the gift of tongues. As if that were the gift they moſt affected to ſhew, and moſt valued themſelves upon; as indeed it was, in itſelf, moſt fitted for oſtentation in their aſſemblies, of any other, if any one were inclined that way: and that the Corinthians, in their preſent ſtate, were not exempt from emulation, vanity, and oſtentation, is very evident.

2dly, That chap. xiv, when St. Paul compares their ſpiritual gifts one with another, the firſt, nay, and only one, that he debaſes and depreciates, in compariſon of others, is the gift of tongues, which he diſcourſes of, for above 20 verſes together, in a way fit to abate a too high eſteem, and a too exceſſive uſe of it, in their aſſemblies; which we cannot ſuppoſe he would have done, had they not been guilty of ſome ſuch miſcarriages in the caſe, whereof the 24th verſe is not without an intimation.

3dly, When he comes to give direction about the exerciſe of their gifts in their meetings, this of tongues is the only one, that he reſtrains and limits, ver. 27, 28.

3 [c] What is meant by propheſying, ſee note chap. xii. 10.

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4 He that ſpeaketh in an unknown tongue, edifieth himſelf: but he, that propheſieth, edifieth the church.

5 I would that ye all ſpake with tongues, but rather that ye propheſied: for greater is he that propheſieth, than he that ſpeaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you, ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you, either by revelation, or by knowledge, or by propheſying, or by doctrine?

7 And even things without life, giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped, or harped?

8 For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battle?

9 So likewiſe you, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? For ye ſhall ſpeak into the air.

10 There are, it may be, ſo many kinds of voices in the world, and none of them is without ſignification.

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ed forwards in religion and piety. He that ſpeaks 4.
in an unknown tongue [a], edifies himſelf alone; but
he, that propheſieth, edifieth the church. I wiſh 5.
that ye had all the gift of tongues, but rather that
ye all propheſied; for greater is he that propheſieth,
than he that ſpeaks with tongues, unleſs he inter-
prets what he delivers in an unknown tongue, that
the church may be edified by it. For example, 6.
ſhould I apply myſelf to you in a tongue you knew
not, what good ſhould I do you, unleſs I interpreted
to you what I ſaid, that you might underſtand the
revelation, or knowledge, or prophecy, or doctrine [b]
contained in it? Even inanimate inſtruments of 7.
ſound, as pipe, or harp, are not made uſe of, to make
an inſignificant noiſe; but diſtinct notes, expreſſing
mirth, or mourning, or the like, are played upon
them, whereby the tune and compoſure are under-
ſtood. And if the trumpet ſound not ſome point of 8.
war, that is underſtood, the ſoldier is not thereby
inſtructed what to do. So likewiſe ye, unleſs with 9.
the tongue, which you uſe, utter words of a clear
and known ſignification to your hearers, you talk to
the wind; for your auditors underſtand nothing that
you ſay. There is a great number of ſignificant lan- 10.
guages in the world, I know not how many, every
nation

NOTES.

4 [a] By γλώσσῃ, "unknown tongue," Dr. Lightfoot, in this chapter, underſtands the Hebrew tongue, which, as he obſerves, was uſed in the ſynagogue, in reading the ſacred ſcripture, in praying and in preaching. If that be the meaning of tongue, here, it ſuits well the apoſtle's deſign, which was to take them off from their Jewiſh, falſe apoſtle, who probably might have encouraged and promoted this ſpeaking of Hebrew, in their aſſemblies.

6 [b] It is not to be doubted but theſe four diſtinct terms, uſed here by the apoſtle, had each its diſtinct ſignification, in his mind and intention: whether what may be collected from theſe epiſtles, may ſufficiently warrant us to underſtand them, in the following ſignifications, I leave to the judgment of others: 1ſt, Ἀποκάλυψις, "revelation," ſomething revealed by God, immediately to the perſon; vid. ver. 30. 2dly, Γνῶσις, "knowledge," the underſtanding the myſtical and evangelical ſenſe of paſſages in the old teſtament, relating to our Saviour and the goſpel. 3dly, Προφητεία, "prophecy," an inſpired hymn; vid. ver. 26. 4thly, Διδαχὴ, "doctrine," any truth of the goſpel concerning faith, or manners. But whether this, or any other, preciſe meaning of theſe words can be certainly made out now, it is perhaps of no great neceſſity to be over curious; it being enough, for the underſtanding the ſenſe and argument of the apoſtle here, to know that theſe terms ſtand for ſome intelligible diſcourſe, tending to the edification of the church, though of what kind each of them was, in particular, we certainly know not.

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11. nation has its own. If then I underſtand not another's language, and the force of his words, I am to him, when he ſpeaks, a barbarian; and whatever he ſays, is all gibberiſh to me; and ſo is it with you; ye are barbarians to one another, as far as ye ſpeak to
12. one another in unknown tongues. But ſince there is emulation amongſt you concerning ſpiritual gifts, ſeek to abound in the exerciſe of thoſe which tend
13. moſt to the edification of the church. Wherefore, let him that ſpeaks an unknown tongue, pray that
14. he may interpret what he ſays. For, if I pray in the congregation in an unknown tongue, my ſpirit, it is true, accompanies my words, which I underſtand, and ſo my ſpirit prays[a]; but my meaning is unprofitable to others who underſtand not my words.
15. What, then, is to be done in the caſe? Why, I will, when moved to it by the Spirit, pray in an unknown tongue, but ſo that my meaning[b] may be underſtood by others; i. e. I will not do it but when there is ſome body by, to interpret[c]. And ſo will I do alſo in ſinging[d]; I will ſing by the Spirit, in an unknown tongue; but I will take care that the meaning of what I ſing ſhall be underſtood by the aſſiſtants.
16. And thus ye ſhould all do, in all like caſes. For if thou, by the impulſe of the Spirit, giveſt thanks to God,

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Therefore, if I know not the meaning of the voice, I ſhall be 11
unto him that ſpeaketh a barbarian; and he that ſpeaketh ſhall be a barbarian unto me.

Even ſo ye, foraſmuch as ye 12
are zealous of ſpiritual gifts, ſeek that ye may excel to the edifying of the church.

Wherefore, let him, that 13
ſpeaketh in an unknown tongue, pray that he may interpret.

For if I pray in an unknown 14
tongue, my ſpirit prayeth, but my underſtanding is unfruitful.

What is it then? I will pray 15
with the Spirit, and I will pray with the underſtanding alſo: I will ſing with the Spirit, and I will ſing with the underſtanding alſo.

Elſe, when thou ſhalt bleſs 16
with the Spirit, how ſhall he that

NOTES.

14 [a] This is evident from ver. 4, where it is ſaid, "He that ſpeaketh with a tongue, edifies himſelf.

15 [b] I will not pretend to juſtify this interpretation of τῷ νοΐ, by the exact rules of the Greek idiom; but the ſenſe of the place will, I think, bear me out in it. And, as there is occaſion often to remark, he muſt be little verſed in the writings of St. Paul, who does not obſerve, that when he has uſed a term, he is apt to repeat it again, in the ſame diſcourſe, in a way peculiar to himſelf, and ſomewhat varied from its ordinary ſignification. So, having here, in the foregoing verſe, uſed νοῦς, for the ſentiment of his own mind, which was unprofitable to others, when he prayed in a tongue unknown to them, and oppoſed it to πνεῦμα, which he uſed there, for his own ſenſe accompanying his own words, intelligible to himſelf, when, by the impulſe of the Spirit, he prayed in a foreign tongue; he here, in this verſe, continues to uſe praying, τῷ πνεύματι, and τῷ νοΐ, in the ſame oppoſition; the one for praying in a ſtrange tongue, which alone his own mind underſtood and accompanied; the other, for praying ſo, as that the meaning of his mind, in thoſe words he uttered, was made known to others, ſo that they were alſo benefited. This uſe of πνεύματι is farther confirmed, in the next verſe: and what he means by νοΐ, here, he expreſſes by διὰ νοός, ver. 19. and there explains the meaning of it.

[c] For ſo he orders, in the uſe of an unknown tongue, ver. 27.

[d] Here it may be obſerved, that as, in their public prayer, one prayed, and the others held their peace; ſo it was in their ſinging, at leaſt in that ſinging, which was of extempore hymns, by the impulſe of the Spirit.

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17 For thou verily giveſt thanks well, but the other is not edified.

18 I thank my God, I ſpeak with tongues more than you all:

19 Yet in the church I had rather ſpeak five words with my underſtanding, that by my voice I might teach others alſo, than ten thouſand words in an unknown tongue.

20 Brethren, be not children in underſtanding: howbeit, in malice be ye children, but in underſtanding be men.

21 In the law it is written, "With men of other tongues, "and other lips, will I ſpeak "unto this people: and yet, "for all that, will they not hear "me, ſaith the Lord."

22 Wherefore tongues are for a ſign, not to them that believe, but to them that believe not: but propheſying ſerveth not for them that believe not, but for them which believe.

23 If, therefore, the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe, that are unlearned, or unbelievers, will they not ſay, that ye are mad?

24 But if all propheſy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.

25 And thus are the ſecrets of his heart made manifeſt; and ſo, falling down on his face, he

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God, in an unknown tongue, which all underſtand not, how ſhall the hearer, who, in this reſpect, is unlearned, and, being ignorant in that tongue, knows not what thou ſayeſt, how ſhall he ſay Amen? How ſhall he join in the thanks, which he underſtands not? Thou, indeed, giveſt thanks well; but 17. the other is not at all edified by it. I thank God, I 18. ſpeak with tongues more than you all: But I had 19. rather ſpeak in the church five words that are underſtood, that I might inſtruct others alſo, than, in an unknown tongue, ten thouſand, that others underſtand not. My brethren, be not, in underſtanding, children, who are apt to be taken with the novelty, or ſtrangeneſs of things: in temper and diſpoſition, be as children, void of malice [a]; but, in matters of underſtanding, be ye perfect men, and uſe your underſtandings [b]. Be not ſo zealous for the 21. uſe of unknown tongues in the church; they are not ſo proper there: it is written in the law [c], "With men of other tongues, and other lips, will "I ſpeak unto this people: and yet, for all that, "will they not hear me, ſaith the Lord." So that, 22. you ſee, the ſpeaking of ſtrange tongues miraculouſly, is not for thoſe, who are already converted, but for a ſign to thoſe, who are unbelievers: but prophecy is for believers, and not for unbelievers; and therefore, fitter for your aſſemblies. If, therefore, when 23. the church is all come together, you ſhould all ſpeak in unknown tongues, and men unlearned, or unbelievers, ſhould come in, would they not ſay, "that you are mad?" But if ye all propheſy, and an un- 24. believer, or an ignorant man, come in, the diſcourſes he hears from you reaching his conſcience, and the 25. ſecret thoughts of his heart, he is convinced, and wrought

NOTES.

20 [a] By κακία, "malice," I think here is to be underſtood all ſorts of ill temper of mind, contrary to the gentleneſs and innocence of childhood; and, in particular, their emulation and ſtrife, about the exerciſe of their gifts in their aſſemblies.

[b] Vid. Rom. xvi. 19. Eph. iv. 13—15.

21 [c] The books of ſacred ſcripture, delivered to the Jews by divine revelation, under the law, before the time of the goſpel, which we now call the old teſtament, are, in the writings of the new teſtament, called ſometimes, "the law, the prophets, and the pſalms," as Luke xxiv. 44. ſometimes "the law and the prophets," as Acts xxiv. 14. And ſometimes they are all comprehended under this one name, "the law," as here; for the paſſage cited, is in Iſaiah, chap. xxviii. 1.

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wrought upon; and ſo, falling down, worſhips God, and declares that God is certainly amongſt you.
26. What then is to be done, brethren? When you come together, every one is ready [a], one with a pſalm, another with a doctrine, another with a ſtrange tongue, another with a revelation, another with an interpre-
27. tation. Let all things be done to edification. Even though [b] any one ſpeak in an unknown tongue, which is a gift, that ſeems leaſt intended for edification [c]; let but two, or three at moſt, at any one meeting, ſpeak in an unknown tongue; and that ſeparately, one after another; and let there be but
28. one interpreter [d]. But if there be no-body preſent, that can interpret, let not any one uſe his gift of tongues in the congregation; but let him, ſilently,
29. within himſelf, ſpeak to himſelf, and to God. Of thoſe, who have the gift of prophecy, let but two or three ſpeak at the ſame meeting, and let the others
30. examine and diſcuſs it. But if, during their debate, the meaning of it be revealed to one that ſits by, let him, that was diſcourſing of it before, give off.
31. For ye may all propheſy, one after another, that all may

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he will worſhip God, and report that God is in you of a truth.

How is it then, brethren? 26
When ye come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

If any man ſpeak in an un- 27
known tongue, let it be by two, or at the moſt by three, and that by courſe; and let one interpret.

But if there be no interpre- 28
ter, let him keep ſilence in the church; and let him ſpeak to himſelf, and to God.

Let the prophets ſpeak, two or 29
three, and let the other judge.

If any thing be revealed to 30
another, that ſitteth by, let the firſt hold his peace.

For ye may all propheſy, one 31
by one, that all may learn, that all may be comforted.

NOTES.

26 [a] It is plain, by this whole diſcourſe of the apoſtle's, that there were contentions and emulations amongſt them, for precedency of their gifts; and therefore I think ἕκαστος ἔχει may be rendered "every one is ready," as impatient to be firſt heard. If there were no ſuch diſorder amongſt them, there would have been no need for the regulations given, in the end of this verſe, and the ſeven verſes following, eſpecially ver. 31, 32, where he tells them, they all may propheſy, one by one, and that the motions of the Spirit were not ſo ungovernable, as not to leave a man maſter of himſelf. He muſt not think himſelf under a neceſſity of ſpeaking, as ſoon as he found any impulſe of the Spirit upon his mind.

27 [b] St. Paul has ſaid, in this chapter, as much as conveniently could be ſaid, to reſtrain their ſpeaking in unknown tongues, in their aſſemblies, which ſeems to be that, wherein the vanity and oſtentation of the Corinthians was moſt forward to ſhew itſelf. "It is not, ſays he, a gift intended for "the edification of believers; however, ſince you will be exerciſing it in your meetings, let it always "be ſo ordered, that it may be for edification;" εἴτε, I have rendered "although." So I think it is ſometimes uſed; but no-where, as I remember, ſimply for "if," as in our tranſlation; nor will the ſenſe here bear "whether;" which is the common ſignification of εἴτε. And, therefore, I take the apoſtle's ſenſe to be this: "You muſt do nothing but to edification; though you ſpeak in an unknown tongue, "even an unknown tongue muſt be made uſe of, in your aſſemblies, only to edifi-"cation."

[c] Vid. ver 2. and 4.

[d] The rule of the ſynagogue was: "in the law, let one read, and one interpret: in the prophets, "let one read, and two interpret: in Eſther, ten may read, and ten interpret." It is not improbable, that ſome ſuch diſorder had been introduced into the church of Corinth, by the judaizing, falſe apoſtle, which St. Paul would here put an end to.

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32 And the ſpirits of the prophets are ſubject to the prophets.

33 For God is not the author of confuſion, but of peace, as in all churches of the ſaints.

34 Let your women keep ſilence in the churches: for it is not permitted unto them to ſpeak; but they are commanded to be under obedience, as alſo ſaith the law.

35 And if they will learn any thing, let them aſk their huſbands at home: for it is a ſhame for women to ſpeak in the church.

36 What! came the word of God out from you? Or came it unto you only?

37 If any man think himſelf to be a prophet, or ſpiritual, let him acknowledge, that the things, that I write unto you, are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

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may in their turns be hearers, and receive exhortation and inſtruction. For the gifts of the Holy Ghoſt are not like the poſſeſſion of the heathen prieſts, who are not maſters of the ſpirit that poſſeſſes them. But Chriſtians, however filled with the Holy Ghoſt, are maſters of their own actions, can ſpeak, or hold their peace, as they ſee occaſion, and are not hurried away by any compulſion. It is, therefore, no reaſon for you to ſpeak, more than one at once, or to interrupt one another, becauſe you find yourſelves inſpired and moved by the Spirit of God. For God is not the author of confuſion and diſorder, but of quietneſs and peace. And this is what is obſerved in all the churches of God. 32. 33.

As to your women, let them keep ſilence in your aſſemblies; for it is not permitted them to diſcourſe there, or pretend to teach; that does no way ſuit their ſtate of ſubjection, appointed them in the law. But, if they have a mind to have any thing explained to them, that paſſes in the church, let them, for their information, aſk their huſbands at home; for it is a ſhame for women to diſcourſe and debate with men publickly, in the congregation [a]. What! do you pretend to give laws to the church of God, or to a right to do what you pleaſe amongſt yourſelves, as if the goſpel began at Corinth, and iſſuing from you was communicated to the reſt of the world; or, as if it were communicated to you alone, of all the world? If any man amongſt you think, that he hath the gift of prophecies, and would paſs for a man knowing in the revealed will of God [b], let him acknowledge, that theſe rules, which I have here given, are the commandments of the Lord. But if any man [c] be ignorant that they are ſo, I have no more 34. 35. 36. 37. 38.

NOTES.

34, 35. [a] Why I apply this prohibition, of ſpeaking, only to reaſoning and purely voluntary diſcourſe, but ſuppoſe a liberty left women to ſpeak, where they had an immediate impulſe and revelation from the Spirit of God, vid. note on chap. xi. 3. In the ſynagogue it was uſual for any man, that had a mind, to demand, of the teacher, a farther explication of what he had ſaid: but this was not permitted to the women.

37 [b] Πνευματικὸς, "a ſpiritual man," in the ſenſe of St. Paul, is one, who founds his knowledge in what is revealed by the Spirit of God, and not in the bare diſcoveries of his natural reaſon and parts: vid. chap. ii. 15.

38 [c] By the [any man] mentioned in this, and the foregoing verſe, St. Paul ſeems to intimate the

PARAPHRASE.

39. more to ſay to him: I leave him to his ignorance. To conclude, brethren, let prophecy have the preference in the exerciſe of it[a]: but yet forbid not the
40. ſpeaking unknown tongues. But whether a man propheſies, or ſpeaks with tongues, whatever ſpiritual gift he exerciſes in your aſſemblies, let it be done without any indecorum, or diſorder.

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Wherefore, brethren, covet to propheſy, and forbid not to ſpeak with tongues. 39

Let all things be done decently, and in order. 40

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NOTES.

the falſe apoſtle, who pretended to give laws amongſt them, and, as we have obſerved, may well be ſuppoſed to be the author of theſe diſorders; whom, therefore, St. Paul reflects on, and preſſes in theſe three verſes.

39 [a] Ζηλᾶν, in this whole diſcourſe of St. Paul, taken to refer to the exerciſe, and not to the obtaining the gifts, to which it is joined, will direct us right, in underſtanding St. Paul, and make his meaning very eaſy and intelligible.

SECT. X.

CHAP. XV. 1—58.

CONTENTS.

AFTER St. Paul (who had taught them another doctrine) had left Corinth, ſome among them denied the reſurrection of the dead. This he confutes by Chriſt's reſurrection, which the number of witneſſes, yet remaining, that had ſeen him, put paſt queſtion, beſides the conſtant inculcating of it, by all the apoſtles, every-where. From the reſurrection of Chriſt, thus eſtabliſhed, he infers the reſurrection of the dead; ſhews the order they ſhall riſe in, and what ſort of bodies they ſhall have.

PARAPHRASE.

1. IN what I am now going to ſay to you, brethren, I make known to you no other goſpel, than what I formerly preached to you, and you received, and have hitherto profeſſed, and by which alone you are
2. to be ſaved. This you will find to be ſo, if you retain in your memories what it was that I preached to you, which you certainly do, unleſs you have taken up the Chriſtian name and profeſſion to no
3. purpoſe. For I delivered to you, and particularly inſiſted on this, which I had received, viz. that Chriſt

TEXT.

MOREOVER, brethren, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand; 1

By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. 2

For I delivered unto you, firſt of all, that which I alſo received, 3

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received, how that Christ died for our sins, according to the scriptures:

4 And that he was buried, and that he rose again the third day, according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep:

7 After that, he was seen of James: then, of all the apostles.

8 And, last of all, he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace, which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore, whether it were I or they, so we preach, and so ye believed.

12 Now, if Christ be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen.

PARAPHRASE.

Christ died for our sins, according to the scriptures: And that he was buried, and that he was raised 4. again, the third day, according to the scriptures: And that he was seen by Peter; afterwards by the 5. twelve apostles: And after that, by above five 6. hundred Christians at once; of whom the greatest part remain alive to this day, but some of them are deceased: Afterwards he was seen by James; and 7. after that, by all the apostles: Last of all, he was 8. seen by me also, as by one born before my time [a]. For I am the least of the apostles, not worthy the 9. name of an apostle; because I persecuted the church of God. But, by the free bounty of God, I am 10. what it hath pleased him to make me: and this favour, which he hath bestowed on me, hath not been altogether fruitless; for I have laboured in preaching of the gospel, more than all the other apostles [b]: which yet I do not ascribe to any thing of myself, but to the favour of God, which accompanied me. But whether I, or the other apostles, 11. preached, this was that which we preached, and this was the faith ye were baptized into, viz. that Christ died, and rose again the third day. If, therefore, 12. this be so, if this be that, which has been preached to you, viz. that Christ has been raised from the dead; how comes it that some [c] amongst you say, as they do, that there is no resurrection of the dead? And if there be no resurrection of the dead, then 13. even

NOTES.

8 [a] An abortive birth, that comes before its time, which is the name St. Paul gives himself here, is usually sudden and at unawares, and is also weak and feeble, scarce deserving to be called, or counted a man. The former part agrees to St. Paul's being made a Christian and an apostle; though it be in regard of the latter, that, in the following verse, St. Paul's calls himself abortive.

10 [b] St. Paul drops in this commendation of himself, to keep up his credit in the church of Corinth, where there was a faction labouring to discredit him.

12 [c] This may well be understood of the head of the contrary faction, and some of his scholars: 1st, Because St. Paul introduces this confutation, by asserting his mission, which these his opposers would bring in question. 2dly, Because he is so careful to let the Corinthians see, he maintains not the doctrine of the resurrection, in opposition to these their new leaders, it being the doctrine he had preached to them, at their first conversion, before any such false apostle appeared among them, and misled them about the resurrection. Their false apostle was a Jew, and in all appearance judaized: may he not also be suspected of Sadducism? For it is plain, he, with all his might, opposed St. Paul, which must be from some main difference in opinion at the bottom. For there are no footsteps of any personal provocation.

PARAPHRASE.

14. even Chriſt himſelf is not riſen: And if Chriſt be not riſen, our preaching is idle talk, and your believ-
15. ing it is to no purpoſe. And we, who pretend to be witneſſes for God, and his truth, ſhall be found lyars, bearing witneſs againſt God, and his truth, affirming, that he raiſed Chriſt, whom in truth he did not raiſe, if it be ſo, that the dead are not raiſed.
16. For if the dead ſhall not be raiſed, neither is Chriſt
17. raiſed. And if Chriſt be not riſen, your faith is to no purpoſe; your ſins are not forgiven, but you are
18. ſtill liable to the puniſhment due to them. And they alſo, who died in the belief of the goſpel, are pe-
19. riſhed and loſt. If the advantages we expect from Chriſt, are confined to this life, and we have no hope of any benefit from him, in another life hereafter, we Chriſtians are the moſt miſerable of all men.
20. But, in truth, Chriſt is actually riſen from the dead, and become the firſt-fruits [a] of thoſe who were dead.
21. For, ſince by man came death, by man came alſo the reſurrection of the dead, or reſtoration to life.
22. For, as the death that all men ſuffer, is owing to Adam, ſo the life, that all ſhall be reſtored to again,
23. is procured them by Chriſt. But they ſhall return to life again, not all at once, but in their proper order: Chriſt, the firſt-fruits, is already riſen; next after him ſhall riſe thoſe, who are his people, his
24. church, and this ſhall be at his ſecond coming. After that ſhall be the day of judgment, which ſhall bring to a concluſion and finiſh the whole diſpenſation to the race and poſterity of Adam, in this world: when Chriſt ſhall have delivered up the kingdom to God, the Father; which he ſhall not do, till he hath deſtroyed all empire, power, and autho-
25. rity, that ſhall be in the world beſides. For he muſt reign, till he has totally ſubdued and brought all his
26. enemies into ſubjection to his kingdom. The laſt
27. enemy, that ſhall be deſtroyed, is death. For God hath ſubjected all things to Chriſt: but when it is ſaid, "All things are ſubjected," it is plain that he is to be excepted, who did ſubject all things to him.

But

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And, if Chriſt be not riſen, then is our preaching vain, and 14
your faith is alſo vain.

Yea, and we are found falſe 15
witneſſes of God; becauſe we have teſtified of God, that he raiſed up Chriſt: whom he raiſed not up, if ſo be that the dead riſe not.

For if the dead riſe not, then 16
is not Chriſt raiſed:

And if Chriſt be not raiſed, 17
your faith is vain; ye are yet in your ſins.

Then they alſo, which are 18
fallen aſleep in Chriſt, are periſhed.

If in this life only we have 19
hope in Chriſt, we are of all men moſt miſerable.

But, now, is Chriſt riſen from 20
the dead, and become the firſt-fruits of them that ſlept.

For ſince by man came death, 21
by man came alſo the reſurrection of the dead.

For, as in Adam all die, even 22
ſo in Chriſt ſhall all be made alive.

But every man, in his own 23
order: Chriſt the firſt-fruits, afterwards they that are Chriſt's, at his coming.

Then cometh the end, when 24
he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority, and power.

For he muſt reign, till he hath 25
put all enemies under his feet.

The laſt enemy, that ſhall be 26
deſtroyed, is death.

For he hath put all things 27
under his feet. But when he ſaith, "All things are put under him." It is manifeſt that he is excepted, which did put all things under him.

NOTE.

20 [a] The firſt-fruits were a ſmall part, which was firſt taken and offered to God, and ſanctified the whole maſs, which was to follow.

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28 And, when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him, that put all things under him, that God may be all in all.

29 Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? Why are they, then, baptized for the dead?

30 And why ſtand we in jeopardy every hour?

31 I proteſt, by your rejoicing, which I have in Chriſt Jeſus our Lord, I die daily.

32 If, after the manner of men, I have fought with the beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink; for to-morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God: I ſpeak this to your ſhame.

35 But ſome men will ſay, "How "are the dead raiſed up? And "with what body do they "come?"

PARAPHRASE.

But when all things ſhall be actually reduced under ſubjection to him, then, even the Son himſelf, i. e. Chriſt and his whole kingdom, he and all his ſubjects and members, ſhall be ſubjected to him, that gave him this kingdom, and univerſal dominion, that God may immediately govern and influence all. 28.

Elſe[a], what ſhall they do, who are baptized for the dead[b]? And, why do we venture our lives continually? As to myſelf, I am expoſed, vilified, treated ſo, that I die daily. And for this I call to witneſs your glorying againſt me, in which I really glory, as coming on me for our Lord Jeſus Chriſt's ſake. And particularly, to what purpoſe did I ſuffer myſelf to be expoſed to wild beaſts at Epheſus, if the dead riſe not? If there be no reſurrection, it is wiſer a great deal to preſerve ourſelves, as long as we can, in a free enjoyment of all the pleaſures of this life; for when death comes, as it ſhortly will, there is an end of us for ever. Take heed that you be not miſled by ſuch diſcourſes: for evil communication is apt to corrupt even good minds. Awake from ſuch dreams, as it is fit you ſhould, and give not yourſelves up ſinfully to the enjoyments of this life. For there are ſome[c] atheiſtical people among you: this I ſay to make you aſhamed. But poſſibly it will be aſked, "How comes it to paſs, that "dead men are raiſed, and with what kind of "bodies do they come? [d] Shall they have, at "the 29. 30. 31. 32. 33. 34. 35.

NOTES.

29 [a] "Elſe," here relates to ver. 20, where it is ſaid, "Chriſt is riſen:" St. Paul, having, in that verſe, mentioned Chriſt being the firſt-fruits from the dead, takes occaſion from thence, now that he is upon the reſurrection, to inform the Corinthians of ſeveral particularities, relating to the reſurrection, which might enlighten them about it, and could not be known, but by revelation. Having made this excurſion, in the eight preceding verſes, he here, in the 29th, re-aſſumes the thread of his diſcourſe, and goes on with his arguments, for believing the reſurrection.

[b] What this baptizing for the dead was, I confeſs I know not: but it ſeems, by the following verſes, to be ſomething, wherein they expoſed themſelves to the danger of death.

34 [c] May not this, probably, be ſaid, to make them aſhamed of their leader, whom they were ſo forward to glory in? For it is not unlikely, that their queſtioning, and denying the reſurrection, came from their new apoſtle, who raiſed ſuch oppoſition againſt St. Paul.

30 [d] If we will allow St. Paul to know what he ſays, it is plain, from what he anſwers, that he underſtands theſe words to contain two queſtions: Firſt, How comes it to paſs, that dead men are raiſed to life again? Would it not be better they ſhould live on? Why do they die to live again? Secondly, With what bodies ſhall they return to life? To both theſe he diſtinctly anſwers, viz. That thoſe,

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"the reſurrection, ſuch bodies as they have
36. "now?" Thou fool! does not daily experience teach thee, that the ſeed, which thou ſoweſt, corrupts and dies, before it ſprings up and lives again?
37. That, which thou ſoweſt, is the bare grain, of wheat, or barley, or the like; but the body, which it has, when it riſes up, is different from the ſeed
38. that is ſown. For it is not the ſeed, that riſes up again, but a quite different body, ſuch as God has thought fit to give it, viz. a plant, of a particular ſhape and ſize, which God has appointed to each
39. ſort of ſeed. And ſo, likewiſe, it is in animals; there are different kinds of fleſh [a]: for the fleſh of men is of one kind; the fleſh of cattle is of another kind; that of fiſh is different from them both; and the fleſh of birds is of a peculiar ſort, different
40. from them all. To look yet farther into the difference of bodies, there be both heavenly and earthly bodies; but the beauty and excellency of the heavenly bodies is of one kind, and that of earthly
41. bodies of another. The ſun, moon, and ſtars have each of them their particular beauty and brightneſs,
42. and one ſtar differs from another in glory. And ſo ſhall the reſurrection of the dead [b] be: that, which is

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Thou fool! that, which thou 36
ſoweſt, is not quickened, except it die.

And that which thou ſoweſt, 37
thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain.

But God giveth it a body, as 38
it hath pleaſed him, and to every ſeed his own body.

All fleſh is not the ſame fleſh: 39
but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds.

There are alſo celeſtial bo- 40
dies, and bodies terreſtial: but the glory of the celeſtial is one, and the glory of the terreſtrial is another.

There is one glory of the ſun, 41
and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory.

So alſo is the reſurrection of 42
the dead. It is ſown in corruption,

NOTES.

thoſe, who are raiſed to an heavenly ſtate, ſhall have other bodies: and next, that it is fit that men ſhould die, death being no improper way to the attaining other bodies. This, he ſhews, there is ſo plain and common an inſtance of, in the ſowing of all ſeeds, that he thinks it a fooliſh thing to make a difficulty of it; and then proceeds to declare, that, as they ſhall have other, ſo they ſhall have better bodies, than they had before, viz. ſpiritual and incorruptible.

39 [a] The ſcope of the place makes it evident, that by "fleſh," St. Paul here means bodies, viz. that God has given to the ſeveral ſorts of animals, bodies, in ſhape, texture, and organization, very different one from another, as he hath thought good; and ſo he can give to men, at the reſurrection, bodies of very different conſtitutions and qualities from thoſe they had before.

42 [b] "The reſurrection of the dead, here ſpoken of, is not the reſurrection of all mankind, in common; but only the reſurrection of the juſt. This will be evident to any one, who obſerves, that St. Paul, having, ver. 22, declared that all men ſhall be made alive again, tells the Corinthians, ver. 23, That it ſhall not be all at once, but at ſeveral diſtances of time. Firſt of all, Chriſt roſe; afterwards, next in order to him, the ſaints ſhould all be raiſed; which reſurrection of the juſt is that which he treats, and gives an account of, to the end of this diſcourſe and chapter; and ſo never comes to the reſurrection of the wicked, which was to be the third and laſt in order: ſo that from the 23d verſe, to the end of the chapter, all that he ſays of the reſurrection, is a deſcription only of the reſurrection of the juſt, though he calls it here, by the general name of the reſurrection of the dead. That this is ſo, there is ſo much evidence, that there is ſcarce a verſe, from the 41ſt to the end, that does not evince it.

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NOTE.

First, What in this reſurrection is raiſed, St. Paul aſſures us, ver. 43, is raiſed in glory; but the wicked are not raiſed in glory.

Secondly, He ſays, "we" (ſpeaking in the name of all, that ſhall be then raiſed) ſhall bear the image of the heavenly Adam, ver. 49, which cannot belong to the wicked. "We" ſhall all be changed, that, by putting on incorruptibility and immortality, death may be ſwallowed up of victory, which God giveth us, through our Lord Jeſus Chriſt, ver. 51, 52, 53, 54, 57. which cannot likewiſe belong to the damned. And therefore "we," and "us," muſt be underſtood to be ſpoken, in the name of the dead, that are Chriſt's, who are to be raiſed by themſelves, before the reſt of mankind.

Thirdly, He ſays, ver. 52, That when the dead are raiſed, they, who are alive, ſhall be changed in the twinkling of an eye. Now, that theſe dead, are only the dead in Chriſt, which ſhall riſe firſt, and ſhall be caught in the clouds, to meet the Lord in the air, is plain from 1 Theſſ. iv. 16, 17.

Fourthly, He teaches, ver. 54, that, by this corruptible's putting on incorruption, is brought to paſs the ſaying, that "Death is ſwallowed up of victory." But I think, no-body will ſay, that the wicked have victory over death; yet that, according to the apoſtle, here belongs to all thoſe, whoſe corruptible bodies have put on incorruption; which, therefore, muſt be only thoſe, that riſe the ſecond in order. From whence it is clear, that their reſurrection alone, is that, which is here mentioned and deſcribed.

Fifthly, A farther proof whereof is, ver. 56, 57, in that their ſins being taken away, the ſting, whereby death kills, is taken away. And hence St. Paul ſays, God has given "us" the victory, which is the ſame "us," or "we," who ſhould bear the image of the heavenly Adam, ver. 49. And the ſame "we," who ſhould "all" be changed, ver. 51, 52. All which places can, therefore, belong to none, but thoſe, who are Chriſt's, who ſhall be raiſed by themſelves, the ſecond in order, before the reſt of the dead.

It is very remarkable what St. Paul ſays, in the 51ſt verſe, "We ſhall not all ſleep, but we ſhall all be changed, in the twinkling of an eye." The reaſon he gives for it, ver. 53, is, becauſe this corruptible thing muſt put on incorruption, and this mortal thing muſt put on immortality. How? Why, by putting off fleſh and blood, by an inſtantaneous change, becauſe, as he tells us, ver. 50, fleſh and blood cannot inherit the kingdom of God; and therefore, to fit believers for that kingdom, thoſe who are alive at Chriſt's coming, ſhall be changed in the twinkling of an eye; and thoſe, that are in their graves, ſhall be changed likewiſe, at the inſtant of their being raiſed; and ſo all the whole collection of ſaints, all the members of Chriſt's body, ſhall be put into a ſtate of incorruptibility, ver. 52, in a new ſort of bodies. Taking the reſurrection, here ſpoken of, to be the reſurrection of all the dead, promiſcuouſly, St. Paul's reaſoning in this place can hardly be underſtood. But, upon a ſuppoſition, that he here deſcribes the reſurrection of the juſt only, that reſurrection, which, as he ſays, ver. 23, is to be the next after Chriſt's, and ſeparate from the reſt, there is nothing can be more plain, natural, and eaſy, than St. Paul's reaſoning; and it ſtands thus: "Men "alive are fleſh and blood; the dead in the graves are but the remains of corrupted fleſh and blood; "but fleſh and blood cannot inherit the kingdom of God, neither corruption inherit incorruption, "i. e. immortality: therefore, to make all thoſe, who are Chriſt's, capable to enter into his eternal "kingdom of life, as well thoſe of them, who are alive, as thoſe of them, who are raiſed from the "dead, ſhall, in the twinkling of an eye, be all changed, and their corruptible ſhall put on incor"ruption, and their mortal ſhall put on immortality: and thus God gives them the victory over "death, through their Lord Jeſus Chriſt." This is, in ſhort, St. Paul's arguing here, and the account he gives of the reſurrection of the bleſſed. But how the wicked, who are afterwards to be reſtored to life, were to be raiſed, and what was to become of them, he here ſays nothing, as not being to his preſent purpoſe, which was to aſſure the Corinthians, by the reſurrection of Chriſt, of a happy reſurrection to believers, and thereby to encourage them to continue ſtedfaſt in the faith, which had ſuch a reward. That this was his deſign, may be ſeen by the beginning of his diſcourſe, ver. 12—21, and by the concluſion, ver. 58, in theſe words: "Wherefore, my beloved brethren, "be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord; foraſmuch as ye know, that your labour is not in vain in the Lord." Which words ſhew, that what he had been ſpeaking of, in the immediately preceding verſes, viz. their being changed, and their putting on incorruption and immortality, and their having thereby the victory, through Jeſus Chriſt, was what belonged ſolely to the ſaints, as a reward to thoſe who remained ſtedfaſt, and abounded in the work of the Lord.

The

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is ſown in this world [a], and comes to die, is a poor,
43. weak, contemptible, corruptible thing: When it is
raiſed again, it ſhall be powerful, glorious, and in-
44. corruptible. The body, we have here, ſurpaſſes not
the animal nature. At the reſurrection it ſhall be
ſpiritual. There are both animal [b] and ſpiritual [c]
45. bodies. And ſo it is written, "The firſt man
Adam was made a living ſoul," i. e. made of an
animal conſtitution, endowed with an animal life;
the ſecond Adam was made of a ſpiritual conſtitu-
46. tion, with a power to give life to others. How-
beit, the ſpiritual was not firſt, but the animal; and
47. afterwards the ſpiritual. The firſt man was of the
earth, made up of duſt, or earthy particles: the ſe-
48. cond man is the Lord from heaven. Thoſe, who
have no higher an extraction, than barely from the
earthy man, they, like him, have barely an animal
life and conſtitution: but thoſe, who are regenerate,
and born of the heavenly ſeed, are, as he that
49. is heavenly, ſpiritual and immortal. And as in the
animal,

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ruption, it is raiſed in incorrup-
tion:

It is ſown in diſhonour, it is 43
raiſed in glory: it is ſown in
weakneſs, it is raiſed in power.

It is ſown a natural body, it 44
is raiſed a ſpiritual body. There
is a natural body, and there is a
ſpiritual body.

And ſo it is written, The 45
firſt man, Adam, was made a
living ſoul, the laſt Adam was
made a quickening ſpirit.

Howbeit, that was not firſt 46
which is ſpiritual, but that which
is natural; and afterward, that
which is ſpiritual.

The firſt man is of the earth, 47
earthy: the ſecond man is the
Lord from heaven.

As is the earthy, ſuch are 48
they alſo that are earthy: and
as is the heavenly, ſuch are they
alſo that are heavenly.

And, as we have borne the 49
image

NOTES.

The like uſe, of the like, though ſhorter, diſcourſe of the reſurrection, wherein he deſcribes only that of the bleſſed, he makes to the Theſſalonians, 1 Theſſ. iv. 13—18, which he concludes thus: "Wherefore comfort one another with theſe words."

Nor is it, in this place alone, that St. Paul calls the reſurrection of the juſt, by the general name, of the reſurrection of the dead. He does the ſame, Phil. iii. 11, where he ſpeaks of his ſufferings, and of his endeavours, "if by any means he might attain unto the reſurrection of the dead:" whereby, he cannot mean the reſurrection of the dead in general; which, ſince he has declared in this very chapter, ver. 22, all men, both good and bad, ſhall as certainly partake of, as that they ſhall die, there need no endeavours to attain to it. Our Saviour, likewiſe, ſpeaks of the reſurrection of the juſt, in the ſame general terms of the reſurrection, Matt. xxii. 30. "And the reſurrection from the dead," Luke xx. 35, by which is meant only the reſurrection of the juſt, as is plain from the context.

42 [a] The time, that man is in this world, affixed to this earth, is, his being ſown; and not when being dead, he is put in the grave; as is evident from St. Paul's own words. For dead things are not ſown; ſeeds are ſown, being alive, and die not, until after they are ſown. Beſides, he that will attentively conſider what follows, will find reaſon, from St. Paul's arguing, to underſtand him ſo.

44 [b] Σῶμα ψυχικὸν, which in our Bibles is tranſlated, "a natural body," ſhould, I think, more ſuitably to the propriety of the Greek, and more conformably to the apoſtle's meaning, be tranſlated "an animal body:" for that, which St. Paul is doing here, is to ſhew, that as we have animal bodies now, (which we derived from Adam) endowed with an animal life, which, unleſs ſupported with a conſtant ſupply of food and air, will fail and periſh, and at laſt, do what we can, will diſſolve and come to an end; ſo, at the reſurrection, we ſhall have from Chriſt, the ſecond Adam, "ſpiritual bodies," which ſhall have an eſſential and natural, inſeparable life in them, which ſhall continue and ſubſiſt perpetually of itſelf, without the help of meat and drink, or air, or any ſuch foreign ſupport; without decay, or any tendency to a diſſolution: of which our Saviour ſpeaking, Luke xx. 35, ſays, "They who ſhall be accounted worthy to obtain that world, and the reſurrection from the dead," cannot die any more; for they are equal to the angels, i. e. of an angelical nature and conſtitution.

[c] Vid. Phil. iii. 21.

An. Ch. 57.
Neronis 3.

CHAP. XV.

TEXT.

image of the earthy, we ſhall alſo bear the image of the heavenly.

50 Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I ſhew you a myſtery; we ſhall not all ſleep, but we ſhall all be changed,

52 In a moment, in the twinkling of an eye, at the laſt trump (for the trumpet ſhall ſound;) and the dead ſhall be raiſed incorruptible, and we ſhall be changed.

53 For this corruptible muſt put on incorruption, and this mortal muſt put on immortality.

PARAPHRASE.

animal, corruptible, mortal ſtate, we were born in, we have been like him, that was earthy; ſo alſo ſhall we, who, at the reſurrection, partake of a ſpiritual life from Chriſt, be made like him, the Lord from heaven, heavenly, i. e. live, as the ſpirits in heaven do, without the need of food, or nouriſhment, to ſupport it, and without infirmities, decay and death, enjoying a fixed, ſtable, unfleeting life. This I ſay 50.
to you, brethren, to ſatisfy thoſe that aſk, "with what bodies the dead ſhall come?" that we ſhall not at the reſurrection have ſuch bodies, as we have now: for fleſh and blood cannot enter into the kingdom, which the ſaints ſhall inherit in heaven; nor are ſuch fleeting, corruptible things, as our preſent bodies are, fitted to that ſtate of immutable incorruptibility. To which let me add, what has not 51.
been hitherto diſcovered, viz. that we ſhall not all die, but we ſhall all be changed, In a moment, in 52.
the twinkling of an eye, at the ſounding of the laſt trumpet; for the trumpet ſhall ſound, and the dead ſhall riſe: and as many of us, believers, as are then alive, ſhall be changed. For this corruptible frame, 53.
and conſtitution [a] of ours, muſt put on incorruption,

and

NOTE.

53 [a] Τὸ φθαρτὸν, "corruptible," and τὸ θνητὸν, "mortal," have not here σῶμα, "body," for their ſubſtantive, as ſome imagine; but are put in the neuter gender abſolute, and ſtand to repreſent νεκροὶ, "dead;" as appears by the immediately preceding verſe, and alſo ver. 42, οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν, σπείρεται ἐν φθορᾷ. "So is the reſurrection of the dead: it is ſown in corruption; i. e. mortal, corruptible men are ſown, being corruptible and weak. Nor can it be thought ſtrange, or ſtrained, that I interpret φθαρτὸν and θνητὸν, as adjectives of the neuter gender, to ſignify perſons, when, in this very diſcourſe, the apoſtle uſes two adjectives, in the neuter gender, to ſignify the perſons of Adam and Chriſt, in ſuch a way, as it is impoſſible to underſtand them otherwiſe. The words, no farther off than ver. 46, are theſe: Ἀλλ' οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικὸν, ἔπειτα τὸ πνευματικὸν. The like way of ſpeaking we have, Matt. i. 20. and Luke i. 35, in both which, the perſon of our Saviour is expreſſed by adjectives of the neuter gender. To any, of all which, places, I do not think any one will add the ſubſtantive σῶμα, "body," to make out the ſenſe. That, then, which is meant here, being this, that this mortal man ſhall put on immortality, and this corruptible man, incorruptibility; any one will eaſily find another nominative caſe to σπείρεται, "is ſown," and not σῶμα "body, when he conſiders the ſenſe of the place, wherein the apoſtle's purpoſe is to ſpeak of νεκροὶ, "mortal men," being dead, and raiſed again to life, and made immortal. Thoſe, with whom grammatical conſtruction, and the nominative caſe, weigh ſo much, may be pleaſed to read this paſſage in Virgil:

"——— Linquebant dulces animas, aut ægra trahebant
Corpora. Æneid. l. 3. ver. 140.

PARAPHRASE.

54. and from mortal become immortal. And, when we are got into that ſtate of incorruptibility and immortality, then ſhall be fulfilled what was foretold in theſe words, "Death is ſwallowed up of victory [a]; i. e. death is perfectly ſubdued and exterminated, by a complete victory over it, ſo that there ſhall be no
55. death any more. Where, O death, is now that power, whereby thou deprivedeſt men of life? What is become of the dominion of the grave, whereby
56. they were detained priſoners there [b]? That, which gives death the power over men is ſin, and it is the
57. law, by which ſin has this power. But thanks be to God, who gives us deliverance and victory over death, the puniſhment of ſin, by the law, through our Lord Jeſus Chriſt, who has delivered us from
58. the rigour of the law. Wherefore, my beloved brethren, continue ſtedfaſt and unmoveable in the Chriſtian faith, always abounding in your obedience to the precepts of Chriſt, and in thoſe duties, which are required of us, by our Lord and Saviour, knowing that your labour will not be loſt. Whatſoever you ſhall do, or ſuffer, for him, will be abundantly rewarded, by eternal life.

TEXT.

An. Ch. 57. Neronis 3.

So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, "Death is ſwallowed up in victory." 54

O death, where is thy ſting? O grave, where is thy victory? 55

The ſting of death is ſin; and the ſtrength of ſin is the law. 56

But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt. 57

Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord; foraſmuch as ye know that your labour is not in vain in the Lord. 58

CHAP. XV.

NOTES.

where, by finding the nominative caſe to the two verbs, in it, he may come to diſcover that perſonality, as contra-diſtinguiſhed to both body and ſoul, may be the nominative caſe to verbs.

54 [a] Νῖκο, "victory," often ſignifies end and deſtruction. See Voſſius "de lxx interpret." cap. 24.

55 [b] This has ſomething of the air of a ſong of triumph, which St. Paul breaks out into, upon a view of the ſaints victory over death, in a ſtate, wherein death is never to have place any more.

SECT. XI.

CHAP. XVI. 1—4.

CONTENTS.

HE gives directions concerning their contribution to the poor Chriſtians at Jeruſalem.

1

TEXT.

An. Ch. 57.
Neronis 3.

CH. XVI.

TEXT.

1 NOW concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye.

2 Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come.

3 And when I come, whomſoever you ſhall approve by your letters, them will I ſend to bring your liberality unto Jeruſalem.

4 And if it be meet that I go alſo, they ſhall go with me.

PARAPHRASE.

AS to the collection for the converts to Chriſtianity, who are at Jeruſalem, I would have you do, as I have directed the churches of Galatia. 1.
Let every one of you, according as he thrives in his calling, lay aſide ſome part of his gain by itſelf, which, the firſt day of the week, let him put into the common treaſury [a] of the church, that there may be no need of any gathering, when I come. 2.
And when I come, thoſe, whom you ſhall approve of [b], will I ſend with letters to Jeruſalem, to carry thither your benevolence. 3.
Which if it deſerves, that I alſo ſhould go, they ſhall go along with me. 4.

NOTES.

2 [a] Θησαυρίζων ſeems uſed here in the ſenſe I have given it. For it is certain that the apoſtle directs, that they ſhould, every Lord's day, bring to the congregation what their charity had laid aſide, the foregoing week, as their gain came in, that there it might be put into ſome publick box, appointed for that purpoſe, or officers hands. For, if they only laid it aſide at home, there would nevertheleſs be need of a collection, when he came.

3 [b] Δοκιμάσῃς, δι' ἐπιστολῶν τούτους πέμψω. This pointing, that makes δι' ἐπιστολῶν belong to πέμψω, and not to δοκιμάσῃς, the apoſtle's ſenſe juſtifies; he telling them here, that finding their collection ready, when he came, he would write by thoſe, they ſhould think fit to ſend it by, or go himſelf with them, if their preſent were worthy of it. There needed no approbation of their meſſengers to him, by their letters, when he was preſent. And if the Corinthians, by their letters, approved of them to the ſaints at Jeruſalem, how could St. Paul ſay, he would ſend them?

SECT. XII.

CHAP. XVI. 5—12.

CONTENTS.

HE gives them an account of his own, Timothy's, and Apollos's intention of coming to them.

TEXT.

5 NOW I will come unto you, when I ſhall paſs through Macedonia (for I do paſs through Macedonia:)

6 And it may be, that I will abide, yea, and winter with you, that

PARAPHRASE.

I Will come unto you, when I have been in Macedonia; for I intend to take that in my way: 5.
And perhaps I ſhall make ſome ſtay, nay, winter 6.
with

PARAPHRASE.

with you, that you may bring me going on my way,
7. whitherſoever I go. For I do not intend juſt to call in upon you, as I paſs by; but I hope to ſpend
8. ſome time with you, if the Lord permit. But I ſhall ſtay at Epheſus till Pentecoſt, i. e. Whitſun-
9. tide. For now I have a very fair and promiſing opportunity given me of propagating the goſpel,
10. though there be many oppoſers. If Timothy come to you, pray take care, that he be eaſy, and without fear amongſt you: for he promotes the work of the Lord, in preaching the goſpel, even as I do.
11. Let no-body, therefore, deſpiſe him; but treat him kindly, and bring him going, that he may come unto
12. me: for I expect him with the brethren. As to brother [a] Apollos, I have earneſtly endeavoured to prevail with him to come to you with the brethren [b]: but he has no mind to it at all, at preſent. He will come, however, when there ſhall be a fit occaſion.

TEXT.

An. Ch. 57. Neronis 3.

CH. XVI.

that ye may bring me on my journey, whitherſoever I go.

For I will not ſee you now, 7
by the way; but I truſt to tarry a while with you, if the Lord permit.

But I will tarry at Epheſus 8
until Pentecoſt.

For a great door and effectual 9
is opened unto me, and there are many adverſaries.

Now if Timotheus come, ſee 10
that he may be with you without fear: for he worketh the work of the Lord, as I alſo do.

Let no man, therefore, de- 11
ſpiſe him; but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

As touching our brother A- 12
pollos, I greatly deſired him to come unto you, with the brethren: but his will was not at all to come at this time; but he will come, when he ſhall have convenient time.

NOTES.

12 [a] There be few, perhaps, who need to be told it; yet it may be convenient here, once for all, to remark, that, in the apoſtle's time, "brother" was the ordinary compellation that Chriſtians uſed to one another.

[b] "The brethren," here mentioned, ſeem to be Stephanas, and thoſe others, who, with him, came with a meſſage, or letter, to St. Paul, from the church of Corinth, by whom he returned this epiſtle in anſwer.

SECT. XIII.

CHAP. XVI. 13—24.

CONTENTS.

THE concluſion, wherein St. Paul, according to his cuſtom, leaves with them ſome, which he thinks moſt neceſſary, exhortations, and ſends particular greetings.

TEXT.

An. Ch. 57.
Neronis 3.
Ch. XVI.

TEXT.

13 WATCH ye, ſtand faſt in the faith, quit you like men, be ſtrong.
14 Let all your things be done with charity.
15 I beſeech you, brethren, (ye know the houſe of Stephanas, that it is the firſt-fruits of Achaia, and that they have addicted themſelves to the miniſtry of the ſaints)
16 That ye ſubmit yourſelves unto ſuch, and to every one that helpeth with us, and laboureth.
17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that, which was lacking on your part, they have ſupplied.
18 For they have refreſhed my ſpirit and yours: therefore acknowledge ye them that are ſuch.
19 The churches of Aſia ſalute you. Aquila and Priſcilla ſalute you much in the Lord, with the church that is in their houſe.
20 All the brethren greet you. Greet you one another with an holy kiſs.
21 The ſalutation of me Paul, with mine own hand.
22 If any man love not the Lord Jeſus Chriſt, let him be anathema, maranatha.
23 The grace of our Lord Jeſus Chriſt be with you.
24 My love be with you all in Chriſt Jeſus. Amen.

PARAPHRASE.

BE upon your guard, ſtand firm in the faith, behave yourſelves like men, with courage and reſolution: And whatever is done amongſt you, either in your publick aſſemblies, or elſewhere, let it all be done with affection, and good-will, one to another[a]. You know the houſe of Stephanas, that they were the firſt converts of Achaia, and have all along made it their buſineſs to miniſter to the ſaints: To ſuch, I beſeech you to ſubmit yourſelves: let ſuch as, with us, labour to promote the goſpel, be your leaders. I am glad, that Stephanas, Fortunatus, and Achaicus came to me; becauſe they have ſupplied what was deficient on your ſide. For, by the account they have given me of you, they have quieted my mind, and yours too[b]: therefore have a regard to ſuch men as theſe. The churches of Aſia ſalute you, and ſo do Aquila and Priſcilla, with much Chriſtian affection; with the church that is in their houſe. All the brethren here ſalute you: ſalute one another with an holy kiſs. That, which followeth, is the ſalutation of me, Paul, with my own hand. If any one be an enemy to the Lord Jeſus Chriſt, and his goſpel, let him be accurſed, or devoted to deſtruction. The Lord cometh to execute vengeance on him[c]. The favour of the Lord Jeſus Chriſt be with you. My love be with you all in Chriſt Jeſus. Amen.

13 14 15 16 17 18 19 20 21 22 23 24

NOTES.

14 [a] His main deſign being to put an end to the faction and diviſion which the falſe apoſtle had made amongſt them, it is no wonder that we find unity and charity ſo much, and ſo often preſſed, in this and the ſecond epiſtle.

18 [b] Viz. By removing thoſe ſuſpicions and fears, that were on both ſides.

22 [c] This being ſo different a ſentence from any of thoſe, writ with St. Paul's own hand, in any of his other epiſtles, may it not with probability be underſtood to mean the falſe apoſtle, to whom St. Paul imputes all the diſorders in this church, and of whom he ſpeaks, not much leſs ſeverely? 2 Cor. xi. 13—15.

A

PARAPHRASE

AND

NOTES

ON THE

Second Epiſtle of St. PAUL

TO THE

CORINTHIANS.

SYNOPSIS.

SAINT PAUL having writ his firſt epiſtle to the Corinthians, to try, as he ſays himſelf, chap. ii. 9, what power he had ſtill with that church, wherein there was a great faction againſt him, which he was attempting to break, was in pain, till he found what ſucceſs it had; chap. ii. 12, 13. and vii. 5. But when he had, by Titus, received an account of their repentance, upon his former letter, of their ſubmiſſion to his orders, and of their good diſpoſition of mind towards him, he takes courage, ſpeaks of himſelf more freely, and juſtifies himſelf more boldly; as may be ſeen, chap. i. 12. and ii. 14. and vi. 10. and x. 1. and xiii. 10. And, as to his oppoſers, he deals more roundly and ſharply with them, than he had done in his former epiſtle; as appears from chap. ii. 17. and iv. 2—5. and v. 12. and vi. 11—16. and xi. 11. and xii. 15.

Written from Rome in the year of the Lord 57, of NERO 3.

THE obſervation of theſe particulars may poſſibly be of uſe to give us ſome light, for the better underſtanding of his ſecond epiſtle, eſpecially if we add, that the main buſineſs of this, as of his former epiſtle, is to take off the people from the new leader they had got, who was St. Paul's oppoſer; and wholly to put an end to the faction and diſorder, which that falſe apoſtle had cauſed in the church of Corinth. He alſo, in this epiſtle, ſtirs them up again to a liberal contribution to the poor ſaints at Jeruſalem.

THIS epiſtle was writ in the ſame year, not long after the former.

An. Ch. 57.
Neronis 3.
Chap. I.

SECT. I.

CHAP. I. 1, 2.

INTRODUCTION.

TEXT.

1 PAUL an apoſtle of Jeſus Chriſt, by the will of God, and Timothy, our brother, unto the church of God, which is at Corinth, with all the ſaints, which are in all Achaia:

2 Grace be to you, and peace, from God our Father, and from the Lord Jeſus Chriſt.

PARAPHRASE.

PAUL, an apoſtle of Jeſus Chriſt, by the will 1.
of God, and Timothy, our brother[a], to the church of God, which is in Corinth, with all the Chriſtians, that are in all Achaia[b]: Favour and 2.
peace be to you, from God our Father, and from the Lord Jeſus Chriſt.

NOTES.

1 [a] "Brother," i. e. either in the common faith; and ſo, as we have already remarked, he frequently calls all the converted, as Rom. i. 13. and in other places; or "brother" in the work of the miniſtry, vid. Rom. xvi. 21. 1 Cor. xvi. 12. To which we may add, that St. Paul may be ſuppoſed to have given Timothy the title, of "brother," here, for dignity's ſake, to give him a reputation above his age, amongſt the Corinthians, to whom he had before ſent him, with ſome kind of authority, to rectify their diſorders. Timothy was but a young man, when St. Paul writ his firſt epiſtle to him, as appears, 1 Tim. iv. 12. Which epiſtle, by the conſent of all, was writ to Timothy, after he had been at Corinth; and in the opinion of ſome very learned men, not leſs than eight years after; and therefore his calling him "brother," here, and joining him with himſelf, in writing this epiſtle, may be to let the Corinthians ſee, that, though he were ſo young, who had been ſent to them, yet it was one, whom St. Paul thought fit to treat very much as an equal.

[b] Achaia, the country wherein Corinth ſtood.

SECT. II.

CHAP. I. 3.—VII. 16.

CONTENTS.

THIS firſt part of this ſecond Epiſtle, of St. Paul to the Corinthians, is ſpent in juſtifying himſelf, againſt ſeveral imputations, from the oppoſite faction; and ſetting himſelf right, in the opinion of the Corinthians. The particulars whereof we ſhall take notice of, in the following numbers.

SECT.

An. Ch. 57.
Neronis 3.
Chap. I.

SECT. II. No. 1.

CHAP. I. 3—14.

CONTENTS.

HE begins with juſtifying his former letter to them, which had afflicted them, (vid. chap. vii. 7, 8.) by telling them, that he thanks God for his deliverance out of his afflictions, becauſe it enables him to comfort them, by the example, both of his affliction and deliverance; acknowledging the obligation he had to them, and others, for their prayers and thanks for his deliverance, which, he preſumes, they could not but put up for him, ſince his conſcience bears him witneſs (which was his comfort) that, in his carriage to all men, and to them more eſpecially, he had been direct and ſincere, without any ſelf, or carnal intereſt; and that what he writ to them had no other deſign but what lay open, and they read in his words, and did alſo acknowledge; and he doubted not, but they ſhould always acknowledge; part of them acknowledging alſo, that he was the man they gloried in, as they ſhall be his glory in the day of the Lord. From what St. Paul ſays, in this ſection, (which, if read with attention, will appear to be writ with a turn of great inſinuation) it may be gathered, that the oppoſite faction endeavoured to evade the force of the former epiſtle, by ſuggeſting, that, whatever he might pretend, St. Paul was a cunning, artificial, ſelf-intereſted man, and had ſome hidden deſign in it, which accuſation appears in other parts of this epiſtle: as chap. iv. 2, 5.

PARAPHRASE.	TEXT.	
3. BLESSED be the God [a] and Father of our Lord Jeſus Chriſt, the Father of mercies, and God	BLESSED be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort;	3
4. of all conſolation; Who comforteth me, in all my tribulations, that I may be able to comfort them [b], who are in any trouble, by the comfort, which I	Who comforteth us, in all our tribulation, that we may be able to comfort them, which are in any trouble, by the comfort wherewith we ourſelves are comforted of God.	4
5. receive from him, Becauſe, as I have ſuffered abundantly for Chriſt, ſo, through Chriſt, I have been abundantly comforted; and both theſe, for your ad-	For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.	5
6. vantage. For my affliction is for your conſolation and relief [c], which is effected by a patient enduring thoſe ſufferings, whereof you ſee an example in me. And again, when I am comforted, it is for your	And, whether we be afflicted, it is for your conſolation and ſalvation, which is effectual, in the	6

NOTES.

3 [a] That this is the right tranſlation of the Greek here, ſee Eph. i. 3. and 1 Pet. 1 3, where the ſame words are ſo tranſlated; and that it agrees with St. Paul's ſenſe, ſee Eph. i. 17.

4 [b] He means, here, the Corinthians, who were troubled for their miſcarriage towards him; vid. chap. vii. 7.

6 [c] Σωτηρία, "relief," rather than "ſalvation;" which is underſtood, of deliverance from death and hell; but here it ſignifies only deliverance from their preſent ſorrow.

An. Ch. 57. Neronis 3.

CHAP. I.

TEXT.

the enduring of the ſame ſufferings, which we alſo ſuffer: or, whether we be comforted, it is for your conſolation and ſalvation.

7 And our hope of you is ſtedfaſt, knowing that, as you are partakers of the ſufferings, ſo ſhall ye be alſo of the conſolation.

8 For we would not, brethren, have you ignorant of our trouble, which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength; inſomuch that we deſpaired even of life.

9 But we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God, which raiſed the dead:

10 Who delivered us from ſo great a death, and doth deliver; in whom we truſt, that he will yet deliver us:

11 You alſo helping together by prayer for us; that, for the gift beſtowed upon us, by the means of many perſons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity, and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards.

13 For we write none other things unto you, than what you read, or acknowledge, and I truſt you ſhall acknowledge even to the end.

14 As alſo you have acknowledged us in part, that we are your rejoicing, even as ye alſo are ours, in the day of the Lord Jeſus.

PARAPHRASE.

conſolation and relief, who may expect the like, from the ſame compaſſionate God and Father. Upon which ground, I have firm hopes, as concerning you; being aſſured, that as you have had your ſhare of ſufferings, ſo ye ſhall, likewiſe, have of conſolation. 7. For I would not have you ignorant, brethren, 8. of the load of afflictions in Aſia, that were beyond meaſure heavy upon me, and beyond my ſtrength; ſo that I could ſee no way of eſcaping with life. But 9. I had the ſentence of death in myſelf, that I might not truſt in myſelf, but in God, who can reſtore to life even thoſe who are actually dead: Who deli- 10. vered me from ſo imminent a danger of death, who doth deliver, and in whom I truſt, he will yet deliver me: You alſo joining the aſſiſtance of your prayers 11. for me; ſo that thanks may be returned by many, for the deliverance procured me, by the prayers of many perſons. For I cannot doubt of the prayers 12. and concern of you, and many others, for me; ſince my glorying in this, viz. the teſtimony of my own conſcience, that, in plainneſs of heart, and ſincerity before God, not in fleſhly wiſdom [a], but by the favour of God directing me [b], I have behaved myſelf towards all men, but more particularly towards you. For I have no deſign, no meaning, in what I write to 13. you, but what lies open, and is legible, in what you read: and you yourſelves cannot but acknowledge it to be ſo; and I hope you ſhall always acknowledge it to the end. As part of you have already acknow- 14. ledged that I am your glory [c]; as you will be mine, at the day of judgment, when, being my ſcholars and converts, ye ſhall be ſaved.

SECT.

NOTES.

12 [a] What "fleſhly wiſdom" is, may be ſeen chap. iv. 2, 5.

[b] This ἀλλ' ἐν χάριτι Θεοῦ, "But in the favour of God," is the ſame with ἀλλὰ χάρις Θεοῦ, ἡ σὺν ἐμοὶ, "The favour of God, that is with me," i. e. by God's favourable aſſiſtance.

14 [c] "That I am your glory;" whereby he ſignifies that part of them which ſtuck to him, and owned him as their teacher: in which ſenſe, "glorying" is much uſed, in theſe epiſtles to the Corinthians, upon the occaſion of the ſeveral partiſans boaſting, ſome, that they were of Paul; and others, of Apollos.

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Neronis 3.
Chap. I.

SECT. II. No. 2.

CHAP. I. 15.—II. 17.

CONTENTS.

THE next thing St. Paul juſtifies, is, his not coming to them. St. Paul had promiſed to call on the Corinthians, in his way to Macedonia; but failed. This his oppoſers would have to be from levity in him; or a mind, that regulated itſelf wholly by carnal intereſt; vid. ver. 17. To which he anſwers, that God himſelf, having confirmed him amongſt them, by the unction and earneſt of his Spirit, in the miniſtry of the goſpel of his Son, whom he, Paul, had preached to them ſteadily, the ſame, without any the leaſt variation, or unſaying any thing, he had at any time delivered; they could have no ground to ſuſpect him to be an unſtable, uncertain man, that would play faſt and looſe with them, and could not be depended on, in what he ſaid to them. This is what he ſays, ch. i. 15—22.

In the next place, he, with a very ſolemn aſſeveration, profeſſes, that it was to ſpare them, that he came not to them. This he explains, ch. i. 23. and ii. 2, 3.

He gives another reaſon, ch. ii. 12, 13, why he went on to Macedonia, without coming to Corinth, as he had purpoſed; and that was the uncertainty he was in, by the not coming of Titus, what temper they were in, at Corinth. Having mentioned his journey to Macedonia, he takes notice of the ſucceſs, which God gave to him there, and every-where, declaring of what conſequence his preaching was, both to the ſalvation, and condemnation, of thoſe, who received, or rejected it; profeſſing again his ſincerity and diſintereſtedneſs, not without a ſevere reflection on their falſe apoſtle. All which we find in the following verſes, viz. ch. ii. 14—17, and is all very ſuitable, and purſuant to his deſign in this epiſtle, which was to eſtabliſh his authority and credit amongſt the Corinthians.

PARAPHRASE.

15. HAVING this perſuaſion, (viz.) of your love and eſteem of me, I purpoſed to come unto you ere this, that you might have a ſecond gratification [a];
16. And to take you in my way to Macedonia, and from thence return to you again, and, by you, be brought on,

TEXT.

AND, in this confidence, 15
I was minded to come unto you before, that you might have a ſecond benefit;
And to paſs by you into 16
Macedonia, and to come again, out of Macedonia, unto you; and,

NOTE.

15 [a] By the word χάριν, which our Bibles tranſlate "benefit," or "grace," it is plain the apoſtle means his being preſent among them a ſecond time, without giving them any grief or diſpleaſure. He had been with them before, almoſt two years together, with ſatisfaction and kindneſs. He intended them another viſit; but it was, he ſays, that they might have the like gratification, i. e. the like ſatisfaction in his company a ſecond time, which is the ſame he ſays, 2 Cor. ii. 1.

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Neronis 3.

TEXT.

CHAP. I.

and, of you, to be brought on my way, towards Judea.

17 When I, therefore, was thus minded, did I uſe lightneſs? Or the things that I purpoſe, do I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay?

18 But, as God is true, our word toward you was not yea and nay.

19 For the Son of God, Jeſus Chriſt, who was preached among you, by us, even by me, and Silvanus, and Timotheus, was not yea and nay; but in him was yea.

20 For all the promiſes of God in him are yea, and in him amen, unto the glory of God, by us.

21 Now he, which ſtabliſheth us with you, in Chriſt, and hath anointed us, is God:

22 Who hath alſo ſealed us, and given the earneſt of the Spirit, in our hearts.

23 Moreover, I call God for a record upon my ſoul, that to ſpare you, I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for, by faith, ye ſtand.

PARAPHRASE.

on, in my way to Judea. If this fell not out ſo, as I purpoſed, am I, therefore, to be condemned of fickleneſs? Or am I to be thought an uncertain man, that talks forwards and backwards, one that has no regard to his word, any farther than may ſuit his carnal intereſt? But God is my witneſs, that what you have heard from me, has not been uncertain, deceitful, or variable. For Jeſus Chriſt, the Son of God, who was preached among you, by me, and Silvanus, and Timotheus, was not ſometimes one thing, and ſometimes another; but has been ſhewn to be uniformly one and the ſame, in the counſel, or revelation of God. (For all the promiſes of God do all conſent, and ſtand firm, in him) to the glory of God, by my preaching. Now it is God, who eſtabliſhes me with you, for the preaching of the goſpel, who has anointed[a], And alſo ſealed[b] me, and given me the earneſt[c] of his Spirit, in my heart.

Moreover, I call God to witneſs, and may I die if it is not ſo, that it was to ſpare you, that I came not yet to Corinth. Not that I pretend to ſuch a dominion over your faith, as to require you to believe what I have taught you, without coming to you, when I am expected there, to maintain and make it good; for it is by that faith you ſtand: but I forbore to come, as one concerned to preſerve and help forward your joy, which I am tender of, and therefore declined coming to you, whilſt I thought you in an eſtate, that would require ſeverity from me,

NOTES.

21 [a] "Anointed," i. e. ſet apart to be an apoſtle, by an extraordinary call. Prieſts and prophets were ſet apart, by anointing, as well as kings.

22 [b] "Sealed," i. e. by the miraculous gifts of the Holy Ghoſt; which are an evidence of the truths, he brings from God, as a ſeal is of a letter.

[c] "Earneſt" of eternal life; for of that the Spirit is mentioned, as a pledge, in more places than one, vid. 2 Cor. v. 5, Eph. i. 13, 14. All theſe are arguments to ſatisfy the Corinthinans, that St. Paul was not, nor could be, a ſhuffling man, that minded not what he ſaid, but as it ſerved his turn.

The reaſoning of St. Paul, ver. 18—22, whereby he would convince the Corinthians, that he is not a fickle, unſteady man, that ſays or unſays, as may ſuit his humour or intereſt, being a little obſcure, by reaſon of the ſhortneſs of his ſtyle here, which has left many things to be ſupplied by the reader, to connect the parts of the argumentation, and make the deduction clear; I hope I ſhall be pardoned, if I endeavour to ſet it in its clear light, for the ſake of ordinary readers.

"God hath ſet me apart, to the miniſtry of the goſpel, by an extraordinary call; has atteſted my "miſſion, by the miraculous gifts of the Holy Ghoſt, and given me the earneſt of eternal life, in my "heart, by his Spirit; and hath confirmed me, amongſt you, in preaching the goſpel, which is all "uniform,

PARAPHRASE.

1. me, that would trouble you[a]. I purpoſed in my-
ſelf, it is true, to come to you again, but I reſolved
too, it ſhould be, without bringing ſorrow with me[b].
2. For if I grieve you, who is there, when I am with
you, to comfort me, but thoſe very perſons, whom I
3. have diſcompoſed with grief? And this very thing[c],
which made you ſad, I writ to you, not coming my-
ſelf; on purpoſe that, when I came, I might not
have ſorrow from thoſe, from whom I ought to re-
ceive comfort: having this belief and confidence
in you all, that you, all of you, make my joy and
4. ſatisfaction ſo much your own, that you would re-
move all cauſe of diſturbance, before I came. For
I writ unto you with great ſadneſs of heart and ma-
ny tears; not with intention to grieve you, but
5. that you might know the overflow of tenderneſs and
affection, which I have for you. But if the forni-
cator has been the cauſe of grief, I do not ſay, he
has been ſo to me, but in ſome degree to you all;
6. that I may not lay a load on him[d]. The correction he
hath received from the majority of you, is ſufficient
in

TEXT.

An. Ch. 57.
Neronis 3.

CHAP. II.

But I determined this with myſelf, that I would not come 1
again to you in heavineſs.

For if I make you ſorry, who 2
is he, then, that maketh me glad,
but the ſame, which is made
ſorry by me?

And I wrote this ſame unto 3
you, leſt, when I came, I ſhould
have ſorrow from them, of
whom I ought to rejoice; hav-
ing confidence in you all, that
my joy is the joy of you all.

For, out of much affliction 4
and anguiſh of heart, I wrote
unto you with many tears; not
that you ſhould be grieved, but
that ye might know the love,
which I have more abundantly
unto you.

But, if any have cauſed grief, 5
he hath not grieved me, but in
part; that I may not overcharge
you all.

Sufficient to ſuch a man is 6
this puniſhment, which was in-
flicted of many.

NOTES.

" uniform, and of a piece, as I have preached it to you, without tripping in the leaſt: and there,
" to the glory of God, have ſhewn that all the promiſes concur, and are unalterably certain in Chriſt.
" I, therefore, having never faultered in any thing I have ſaid to you, and having all theſe atteſtations,
" of being under the ſpecial direction and guidance of God himſelf, who is unalterably true, cannot
" be ſuſpected of dealing doubly with you, in any thing, relating to my miniſtry."

24 [a] It is plain, St. Paul's doctrine had been oppoſed by ſome of them at Corinth, vid. 1 Cor. xv. 12. His apoſtleſhip queſtioned, 1 Cor. ix. 1, 2. 2 Cor. xiii. 3. He himſelf triumphed over, as if he durſt not come, 1 Cor. iv. 18. they ſaying " his letters were weighty and powerful, but his bodily preſence weak, and his ſpeech contemptible;" 2 Cor. x. 10. This being the ſtate his reputation was then in, at Corinth, and he having promiſed to come to them, 1 Cor. xvi. 5, he could not but think it neceſſary to excuſe his failing them, by reaſons, that ſhould be both convincing and kind; ſuch as are contained in this verſe, in the ſenſe given of it.

1 [b] That this is the meaning of this verſe, and not that he would not come to them, in ſorrow, a ſecond time, is paſt doubt, ſince he had never been with them in ſorrow a firſt time. Vid. 2 Cor. i. 15.

3 [c] Καὶ ἔγραψα ὑμῖν τοῦτο αὐτὸ " and I writ to you this very thing." That ἔγραψα, " I writ," relates, here, to the firſt epiſtle to the Corinthians, is evident, becauſe it is ſo uſed, in the very next verſe, and again a little lower, ver. 9. What, therefore, is it in his firſt epiſtle, which he here calls τοῦτο αὐτὸ, " this very thing," which he had writ to them? I anſwer, The puniſhment of the fornicator. This is plain, by what follows here, to ver. 11, eſpecially, if it be compared with 1 Cor. iv. 21. and v. 8. For there he writes to them, to puniſh that perſon; whom, if he, St. Paul, had come himſelf, before it was done, he muſt have come, as he calls it, with a rod, and have himſelf chaſtiſed: but now, that he knows that the Corinthians had puniſhed him, in compliance to his letter; and he had had this trial of their obedience; he is ſo far from continuing the ſeverity, that he writes to them to forgive him, and take him again into their affection.

5 [d] St. Paul being ſatisfied with the Corinthians, for their ready compliance with his orders,

in

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CHAP. II.

TEXT.

7 So that, contrariwiſe, ye ought rather to forgive him, and comfort him; leſt perhaps ſuch a one ſhould be ſwallowed up with over-much ſorrow.

8 Wherefore, I beſeech you, that ye would confirm your love towards him.

9 For to this end, alſo, did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive alſo: for, if I forgave any thing, to whom I forgave it, for your ſakes forgave I it, in the perſon of Chriſt;

11 Leſt Satan ſhould get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas, to preach Chriſt's goſpel, and a door was opened unto me of the Lord,

13 I had no reſt in my ſpirit, becauſe I found not Titus, my brother: but, taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge, by us, in every place.

15 For we are, unto God, a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh.

PARAPHRASE.

in the caſe. So that, on the contrary[a], it is fit rather that you forgive and comfort him, leſt he[b] ſhould be ſwallowed up, by an exceſs of ſorrow. Wherefore, I beſeech you to confirm your love to him, which I doubt not of. For this, alſo, was one end of my writing to you, viz. To have a trial of you, and to know whether you are ready to obey me in all things. To whom you forgive any thing, I alſo forgive. For if I have forgiven any thing, I have forgiven it to him for your ſakes, by the authority, and in the name of Chriſt; That we may not be over-reached by Satan: for we are not ignorant of his wiles.

Furthermore, being arrived at Troas, becauſe Titus, whom I expected from Corinth, with news of you, was not come, I was very uneaſy[c] there; inſomuch that I made not uſe of the opportunity, which was put into my hands by the Lord, of preaching the goſpel of Chriſt, for which I came thither. I haſtily left thoſe of Troas, and departed thence to Macedonia. But thanks be to God, in that he always makes me triumph every-where[d], through Chriſt, who gives me ſucceſs in preaching the goſpel, and ſpreads the knowledge of Chriſt by me. For my miniſtry, and labour in the goſpel, is a ſervice, or ſweet-ſmelling ſacrifice to God, through Chriſt, both in regard of thoſe that are ſaved, and thoſe

7. 9. 10. 11. 12. 13. 14. 15.

NOTES.

in his former letter, to puniſh the fornicator, intercedes to have him reſtored; and, to that end, leſſens his fault, and declares, however he might have cauſed grief to the Corinthians, yet he had cauſed none to him.

7 [a] Τἐναντίον, "on the contrary," here, has nothing to refer to, but ἐπιβαρῶ, "overcharge," in the 5th verſe, which makes that belong to the fornicator, as I have explained it.

[b] Ὁ τοιοῦτος, "ſuch an one," meaning the fornicator. It is obſervable how tenderly St. Paul deals with the Corinthians, in this epiſtle; for though he treats of the fornicator, from the 5th to the 10th verſe incluſively; yet he never mentions him under that, or any other diſobliging title, but in the ſoft and inoffenſive terms, "of any one," or "ſuch an one." And that, poſſibly, may be the reaſon, why he ſays, μὴ ἐπιβαρῶ, indefinitely, without naming the perſon it relates to.

12 [c] How uneaſy he was, and upon what account, ſee ch. vii. 5—16. It was not barely for Titus's abſence, but for want of the news he brought with him; ch. vii. 7.

14 [d] "Who makes me triumph every-where," i. e. in the ſucceſs of my preaching, in my journey to Macedonia; and alſo, in my victory, at the ſame time, at Corinth, over the falſe apoſtles, my oppoſers, that had raiſed a faction againſt me, amongſt you. This, I think, is St. Paul's meaning, and the reaſon of his uſing the word, triumph, which implies conteſt and victory, though he places that word ſo, as modeſtly to cover it.

PARAPHRASE.

16. thoſe that periſh. To the one my preaching is of ill ſavour, unacceptable and offenſive, by their rejecting whereof they draw death on themſelves; and to the other, being as a ſweet ſavour, acceptable, they thereby receive eternal life. And who is ſufficient for theſe things[a]? And yet, as I ſaid, my ſervice
17. in the goſpel is well-pleaſing to God. For I am not, as ſeveral[b] are, who are huckſters of the word of God, preaching it for gain; but I preach the goſpel of Jeſus Chriſt, in ſincerity. I ſpeak, as from God himſelf, and I deliver it, as in the preſence of God.

TEXT.

An. Ch. 57. Neronis 3.

CHAP. II.

To the one, we are the ſavour of death unto death; and to the other, the ſavour of life unto life; and who is ſufficient for theſe things? 16

For we are not as many, which corrupt the word of God: but as of ſincerity, but as of God, in the ſight of God, ſpeak we in Chriſt. 17

NOTES.

16 [a] Vid. ch. iii. 5, 6.
17 [b] This, I think, may be underſtood of the falſe apoſtle.

SECT. II. No. 3.

CHAP. III. 1.——VII. 16.

CONTENTS.

HIS ſpeaking well of himſelf, (as he did ſometimes in his firſt epiſtle, and, with much more freedom, in this, which, as it ſeems, had been objected to him, amongſt the Corinthians) his plainneſs of ſpeech, and his ſincerity in preaching the goſpel, are the things, which he chiefly juſtifies, in this ſection, many ways. We ſhall obſerve his arguments, as they come in the order of St. Paul's diſcourſe, in which are mingled, with great inſinuation, many expreſſions of an overflowing kindneſs to the Corinthians, not without ſome exhortations to them.

PARAPHRASE.

1. DO I begin again to commend myſelf[a]; or need I, as ſome[b], commendatory letters to, or

TEXT.

DO we begin, again, to commend ourſelves? or need we, as ſome others, epiſtles of commen- 1

NOTES.

1 [a] This is a plain indication, that he had been blamed, amongſt them, for commending himſelf.
[b] Seems to intimate, that their falſe apoſtle had got himſelf recommended to them, by letters, and ſo had introduced himſelf into that church.

An. Ch. 57. Neronis 3.

TEXT.

CHAP. III. commendation, to you, or letters of commendation, from you?

2 Ye are our epiſtle, written in our hearts, known and read of all men:

3 Foraſmuch as ye are manifeſtly declared to be the epiſtle of Chriſt, miniſtered by us, written, not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.

4 And ſuch truſt have we, through Chriſt, to Godward.

5 Not that we are ſufficient of ourſelves, to think any thing, as of ourſelves; but our ſufficiency is of God:

6 Who alſo hath made us able miniſters of the new teſtament, not

PARAPHRASE.

or from you? You are my commendatory epiſtle, 2.
written in my heart, known and read by all men.
I need no other commendatory letter, but that you 3.
being manifeſted to be the commendatory epiſtle of
Chriſt, written on my behalf; not with ink, but
with the Spirit of the living God; not on tables of
ſtone [a], but of the heart, whereof I was the ama-
nuenſis; i. e. your converſation was the effect of my
miniſtry. [b] And this ſo great confidence have I, 4.
through Chriſt, in God. Not as if I were ſufficient 5.
of myſelf to reckon [c] upon any thing, as of myſelf;
but my ſufficiency, my ability, to perform any thing,
is wholly from God: who has fitted and enabled 6.
me to be a miniſter of the new teſtament, not of
the letter [d], but of the Spirit; for the letter kills [e],

but

NOTES.

3 [a] The ſenſe of St. Paul, in this 3d verſe, is plainly this: that he needed no letters of commendation to them; but that, by their converſion, and the goſpel, written not with ink, but with the Spirit of God, in the tables of their hearts, and not in tables of ſtone, by his miniſtry, was as clear an evidence and teſtimony to them, of his miſſion from Chriſt, as the law, writ in tables of ſtone, was an evidence of Moſes's miſſion; ſo that he, St. Paul, needed no other recommendation: this is what is to be underſtood by this verſe, unleſs we will make "the tables of ſtone" to have no ſignification here. But to ſay, as he does, that the Corinthians, being writ upon, in their hearts, not with ink, but with the Spirit of God, by the hand of St. Paul, was Chriſt's commendatory letter of him, being a pretty bold expreſſion, liable to the exception of the captious part of the Corinthians; he, to obviate all imputation of vanity, or vain-glory, herein immediately ſubjoins what follows, in the next verſe.

4 [b] As if he had ſaid, "But miſtake me not, as if I boaſted of myſelf: this ſo great boaſting, that "I uſe, is only my confidence in God, through Chriſt: for it was God, that made me a miniſter of "the goſpel, that beſtowed on me the ability for it; and whatever I perform in it is wholly from "him."

5 [c] Πεποίθησις, "truſt," ver. 4, a milder term for "boaſting," for ſo St. Paul uſes it, chap. x. 7. compared with ver. 8, where alſo λογιζέσθω, ver. 7, is uſed, as here, for counting upon one's ſelf; St. Paul alſo uſes πέποιθας, for "thou boaſteſt," Rom. ii. 19, which will appear, if compared with ver. 17; or if λογίσασθαι ſhall rather be thought to ſignify here to diſcover by reaſoning, then the apoſtle's ſenſe will run thus: "Not as if I were ſufficient of myſelf, by the ſtrength of my own na-"tural parts, to attain the knowledge of the goſpel truths, that I preach; but my ability herein is "all from God." But, in whatever ſenſe λογίσασθαι is here taken, it is certain τι, which is tranſlated "any thing," muſt be limited to the ſubject in hand, viz. the goſpel, that he preached to them.

6 [d] Οὐ γράμματος, ἀλλὰ πνεύματος, "not of the letter, but of the Spirit." By expreſſing himſelf, as he does here, St. Paul may be underſtood to intimate, that "the new teſtament, or covenant," was alſo, though obſcurely, held forth in the law: For he ſays, he was conſtituted a miniſter, πνεύματος, "of the Spirit," or ſpiritual meaning of the law, which was Chriſt, (as he tells us himſelf. ver. 17.) and giveth life, whilſt the letter killeth. But both letter and Spirit muſt be underſtood of the ſame thing, viz. "the letter of the law, and the Spirit of the law." And, in fact, we find St. Paul truly a miniſter of the Spirit of the law; eſpecially in his epiſtle to the Hebrews, where he ſhews what a ſpiritual ſenſe ran through the Moſaical inſtitution and writings.

[e] "The letter kills, i. e. pronouncing death, without any way of remiſſion, on all tranſgreſſors, leaves them under an irrevocable ſentence of death. But the Spirit, i. e. Chriſt, ver. 17, who is a quickening Spirit, 1 Cor. xv. 45, giveth life.

PARAPHRASE.

7. but the Spirit gives life. But, if the miniſtry of the law written in ſtone, which condemns to death, were ſo glorious to Moſes, that his face ſhone ſo, that the children of Iſrael could not ſteadily behold the brightneſs of it, which was but temporary, and
8. was quickly to vaniſh [a]; How can it be otherwiſe, but that the miniſtry of the Spirit, which giveth life, ſhould confer more glory and luſtre on the mi-
9. niſters of the goſpel? For, if the miniſtration of condemnation were glory, the miniſtry of juſtification [b], in the goſpel, doth certainly much more ex-
10. ceed in glory. Though even the glory, that Moſes's miniſtration had, was no glory, in compariſon of the far more excelling glory of the goſpel-miniſtry [c].
11. Farther, if that which is temporary, and to be done away, were delivered with glory, how much rather is that, which remains, without being done away,
12. to appear in glory [d]? Wherefore, having ſuch hope [e], we uſe great freedom and plainneſs of ſpeech. And

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not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.

CHAP. III.

But if the miniſtration of death 7
written and ingraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away;

How ſhall not the miniſtration 8
of the Spirit be rather glorious?

For if the miniſtration of con- 9
demnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

For even that, which was 10
made glorious, had no glory, in this reſpect, by reaſon of the glory that excelleth.

For, if that which is done 11
away was glorious, much more that, which remaineth, is glorious.

Seeing then, that we have 12
ſuch hope, we uſe great plainneſs of ſpeech.

NOTES.

7 [a] Καταργουμένην, "done away," is applied here to the ſhining of Moſes's face, and to the law, ver. 11. and 13. In all which places it is uſed in the preſent tenſe, and has the ſignification of an adjective, ſtanding for temporary, or of a duration, whoſe end was determined; and is oppoſed to τῷ μένοντι, "that which remaineth," i. e. that which is laſting, and hath no predetermined end ſet to it, as ver. 11, where the goſpel diſpenſation is called τὸ μένον, "that which remaineth." This may help us to underſtand ἀπὸ δόξης εἰς δόξαν, ver. 18, "from glory to glory," which is manifeſtly oppoſed to δόξη καταργουμένη, "the glory done away," of this verſe; and ſo plainly ſignifies a continued, laſting glory of the miniſters of the goſpel; which, as he tells us there, conſiſted in their being changed into the image and clear repreſentation of the Lord himſelf; as the glory of Moſes conſiſted in the tranſitory brightneſs of his face, which was a faint reflection of the glory of God, appearing to him in the mount.

9 [b] Διακονία τῆς δικαιοσύνης, "the miniſtration of righteouſneſs;" ſo the miniſtry of the goſpel is called, becauſe, by the goſpel, a way is provided for the juſtification of thoſe, who have tranſgreſſed: but the law has nothing but rigid condemnation for all tranſgreſſors; and, therefore, is called here "the miniſtration of condemnation."

10 [c] Though the ſhewing, that the miniſtry of the goſpel is more glorious, than that of the law, be what St. Paul is upon here, thereby to juſtify himſelf, if he has aſſumed ſome authority and commendation to himſelf, in his miniſtry and apoſtleſhip; yet, in his thus induſtriouſly placing the miniſtry of the goſpel, in honour, above that of Moſes, may he not poſſibly have an eye to the judaizing, falſe apoſtle of the Corinthians, to let them ſee, what little regard was to he had to that miniſtration, in compariſon of the miniſtry of the goſpel?

11 [d] Here St. Paul mentions another pre-eminency and ſuperiority of glory, in the goſpel, over the law; viz. that the law was to ceaſe, and to be aboliſhed; but the goſpel to remain, and never be aboliſhed.

12 [e] "Such hope:" that St. Paul, by theſe words, means the ſo honourable employment of an apoſtle and miniſter of the goſpel, or the glory, belonging to his miniſtry, in the goſpel, is evident, by the whole foregoing compariſon, which he has made, which is all along between διακονία, "the miniſtry"

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CHAP. III.

13 And not as Moſes, which put a veil over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed.

14 But their minds were blinded; for until this day remaineth the ſame veil untaken away, in the reading of the old teſtament; which veil is done away in Chriſt.

15 But even unto this day, when Moſes is read, the veil is upon their heart.

PARAPHRASE.

And not as Moſes, who put a veil over his face, do 13.
we veil the light; ſo that the obſcurity of what we deliver ſhould hinder [a] the children of Iſrael from ſeeing, in the law, which was to be done away, Chriſt, who was the end [b] of the law. But their 14.
not ſeeing it, is from the blindeſs of their own minds: for, unto this day, the ſame veil remains upon their underſtandings, in reading of the old teſtament; which veil is done away in Chriſt; i. e. Chriſt, now he is come, ſo exactly anſwers all the types, prefigurations, and predictions of him, in the old teſtament, that preſently, upon turning our eyes upon him, he viſibly appears to be the perſon deſigned, and all the obſcurity of thoſe paſſages concerning him, which before were not underſtood, is taken away, and ceaſes. Nevertheleſs, even until 15.
now,

NOTES.

niſtry" of the law, and of the goſpel, and not between the law and the goſpel themſelves. The calling of it "hope," inſtead of glory, here, where he ſpeaks of his having of it, is the language of modeſty, which more particularly ſuited his preſent purpoſe. For the concluſion, which, in this verſe, he draws from what went before, plainly ſhews the apoſtle's deſign, in this diſcourſe, to be the juſtifying his ſpeaking freely of himſelf and others; his argument amounting to thus much:

"Having, therefore, ſo honourable an employment, as is the miniſtry of the goſpel, which far "exceeds the miniſtry of the law in glory; though even that gave ſo great a luſtre to Moſes's face, "that the children of Iſrael could not with fixed eyes look upon him; I, as becomes one of ſuch "hopes, in ſuch a poſt as ſets me above all mean conſiderations and compliances, uſe great freedom "and plainneſs of ſpeech, in all things that concern my miniſtry."

13 [a] Πρὸς τὸ μὴ ἀτενίσαι, &c. "That the children of Iſrael could not ſtedfaſtly look," &c. St. Paul is here juſtifying, in himſelf, and other miniſters of the goſpel, the plainneſs and openneſs of their preaching, which he had aſſerted, in the immediately preceding verſe. Theſe words, therefore, here, muſt of neceſſity be underſtood, not of Moſes, but of the miniſters of the goſpel; viz. that it was not the obſcurity of their preaching, not any thing veiled, in their way of propoſing the goſpel, which was the cauſe, why the children of Iſrael did not underſtand the law to the bottom, and ſee Chriſt, the end of it, in the writings of Moſes. What St. Paul ſays, in the next verſe, "But their minds were blinded: for until this day remaineth the ſame veil untaken away," plainly determines the words, we are upon, to the ſenſe I have taken them in: For what ſenſe is this? "Moſes put a veil over his face, ſo that the children of Iſrael could not ſee the end of the law; but their minds were blinded; for the veil remains upon them, until this day." But this is very good ſenſe, and to St. Paul's purpoſe, viz. "We, the miniſters of the goſpel, ſpeak plainly and openly, and put no veil upon "ourſelves, as Moſes did, whereby to hinder the Jews from ſeeing Chriſt, in the law: but that, "which hinders them, is a blindneſs on their minds, which has been always on them, and remains "to this day." This ſeems to be an obviating an objection, which ſome among the Corinthians might make to his boaſting of ſo much plainneſs and clearneſs in his preaching, viz. If you preach the goſpel, and Chriſt, contained in the law, with ſuch a ſhining clearneſs and evidence, how comes it that the Jews are not converted to it? His reply is, "Their unbelief comes not from any ob-"ſcurity in our preaching, but from a blindneſs, which reſts upon their minds to this day; which "ſhall be taken away, when they turn to the Lord."

[b] Vid. Rom. x. 2—4.

PARAPHRASE.

now, when the writings of Moſes are read, the veil [a] remains upon their hearts, they ſee not the ſpiritual
16. and evangelical truths contained in them. But, when their heart ſhall turn to the Lord, and, laying by prejudice and averſion, ſhall be willing to receive the truth, the veil ſhall be taken away, and they ſhall plainly ſee him to be the perſon ſpoken of, and in-
17. tended [b]. But the Lord is the Spirit [c], whereof we are miniſters; and they, who have this Spirit, they have liberty [d], ſo that they ſpeak openly and freely.
18. But we, all the faithful miniſters of the new teſtament, not veiled [e], but with open countenances, as mirrors, reflecting the glory of the Lord, are changed into his very image, by a continued ſucceſſion of glory, as it were, ſtreaming upon us from the Lord, who is the Spirit, who gives us this clearneſs and freedom.

TEXT.

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CHAP. III.

Nevertheleſs, when it ſhall 16
turn to the Lord, the veil ſhall be taken away.

Now the Lord is that Spirit: 17
and where the Spirit of the Lord is, there is liberty.

But we all, with open face, 18
beholding, as in a glaſs, the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.

NOTES.

15 [a] St. Paul, poſſibly, alludes here to the cuſtom of the Jews, which continues ſtill in the ſynagogue, that, when the law is read, they put a veil over their faces.

16 [b] When this ſhall be, ſee Rom. xi. 25—27.

17 [c] Ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν, "but the Lord is that Spirit." Theſe words relate to ver. 6, where he ſays, that he is a miniſter, not of the letter of the law, not of the outſide and literal ſenſe, but of the myſtical and ſpiritual meaning of it; which he here tells us, is Chriſt.

[d] "There is liberty;" becauſe the Spirit is given only to ſons, or thoſe that are free. See Rom. viii. 15. Gal iv. 6, 7.

18 [e] St. Paul juſtifies his freedom and plainneſs of ſpeech, by his being made, by God himſelf, a miniſter of the goſpel, which is a more glorious miniſtry, than that of Moſes, in promulgating the law. This he does from ver. 6. to ver. 12. incluſively. From thence, to the end of the chapter, he juſtifies his liberty of ſpeaking; in that he, as a miniſter of the goſpel, being illuminated with greater and brighter rays of light, than Moſes, was to ſpeak (as he did) with more freedom and clearneſs, than Moſes had done. This being the ſcope of St. Paul, in this place, it is viſible, that all from theſe words, "who put a veil upon his face," ver. 13. to the beginning of ver. 18, is a parentheſis; which being laid aſide, the compariſon between the miniſters of the goſpel and Moſes ſtands clear: "Moſes, with a veil, covered the brightneſs and glory of God, which ſhone in his countenance;" but we, the miniſters of the goſpel, with open countenances, κατοπτριζόμενοι, reflecting as mirrors the glory of the Lord. So the word κατοπτριζόμενοι muſt ſignify here, and not "beholding as in a mirror; becauſe the compariſon is between the miniſters of the goſpel and Moſes, and not between the miniſters of the goſpel and the children of Iſrael: now the action, of "beholding," was the action of the children of Iſrael; but of "ſhining, or reflecting the glory, received in the mount," was the action of Moſes; and, therefore, it muſt be ſomething anſwering that, in the miniſters of the goſpel, wherein the compariſon is made; as is farther manifeſt, in another expreſs part of the compariſon between the veiled face of Moſes, ver. 13, and the open face of the miniſters of the goſpel, in this verſe. The face of Moſes was veiled, that the bright ſhining, or glory of God, remaining on it, or reflected from it, might not be ſeen; and the faces of the miniſters of the goſpel are open, that the bright ſhining of the goſpel, or the glory of Chriſt, may be ſeen. Thus the juſtneſs of the compariſon ſtands fair, and has an eaſy ſenſe, which is hard to be made out, if κατοπτριζόμενοι be tranſlated, "beholding as in a glaſs."

Τὴν αὐτὴν εἰκόνα μεταμορφούμεθα, "we are changed into that very image," i. e. the reflection of the glory

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CHAP. IV.

TEXT.

1 Therefore, seeing we have this miniſtry, as we have received mercy, we faint not:

2 But have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully; but, by manifeſtation of the truth, commending ourſelves to every man's conſcience, in the ſight of God.

3 But, if our goſpel be hid, it is hid to them that are loſt:

4 In whom the god of this world hath blinded the minds of them which believe not, leſt the

PARAPHRASE.

freedom. Seeing, therefore, I am intruſted with ſuch a miniſtry, as this, according as I have received great mercy, being extraordinarily and miraculouſly called, when I was a perſecutor, I do not fail [a], nor flag: I do not behave myſelf unworthily in it, nor miſbecoming the honour and dignity of ſuch an employment: But, having renounced all unworthy and indirect deſigns, which will not bear the light, free from craft, and from playing any deceitful tricks, in my preaching the word of God; I recommend myſelf to every one's conſcience, only by making plain [b] the truth, which I deliver, as in the preſence of God. But if the goſpel which I preach, be obſcure and hidden, it is ſo, only to thoſe who are loſt: In whom, being unbelievers, the God of this world [c] has blinded their minds [d], ſo that the glorious [e] brightneſs 1. 2. 3. 4.

NOTES.

glory of Chriſt, from us, is ſo very bright and clear, that we are changed into his very image; whereas the light that ſhone in Moſes's countenance, was but a faint reflection of the glory, which he ſaw, when God ſhewed him his back parts, Exod. xxxiii. 23.

Ἀπὸ δόξης εἰς δόξαν, "from glory to glory," i. e. with a continued influx and renewing of glory, in oppoſition to the ſhining of Moſes's face, which decayed and diſappeared in a little while, ver. 7.

Καθάπερ ἀπὸ Κυρίου, πνεύματος, "as from the Lord, the Spirit," i. e. as if this irradiation of light and glory came immediately from the ſource of it, the Lord himſelf, who is that Spirit, whereof we are the miniſters, ver. 6. which giveth life and liberty, ver. 17.

This liberty he here ſpeaks of, ver. 17, is παῤῥησία. "liberty of ſpeech," mentioned ver. 12, the ſubject of St. Paul's diſcourſe here; as is farther manifeſt, from what immediately follows, in the ſix firſt verſes of the next chapter, wherein an attentive reader may find a very clear comment on this 18th verſe we are upon, which is there explained, in the ſenſe we have given of it.

1 [a] Οὐκ ἐγκακοῦμεν, "we faint not," is the ſame with πολλῇ παῤῥησίᾳ χρώμεθα, "we uſe great plainneſs of ſpeech," ver. 12. of the foregoing chapter; and ſignifies, in both places, the clear, plain, direct, diſintereſted preaching of the goſpel; which is what he means, in that figurative way of ſpeaking, in the former chapter, eſpecially the laſt verſe of it, and which he more plainly expreſſes, in the five or ſix firſt verſes of this; the whole buſineſs of the firſt part of this epiſtle being, as we have already obſerved, to juſtify to the Corinthians his behaviour in his miniſtry, and to convince them, that, in his preaching the goſpel, he hath been plain, clear, open, and candid, without any hidden deſign, or the leaſt mixture of any concealed, ſecular intereſt.

2 [b] Ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, "have renounced the hidden things of diſhoneſty," and τῇ φανερώσει τῆς ἀληθείας, "by manifeſtation of the truth." Theſe expreſſions explain ἀνακεκαλυμμένῳ προσώπῳ, "with open face," chap. iii. 18.

4 [c] "The god of this world, i. e. the devil, ſo called becauſe the men of the world worſhipped and obeyed him, as their God.

[d] Ἐτύφλωσε τὰ νοήματα, "blinded their minds," anſwers ἐπωρώθη τὰ νοήματα, "their minds were blinded," chap. iii. 14. And the ſecond and third verſe of this explain the 13th and 14th verſes of the preceding chapter.

[e] Δόξα, "glory," here, as in the former chapter, is put for ſhining and brightneſs; ſo that εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, is the brightneſs, or clearneſs, of the doctrine, wherein Chriſt is manifeſted in the goſpel.

PARAPHRASE.

brightneſs of the light of the goſpel of Chriſt, who
5. is the image of God, cannot enlighten them. For I ſeek not my own glory, or ſecular advantage, in preaching, but only the propagating of the goſpel of the Lord Jeſus Chriſt; profeſſing myſelf your ſer-
6. vant for Jeſus' ſake. For God, who made light to ſhine out of darkneſs, hath enlightened alſo my dark heart, who before ſaw not the end of the law, that I might communicate the knowledge and light of the glory of God, which ſhines in the face [a] of Jeſus
7. Chriſt. But yet we, to whom this treaſure of knowledge, the goſpel of Jeſus Chriſt, is committed, to be propagated in the world, are but frail men; that ſo the exceeding great power, that accompanies it,
8. may appear to be from God, and not from us. I am preſſed on every ſide, but do not ſhrink: I am
9. perplexed, but yet not ſo as to deſpond; Perſecuted, but yet not left to ſink under it; thrown down, but
10. not ſlain; Carrying about every-where, in my body, the mortification, i. e. a repreſentation of the ſufferings of the Lord Jeſus, that alſo the life of Jeſus, riſen from the dead, may be made manifeſt by the energy, that accompanies my preaching in this frail
11. body. For, as long as I live, I ſhall be expoſed to the danger of death, for the ſake of Jeſus, that the life of Jeſus, riſen from the dead, may be made manifeſt by my preaching, and ſufferings, in this mortal fleſh of mine. So that the preaching of the goſpel
12. procures ſufferings and danger of death to me; but to

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CHAP. IV.

the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.

For we preach not ourſelves, 5
but Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus' ſake.

For God, who commanded 6
the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

But we have this treaſure in 7
earthen veſſels, that the excellency of the power may be of God, and not of us.

We are troubled, on every 8
ſide, yet not diſtreſſed; we are perplexed, but not in deſpair;

Perſecuted, but not forſaken; 9
caſt down, but not deſtroyed;

Always bearing about in the 10
body the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

For we, which live, are alway 11
delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh.

So then death worketh in us; 12
but life in you.

NOTE.

6 [a] This is a continuation ſtill of the allegory of Moſes, and the ſhining of his face, &c. ſo much inſiſted on, in the foregoing chapter.

For the explication whereof, give me leave to add here one word more to what I have ſaid upon it already; Moſes, by approaching to God, in the mount, had a communication of "glory," or "light," from him, which irradiated from his face, when he deſcended from the mount. Moſes put a veil over his face, to hide this "light," or "glory;" for both theſe names St. Paul uſes, in this and the foregoing chapter, for the ſame thing. But the "glory," or "light," of the knowledge of God, more fully and clearly communicated by Jeſus Chriſt, is ſaid here "to ſhine in his face;" and in that reſpect it is, that Chriſt, in the foregoing verſe, is called by St. Paul, "the image of God;" and the apoſtles are ſaid, in the laſt verſe of the preceding chapter, to be "transformed into the ſame image, from glory to glory;" i. e. by their large and clear communications of the knowledge of God, in the goſpel, they are ſaid to be transformed into the ſame image, and to repreſent, as mirrors, the glory of the Lord, and to be, as it were, the images of Chriſt, as Chriſt is (as we are told here, ver. 4.) "the image of God."

An. Ch. 57.
Neronis 3.

CHAP. IV.

TEXT.

13 We having the ſame Spirit of faith, according as it is written, "I believed, and therefore have I ſpoken:" we alſo believe, and therefore ſpeak;

14 Knowing that he, which raiſed up the Lord Jeſus, ſhall raiſe up us alſo, by Jeſus, and ſhall preſent us with you.

15 For all things are for your ſakes, that the abundant grace might, through the thankſgiving of many, redound to the glory of God.

16 For which cauſe we faint not; but, though our outward man periſh, yet the inward man is renewed day by day,

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, are temporal; but the things which are not ſeen, are eternal.

CHAP. V.

1 For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

PARAPHRASE.

to you it procures life, i. e. the energy of the Spirit of Chriſt, whereby he lives in, and gives life to thoſe who believe in him. Nevertheleſs, though 13. ſuffering and death accompany the preaching the goſpel; yet, having the ſame Spirit of faith that David had, when he ſaid, "I believe, therefore have I ſpoken," I alſo, believing, therefore ſpeak; Know- 14. ing that he, who raiſed up the Lord Jeſus, ſhall raiſe me up alſo, by Jeſus, and preſent me, with you, to God. For I do, and ſuffer, all things, for your 15. ſakes, that the exuberant favour of God may abound, by the thankſgiving of a greater number, to the glory of God; i. e. I endeavour, by my ſufferings and preaching, to make as many converts as I can, that ſo the more partaking of the mercy and favour of God, of which there is a plentiful and inexhauſtible ſtore, the more may give thanks unto him, it being more for the glory of God, that a greater number ſhould give thanks and pray to him. For which 16. reaſon I faint not[a], I flag not; but though my bodily ſtrength decay, yet the vigour of my mind is daily renewed. For the more my ſufferings are here, in 17. propagating the goſpel, which at worſt are but tranſient and light, the more will they procure me an exceedingly far greater addition of that glory[b] in heaven, which is ſolid and eternal; I having no re- 18. gard to the viſible things of this world, but to the inviſible things of the other: for the things, that are ſeen, are temporal; but thoſe, that are not ſeen, eternal. For I know, that if this my body, which 1. is but as a tent for my ſojourning here upon earth, for a ſhort time, were diſſolved, I ſhall have another, of a divine original, which ſhall not, like buildings made with men's hands, be ſubject to decay, but ſhall be

NOTES.

16 [a] "I faint not." What this ſignifies, we have ſeen, ver. 1. Here St. Paul gives another proof of his ſincerity, in his miniſtry; and that is, the ſufferings and danger of death, which he daily incurs, by his preaching the goſpel. And the reaſon, why thoſe ſufferings and dangers deter him not, nor make him at all flag, he tells them, is, the aſſurance he has, that God, through Chriſt, will raiſe him again, and reward him with immortality in glory. This argument he purſues, chap. iv. 17. and v. 9.

17 [b] "Weight of glory." What an influence St. Paul's Hebrew had, upon his Greek, is everywhere viſible: כבד in Hebrew ſignifies "to be heavy," and "to be glorious;" St. Paul, in the Greek, joins them, and ſays, "the weight of glory."

PARAPHRASE.

2. be eternal in the heavens. For, in this tabernacle[a], I groan earneſtly, deſiring, without putting off this mortal, earthly body, by death, to have that celeſtial
3. body ſuperinduced: If ſo be the coming[b] of Chriſt ſhall overtake me, in this life, before I put off this
4. body. For we, that are in the body, groan under the preſſures and inconveniencies, that attend us in it; which yet we are not, therefore, willing to put off, but had rather, without dying, have it changed[c] into a celeſtial, immortal body, that ſo this mortal ſtate may be put an end to, by an immediate entrance
5. into an immortal life. Now it is God, who prepares and fits us for this immortal ſtate, who alſo
6. gives us the Spirit, as a pledge[d] of it. Wherefore, being always undaunted[e], and knowing, that whilſt I dwell, or ſojourn, in this body, I am abſent from
7. my proper home, which is with the Lord, (For I regulate my conduct, not by the enjoyment of the viſible things of this world, but by my hope and expecta-
8. tion of the inviſible things of the world to come) I, with boldneſs, preach the goſpel, preferring, in my choice, the quitting this habitation to get home to the

TEXT.

An. Ch. 57. NERONIS 3.

CHAP. V.

For in this we groan earneſtly, deſiring to be cloathed upon, 2
with our houſe, which is from heaven:

If ſo be, that being cloathed 3
we ſhall not be found naked,

For we, that are in this taber- 4
nacle, do groan, being burdened: not, for that we would be uncloathed, but cloathed upon, that mortality might be ſwallowed up of life.

Now he, that hath wrought us 5
for the ſelf-ſame thing, is God; who alſo hath given unto us the earneſt of the Spirit.

Therefore, we are always 6
confident, knowing that whilſt we are at home in the body, we are abſent from the Lord:

(For we walk by faith, not by 7
ſight.)

We are confident, I ſay, and 8
willing rather to be abſent from the body, and to be preſent with the Lord.

NOTES.

2 [a] Vid. ver. 4.

3 [b] That the apoſtle looked on the coming of Chriſt, as not far off, appears, by what he ſays, 1 Theſſ. iv. 15. and v. 6. which epiſtle was written ſome years before this. See alſo, to the ſame purpoſe, 1 Cor. i. 7, and vii. 29, 31, and x. 11. Rom. xiii. 11, 12. Heb. x. 37.

4 [c] The ſame, that he had told them, in the firſt epiſtle, ch. xv. 51, ſhould happen to thoſe, who ſhould be alive at Chriſt's coming. This, I muſt own, is no very eaſy paſſage, whether we underſtand by γυμνοὶ, "naked," as I do here, the ſtate of the dead, uncloathed with immortal bodies, until the reſurrection; which ſenſe is favoured by the ſame word, 1 Cor. xv, 37. or whether we underſtand "the cloathing upon," which the apoſtle deſires, to be thoſe immortal bodies, which ſouls ſhall be cloathed with, at the reſurrection; which ſenſe "of cloathing upon," ſeems to be favoured by 1 Cor. xv. 53, 54. and is that, which one ſhould be inclined to, were it not accompanied with this difficulty; viz. that, then, it would follow that the wicked ſhould not have immortal bodies, at the reſurrection. For whatever it be, that St. Paul here means, by "being cloathed upon," it is ſomething, that is peculiar to the ſaints, who have the Spirit of God, and ſhall be with the Lord, in contradiſtinction to others, as appears from the following verſes, and the whole tenor of this place.

5 [d] The Spirit is mentioned in more places than one, as the pledge and earneſt of immortality: more particularly, Eph. i. 13, 14. which, compared with Rom. viii. 23, ſhews that the inheritance, whereof the Spirit is the earneſt, is the ſame, which the apoſtle ſpeaks of here, viz. the poſſeſſion of immortal bodies.

6, 8 [e] Θαῤῥοῦντες and θαῤῥοῦμεν, "we are confident," ſignifies in theſe two verſes the ſame that οὐκ ἐκκακοῦμεν, "we faint not," does, chap. iv. 1. and 16. i. e. "I go undauntedly, without flagging, preaching the goſpel with ſincerity, and direct plainneſs of ſpeech." This concluſion, which he draws here, from the conſideration of the reſurrection and immortality, is the ſame, that he makes, upon the ſame ground, chap. iv. 14, 16.

An. Ch. 57. Neronis 3.

TEXT.

CHAP. V.

Wherefore we labour, that, whether preſent or abſent, we
9 may be accepted of him.
10 For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.
11 Knowing, therefore, the terror of the Lord, we perſuade men; but we are made manifeſt unto God, and I truſt, alſo, are made manifeſt in your conſciences.
12 For we commend not ourſelves again unto you, but give you occaſion to glory on our behalf, that you may have ſomewhat to anſwer them, which glory in appearance, and not in heart.

PARAPHRASE.

the Lord. Wherefore, I make this my only aim, 9.
whether ſtaying [a] here in this body, or departing out of it, ſo to acquit myſelf, as to be acceptable to him [b].
For we muſt all appear before the judgment-ſeat of 10.
Chriſt, that every one may receive according to what he has done in the body, whether it be good, or bad. Knowing, therefore, this terrible judgment of 11.
the Lord, I preach the goſpel, perſuading men to be Chriſtians. And with what integrity I diſcharge that duty, is manifeſt to God, and I truſt, you alſo are convinced of it, in your conſciences. And this 12.
I ſay, not that I commend [c] myſelf again: but that I may give you an occaſion not to be aſhamed of me, but to glory on my behalf, having wherewithal to reply to thoſe, who make a ſhew of glorying in outward appearance, without doing ſo inwardly in their hearts [d].

For

NOTES.

9 [a] Εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες, "whether ſtaying in the body, or going out of it," i. e. whether I am to ſtay longer here, or ſuddenly to depart. This ſenſe the foregoing verſe leads us to; and what he ſays in this verſe, that he endeavours (whether ἐνδημῶ, or ἐκδημῶ) "to be well-pleaſing to the Lord," i. e. do what is well-pleaſing to him, ſhews, that neither of theſe words can ſignify, here, his being with Chriſt in heaven. For, when he is there, the time of endeavouring to approve himſelf is over.

[b] St. Paul, from chap. iv. 12. to this place, has, to convince them of his uprightneſs in his miniſtry, been ſhewing, that the hopes, and ſure expectation, he had, of eternal life, kept him ſteady and reſolute, in an open ſincere preaching of the goſpel, without any tricks or deceitful artifice. In which his argument ſtands thus: "Knowing that God, who raiſed up Chriſt, will raiſe me up again, I without any "fear, or conſideration of what it may draw upon me, preach the goſpel faithfully, making this ac- "count, that the momentaneous afflictions, which, for it, I may ſuffer here, which are but ſlight, in "compariſon of the eternal things of another life, will exceedingly increaſe my happineſs in the other "world, where I long to be; and therefore death, which brings me home to Chriſt, is no terror to "me; all my care is, that whether I am to ſtay longer in this body, or quickly to leave it, living "or dying, I may approve myſelf to Chriſt, in my miniſtry." In the next two verſes, he has another argument, to fix in the Corinthians the ſame thoughts of him; and that is, the puniſhment he ſhall receive at the day of judgment, if he ſhould neglect to preach the goſpel faithfully, and not endeavour ſincerely and earneſtly to make converts to Chriſt.

12 [c] From this place, and ſeveral others in this epiſtle, it cannot be doubted, but that his ſpeaking well of himſelf, had been objected to him as a fault. And in this lay his great difficulty, how to deal with this people. If he anſwered nothing to what was talked of him, his ſilence might be interpreted guilt and confuſion: if he defended himſelf, he was accuſed of vanity, ſelf-commendation and folly. Hence it is, that he uſes ſo many reaſons to ſhew, that his whole carriage was upon principles far above all worldly conſiderations: and tells them here, once for all, that the account he gives of himſelf, is only to furniſh them, who are his friends, and ſtuck to him, with matter to juſtify themſelves, in their eſteem of him, and to reply to the contrary faction.

[d] This may be underſtood of the leaders of the oppoſite faction, who, as it is manifeſt from ch. x. 7, 15. and xi. 12, 22, 23, pretended to ſomething that they gloried in, though St. Paul aſſures us, they were ſatisfied, in conſcience, that they had no ſolid ground of glorying.

PARAPHRASE.

13. For if [a] I am beſides myſelf [b], in ſpeaking, as I do, of myſelf, it is between God and me; he muſt judge: men are not concerned in it, nor hurt by it. Or, if I do it ſoberly, and upon good ground; if what I profeſs of myſelf be in reality true, it is for your ſake and
14. advantage. For it is the love of Chriſt conſtraineth me, judging as I do, that, if Chriſt died for all, then
15. all were dead: And that, if he died for all, his intention was, that they, who by him have attained to a ſtate of life, ſhould not any longer live to themſelves alone, ſeeking only their own private advantage; but ſhould employ their lives in promoting the goſpel and kingdom of Chriſt, who for them
16. died, and roſe again: So that, from henceforth, I have no regard to any one, according to the fleſh [c], i. e. for being circumciſed, or a Jew. For, if I myſelf have gloried in this, that Chriſt himſelf was circumciſed, as I am, and was of my blood and nation,
17. I do ſo now no more any longer. So that if any one be in Chriſt, it is, as if he were in a new creation [d], wherein

TEXT.

An. Ch. 57. Neronis 3.

CHAP. V.

For, whether we be beſide ourſelves, it is to God: or, whether we be ſober, it is for your cauſe. 13

For the love of Chriſt conſtraineth us, becauſe we thus judge, that, if one died for all, then were all dead: 14

And that he died for all, that they, which live, ſhould not henceforth live unto themſelves, but unto him, which died for them, and roſe again. 15

Wherefore, henceforth, know we no man after the fleſh: yea, though we have known Chriſt after the fleſh, yet now henceforth know we him no more. 16

Therefore, if any man be in Chriſt, he is a new creature: old things are paſt away, behold, all things are become new. 17

NOTES.

13 [a] St. Paul, from the 13th verſe of this chapter, to chap. vi. 12, gives another reaſon for his diſintereſted carriage, in preaching the goſpel; and that is his love to Chriſt, who, by his death, having given him life, who was dead, he concludes, that in gratitude he ought not to live to himſelf any more. He therefore, being as in a new creation, had now no longer any regard to the things, or perſons, of this world; but being made, by God, a miniſter of the goſpel, he minded only the faithful diſcharge of his duty in that embaſſy; and, purſuant thereunto, took care that his behaviour ſhould be ſuch as he deſcribes, ch. vi. 3—10.

[b] "Beſides myſelf, i. e. in ſpeaking well of myſelf, in my own juſtification. He that obſerves what St. Paul ſays, ch. xi. 1. and 16—21. chap. xii. 6. and 11, will ſcarce doubt, but that the ſpeaking of himſelf, as he did, was, by his enemies, called glorying, and imputed to him as folly and madneſs.

16 [c] This may be ſuppoſed to be ſaid with reflection on their Jewiſh, falſe apoſtle, who gloried in his circumciſion; and, perhaps, that he had ſeen Chriſt in the fleſh, or was ſome way related to him.

17 [d] Gal. vi. 14. may give ſome light to this place. To make theſe 16th and 17th verſes coherent to the reſt of St. Paul's diſcourſe here, they muſt be underſtood, in reference to the falſe apoſtle, againſt whom St. Paul is here juſtifying himſelf; and makes it his main buſineſs, in this, as well as in his former epiſtle, to ſhew, what that falſe apoſtle gloried in, was no juſt cauſe of boaſting. Purſuant to this deſign, of ſinking the authority and credit of that falſe apoſtle, St. Paul, in theſe and the following verſes, dexterouſly inſinuates theſe two things; 1ſt, That the miniſtry of reconciliation being committed to him, they ſhould not forſake him, to hearken to, and follow, that pretender. 2dly, That they, being in Chriſt, and the new creation, ſhould, as he does, not know any man in the fleſh, not eſteem, or glory in, that falſe apoſtle, becauſe he might, perhaps, pretend to have ſeen our Saviour in the fleſh, or have heard him, or the like. Κτίσις ſignifies "creation," and is ſo tranſlated, Rom. viii. 22.

An. Ch. 57. Neronis 3.

TEXT.

CHAP. V.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the

CHAP. VI. righteousness of God in him.

1 We then as workers together with him, beseech you also, that ye receive not the grace of God in vain:

2 (For he saith, "I have heard thee in a time accepted, and in the day of salvation have I succoured thee:" behold, now is the accepted time; behold, now is the day of salvation!)

3 Giving no offence, in any thing, that the ministry be not blamed:

4 But, in all things, approving ourselves, as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power.

PARAPHRASE.

wherein all former, mundane relations, considerations, and interests [a], are ceased, and at an end; all things in that state are new to him: And he owes his very 18.
being in it, and the advantages he therein enjoys, not, in the least measure, to his birth, extraction, or any legal observances, or privileges, but wholly and solely to God alone; Reconciling the world to him- 19.
self by Jesus Christ, and not imputing their trespasses to them. And, therefore I, whom God hath reconciled to himself, and to whom he hath given the ministry, and committed the word of his reconciliation; As an ambassador for Christ, as though God did by 20.
me beseech you, I pray you in Christ's stead, be ye reconciled to God. For God hath made him sub- 21.
ject to sufferings and death, the punishment and consequence of sin, as if he had been a sinner, though he were guilty of no sin; that we, in and by him, might be made righteous, by a righteousness imputed to us by God. I therefore, working to- 1.
gether with him, beseech you also, that you receive not the favour of God, in the gospel, preached to you, in vain [b]. (For he saith, "I have heard 2.
thee in a time accepted, and in the day of salvation have I succoured thee:" behold, now is the accepted time; behold, now is the day of salvation!) Giving 3.
no offence to any one, in any thing, that the ministry be not blamed: But, in every thing, approving 4.
myself, as becomes the minister of God, by much patience, in afflictions, in necessities, in streights, In stripes, in imprisonments, in being tossed up and 5.
down, in labours, in watchings, in fastings; By a 6.
life undefiled; by knowledge; by long-sufferings; by the gifts of the Holy Ghost; by love unfeigned; By preaching the gospel of truth sincerely; by the 7.
power of God, assisting my ministry; by uprightness of

NOTES.

18 [a] Τὰ ἀρχαῖα, "old things," perhaps, may here mean the Jewish œconomy; for the false apostle was a Jew, and, as such, assumed to himself some authority, probably by right of blood, and privilege of his nation: vid. 2 Cor. xi. 21, 22. But that, St. Paul here tells them, now, under the gospel, is all antiquated, and quite out of doors.

1 [b] "Receive the grace of God in vain," the same with "believing in vain," 1 Cor. xv. 2. i. e. receiving the doctrine of the gospel for true, and professing Christianity, without persisting in it, or performing what the gospel requires.

PARAPHRASE.

of mind, wherewith I am armed at all points, both
8. to do and to ſuffer; By honour and diſgrace; by
good and bad report; as a deceiver[a], and yet faith-
9. ful; As an obſcure, unknown man, but yet known
and owned; as one often in danger of death, and
yet, behold, I live; as chaſtened, but yet not killed;
10. As ſorrowful, but yet always rejoicing; as poor, yet
making many rich; as having nothing, and yet
11. poſſeſſing all things. O ye Corinthians, my mouth
is opened to you, my heart is enlarged[b] to you; my
affection, my tenderneſs, my compliance for you, is
12. not ſtrait, or narrow. It is your own narrowneſs
13. makes you uneaſy. Let me ſpeak to you, as a father
to his children; in return, do you, likewiſe, enlarge
14. your affections and deference to me. Be ye not aſ-
ſociated with unbelievers, having nothing to do with
them in their vices, or worſhip[c]: for what fellow-
ſhip hath righteouſneſs with unrighteouſneſs? What
15. communion hath light with darkneſs? What con-
cord hath Chriſt with Belial[d]? Or what part hath a
16. believer with an unbeliever? What agreement hath
the temple of God with idols? For ye are the tem-
ple of the living God; as God hath ſaid, "I will
dwell in them, among them will I walk; and I will
17. be their God, and they ſhall be my people." Where-
fore, "Come out from among them, and be ſepa-
rate, ſaith the Lord, and touch not the unclean
thing,

TEXT.

An. Ch. 57.
Neronis 3.

CHAP. VI.

power of God, by the armour of righteouſneſs, on the right hand, and on the left.

8 By honour and diſhonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and behold we live; as chaſtened, and not killed;

10 As ſorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not ſtraitened in us, but ye are ſtraitened in your own bowels.

13 Now, for a recompence in the ſame, (I ſpeak as unto my children) be ye alſo enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? And what communion hath light with darkneſs?

15 And what concord hath Chriſt with Belial? Or what part hath he that believeth, with an infidel?

16 And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath ſaid, "I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people."

17 Wherefore, "Come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing; and I will receive you.

NOTES.

8 [a] "Deceiver," a title (it is like) he had received from ſome of the oppoſite faction at Corinth: vid. chap. xii. 16.

11 [b] Another argument, St. Paul makes uſe of, to juſtify and excuſe his plainneſs of ſpeech to the Corinthians, is the great affection he has for them, which he here breaks out into an expreſſion of, in a very pathetical manner. This, with an exhortation to ſeparate from idolaters and unbelievers, is what he inſiſts on, from this place to chap. vii. 16.

14 [c] Vid. chap. vii. 1.

15 [d] Belial is a general name for all the falſe gods, worſhipped by the idolatrous Gentiles.

An. Ch. 57. Neronis 3.

TEXT.

CHAP. VI. 18 And will be a Father unto you, and ye ſhall be my ſons and daughters," ſaith the Lord
CHAP. VII. Almighty.

1 Having therefore theſe promiſes, (dearly beloved) let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.

2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I ſpeak not this to condemn you: for I have ſaid before, that you are in our hearts, to die and live with you.

4 Great is my boldneſs of ſpeech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful, in all our tribulation.

5 For, when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide; without were fightings, within were fears.

6 Nevertheleſs, God, that comforteth thoſe that are caſt down, comforted us, by the coming of Titus:

7 And not by his coming only, but by the conſolation, wherewith he was comforted in you, when he told us your earneſt deſire, your mourning, your fervent mind toward me; ſo that I rejoiced the more.

8 For, though I made you ſorry with a letter, I do not repent; though I did repent: for I perceive that the ſame epiſtle made you ſorry, though it were but for a ſeaſon.

9 Now I rejoice, not that ye were made ſorry, but that ye ſorrowed to repentance: for ye were made ſorry, after a godly manner, that ye might receive damage by us in nothing.

PARAPHRASE.

thing, and will receive you to me; And I will be 18.
a Father, and ye ſhall be my ſons and daughters," ſaith the Lord Almighty. Having, therefore, theſe 1.
promiſes, (dearly beloved) let us cleanſe ourſelves from the defilement of all ſorts of ſins, whether of body or mind, endeavouring after perfect holineſs, in the fear of God. Receive me, as one to be 2.
hearkened to, as one to be followed, as one that hath done nothing to forfeit your eſteem. I have wronged no man: I have corrupted no man: I have defrauded no man [a]. I ſay not this to reflect on your 3.
carriage towards me [b]: for I have already aſſured you, that I have ſo great an affection for you, that I could live and die with you. But, in the tranſport of 4.
my joy, I uſe great liberty of ſpeech towards you. But let it not be thought to be of ill-will, for I boaſt much of you; I am filled with comfort, and my joy abounds exceedingly, in all my afflictions. For, 5.
when I came to Macedonia, I had no reſpite from continual trouble, that beſet me on every ſide. From without, I met with ſtrife and oppoſition, in preaching the goſpel: and within, I was filled with fear, upon your account; leſt the falſe apoſtle, continuing his credit and faction amongſt you, ſhould pervert you from the ſimplicity of the goſpel [c]. But God, 6.
who comforteth thoſe who are caſt down, comforted me, by the coming of Titus: Not barely by his pre- 7.
ſence, but by the comfort I received from you, by him, when he acquainted me with your great deſire of conforming yourſelves to my orders; your trouble for any neglects, you have been guilty of, towards me; the great warmth of your affection and concern for me; ſo that I rejoiced the more, for my paſt fears; Having writ to you a letter, which I repented 8.
of, but now do not repent of, perceiving, that, though that letter grieved you, it made you ſad but for a ſhort time: But now I rejoice, not that you were 9.
made ſorry, but that you were made ſorry to repentance. For this proved a beneficial ſorrow, acceptable

NOTES.

2 [a] This ſeems to inſinuate the contrary behaviour of their falſe apoſtle.
3 [b] Vid. 1 Cor. iv. 3. 2 Cor. x. 2. and xi. 20, 21. and xiii. 3.
5 [c] Vid. chap. xi. 3.

PARAPHRASE.

able to God, that, in nothing, you might have cauſe to complain, that you were damaged by me,
10. For godly ſorrow worketh repentance to ſalvation, not to be repented of: but ſorrow ariſing from world-
11. ly intereſt, worketh death. In the preſent caſe, mark it [a], that godly ſorrow, which you had, what carefulneſs it wrought in you, to conform yourſelves to my orders, ver. 15, yea, what clearing yourſelves from your former miſcarriages; yea, what indignation againſt thoſe who led you into them; yea, what fear to offend me [b]; yea, what vehement deſire of ſatisfying me; yea, what zeal for me; yea, what revenge againſt yourſelves, for having been ſo miſled! You have ſhewn yourſelves to be ſet right *, and be, as you ſhould be, in every thing, by this
12. carriage of yours †. If, therefore, I wrote unto you, concerning the fornicator, it was not for his ſake, that had done, nor his that had ſuffered, the wrong; but principally, that my care and concern for

TEXT.

An. Ch. 57. Neronis 3.

CHAP. VII.

For godly ſorrow worketh repentance to ſalvation, not to be 10
repented of: but the ſorrow of the world worketh death.

For, behold, this ſelf-ſame 11
thing that ye ſorrowed, after a godly ſort, what carefulneſs it wrought in you; yea, what clearing of yourſelves; yea, what indignation; yea, what fear; yea, what vehement deſire; yea, what zeal; yea, what revenge! in all things ye have approved yourſelves to be clear in this matter.

Wherefore, though I wrote 12
unto you, I did it not for his cauſe, that had done the wrong, nor for his cauſe, that ſuffered wrong, but that our care for you, in the ſight of God, might appear unto you.

NOTES.

11 [a] St. Paul, writing to thoſe, who knew the temper they were in, and what were the objects of the ſeveral paſſions, which were raiſed in them, doth both here, and in the ſeventh verſe, forbear to mention, by, and to, what they were moved, out of modeſty, and reſpect to them. This is neceſſary, for the information of ordinary readers, to be ſuppl ed, as can be beſt collected from the main deſign of the apoſtle, in theſe two epiſtles, and from ſeveral paſſages, giving us light in it.

[b] Vid. ver. 15. * "Clear." This word anſwers very well ἁγνὸς, in the Greek: but then, to be clear, in Engliſh, is generally underſtood to ſignify, not to have been guilty; which cou'd not be the ſenſe of the apoſtle, he having charged the Corinthians ſo warmly, in his firſt epiſtle. His meaning muſt therefore be, "that they had now reſolved on a contrary courſe, and were ſo far clear," i. e. were ſet right, and in good diſpoſition again, as he deſcribes it, in the former part of this verſe. † And therefore I think ἐν τῷ πράγματι may be beſt rendered "in fact," i. e. by your ſorrow, your fear, your indignation, your zeal, &c. I think it cannot well be tranſlated, "in this matter," underſtanding thereby the puniſhment of the fornicator. For that was not the matter St. Paul had been ſpeaking of; but the Corinthians ſiding with the falſe apoſtle againſt him, was the ſubject of the preceding part of this, and of the three or four foregoing chapters; wherein he juſtifies himſelf againſt their ſlanders, and invalidates the pretences of the adverſe party. This is that, which lay chiefly upon his heart, and which he labours, might and main, both in this and the former epiſtle, to rectify, as the foundation of all the diſorders amongſt them; and, conſequently, is the matter, wherein he rejoices to find them all ſet right. Indeed, in the immediately following verſe, he mentions his having writ to them, concerning the fornicator; but it is only as an argument of his kindneſs and concern for them: But that, which was the great cauſe of his rejoicing, what it was that gave him the great ſatisfaction, was the breaking of the faction, and the re-uniting them "all" to himſelf, which he expreſſes in the word "all," emphatically uſed, ver. 13, 15. and, from thence, he concludes thus, ver. 16, "I rejoice, therefore, that I have confidence in you in all things." His mind was now at reſt, the partiſans of his oppoſer, the falſe apoſtle, having forſaken that leader, whom they had ſo much gloried in, and being all now come over to St. Paul, he doubted not, but all would go well; and ſo leaves off the ſubject he had been upon, in the ſeven foregoing chapters, viz. the juſtification of himſelf, with here and there reflections on that falſe apoſtle.

An. Ch. 57.
Neronis 3.

TEXT.

PARAPHRASE.

CH. VII.

13 Therefore, we were comforted in your comfort: yea, and exceedingly the more joyed we, for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling you received him.

16 I rejoice, therefore, that I have confidence in you, in all things.

for you might be made known to you, as in the presence of God. Therefore, I was comforted in your 13.
comfort: but much more exceedingly rejoiced I, in the joy of Titus; because his mind was set at ease, by the good disposition he found you all in towards me[a]. So that I am not ashamed of having boasted 14.
of you to him. For all that I have said to you, is truth; so, what I said to Titus, in your commendation, he has found to be true; Whereby his affec- 15.
tion to you is abundantly increased, he carrying in his mind the universal obedience of you all, unanimously, to me, and the manner of your receiving him with fear and trembling. I rejoice, therefore, 16.
that I have confidence in you in all things.

NOTE.

13 [a] Vid. ver. 15.

SECT. III.

CHAP. VIII. 1.—IX. 15.

CONTENTS.

THE apostle having employed the seven foregoing chapters, in his own justification, in the close whereof he expresses the great satisfaction he had, in their being all united again, in their affection, and obedience to him; he, in the two next chapters, exhorts them, especially by the example of the churches of Macedonia, to a liberal contribution to the poor Christians in Judea.

TEXT.

PARAPHRASE.

1 MOREOVER, brethren, we do you to wit of the grace of God, bestowed on the churches of Macedonia:

MOREOVER, brethren, I make known to you the 1.
gift[a], which, by the grace of God, is given in

NOTE.

1 [a] χάρις, which is translated, "grace," is here used, by St. Paul, for "gift," or "liberality," and is so used, ver. 4, 6, 7, 9, 19. and 1 Cor. xvi. 3. It is called also χάρις Θεοῦ, the "gift of God," because God is the author and procurer of it, moving their hearts to it. Besides δεδομένην ἐν cannot signify "bestowed on," but "given in," or "by."

PARAPHRASE.

2. in the churches of Macedonia: viz. That, amidſt the afflictions [a], they have been much tried with, they have, with exceeding chearfulneſs and joy, made their very low eſtate of poverty yield a rich contri-
3. bution of liberality: Being forward of themſelves (as I muſt bear them witneſs) to the utmoſt of their
4. power; nay, and beyond their power: Earneſtly intreating me to receive their contribution, and be a partner with others, in the charge of conveying
5. and diſtributing it to the ſaints. And in this they out-did my expectation, who could not hope for ſo large a collection from them. But they gave themſelves firſt to the Lord, and to me, to diſpoſe of what they had, according as the good pleaſure of
6. God ſhould direct. Inſomuch that I was moved to perſuade Titus, that, as he had begun, ſo he would alſo ſee this charitable contribution carried on among
7. you, till it was perfected: That, as you excel in every thing, abounding in faith, in well-ſpeaking, in knowledge, in every good quality, and in your affection to me; ye might abound in this act of
8. charitable liberality alſo. This I ſay to you, not as a command from God, but on occaſion of the great liberality of the churches of Macedonia, and to ſhew the world a proof of the genuine, noble temper of
9. your love [b]. For ye know the munificence [c] of our

TEXT.

An. Ch. 57. Neronis 3.

CH. VIII.

How that, in a great trial of affliction, the abundance of their 2
joy, and their deep poverty, abounded unto the riches of their liberality.

For to their power, (I bear 3
record) yea, and beyond their power, they were willing of themſelves;

Praying us, with much in- 4
treaty, that we would receive the gift, and take upon us the fellowſhip of the miniſtering to the ſaints.

And this they did, not as we 5
hoped; but firſt gave their own ſelves to the Lord, and unto us by the will of God.

Inſomuch that we deſired 6
Titus, that, as he had begun, ſo he would alſo finiſh in you the ſame grace alſo.

Therefore, as ye abound in 7
every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; ſee that you abound in this grace alſo.

I ſpeak not by commandment, 8
but by occaſion of the forwardneſs of others, and to prove the ſincerity of your love.

For ye know the grace of 9
our

NOTES.

2 [a] How ill-diſpoſed and rough to the Chriſtians the Macedonians were, may be ſeen, Acts xvi. and xvii.

8 [b] Τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων, "ſhewing the world a proof of the genuine temper of your love." Thus, I think, it ſhould be rendered. St. Paul, who is ſo careful, all along in this epiſtle, to ſhew his eſteem and good opinion of the Corinthians, taking all occaſions to ſpeak and preſume well of them, whereof we have an eminent example in theſe words, "ye abound in your love to us," in the immediately preceding verſe; he could not, in this place, ſo far forget his deſign, of treating them very tenderly, now they were newly returned to him, as to tell them, that he ſent Titus, for the promoting their contribution, to make a trial of "the ſincerity of their love:" this had been but an ill expreſſion of that confidence, which, ch. vii. 16, he tells them, "he has in them in all things." Taking, therefore, as without violence to the words one may, δοκιμάζων for "drawing out a proof," and γνήσιον for "genuine," the words very well expreſs St. Paul's obliging way of ſtirring up the Corinthians to a liberal contribution, as I have underſtood them. For St. Paul's diſcourſe to them briefly ſtands thus: "The great liberality of the poor Macedonians, made me ſend "Titus to you, to carry on the collection of your charity, which he had begun, that you, who excel "in all other virtues, might be eminent alſo in this. But this I urge, not as a command from God; "but, upon occaſion of others liberality, lay before you an opportunity of giving the world a proof "of the genuine temper of your charity, which, like that of your other virtues, loves not to come "behind that of others."

9 [c] Τὴν χάριν, "the grace," rather "the munificence," the ſignification wherein St. Paul uſes χάρις over and over again in this chapter, and is tranſlated "gift," ver. 4.

An. Ch. 57. Neronis 3.

TEXT.

CH. VIII.

our Lord Jeſus Chriſt, that though he was rich, yet, for your ſakes, he became poor, that ye, through his poverty, might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but alſo to be forward a year ago.

11 Now, therefore, perform the doing of it; that, as there was a readineſs to will, ſo there may be a performance alſo, out of that which you have.

12 For, if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I mean not, that other men may be eaſed, and you burdened:

14 But, by an equality, that now, at this time, your abundance may be a ſupply for their want; that their abundance alſo may be a ſupply for your want, that there may be equality:

15 As it is written, "He that "had gathered much, had no- "thing over; and he that had "gathered little, had no lack."

16 But thanks be to God, which put the ſame earneſt care into the heart of Titus for you.

17 For, indeed, he accepted the exhortation; but being more forward, of his own accord, he went unto you.

18 And we have ſent with him the brother, whoſe praiſe is in the goſpel, throughout all the churches:

19 (And not that only, but who was alſo choſen of the churches to travel with us, with this grace, which is adminiſtered by us, to the glory of the ſame Lord, and declaration of your ready mind)

PARAPHRASE.

our Lord Jeſus Chriſt, who, being rich, made himſelf poor for your ſakes, that you, by his poverty, might become rich. I give you my opinion in the 10.
caſe, becauſe it becomes you ſo to do, as having begun not only to do ſomething in it, but to ſhew a willingneſs to it, above a year ago. Now, therefore, 11.
apply yourſelves to the doing of it in earneſt; ſo that, as you undertook it readily, you would as readily perform it, out of what you have: For 12.
every man's charity is accepted by God, according to the largeneſs and willingneſs of his heart, in giving, and not according to the narrowneſs of his fortune. For my meaning is not, that you ſhould 13.
be burdened to eaſe others: But that, at this time, 14.
your abundance ſhould make up, what they, through want, come ſhort in; that, on another occaſion, their abundance may ſupply your deficiency, that there may be an equality: As it is written, "He 15.
that had much, had nothing over, and he that had little, had no lack." But thanks be to God, who 16.
put into the heart of Titus the ſame concern for you, Who not only yielded to my exhortation[a]; 17.
but, being more than ordinary concerned for you, of his own accord went unto you: With whom I have 18.
ſent the brother[b], who has praiſe through all the churches, for his labour in the goſpel: (And not that 19.
only, but who was alſo choſen of the churches, to accompany me, in the carrying this collection, which ſervice I undertook for the glory of our Lord, and for your encouragement to a liberal contribution:)

To

NOTES.

17 [a] Vid. ver. 6.

18 [b] This brother moſt take to be St. Luke, who now was, and had been a long while, St. Paul's companion in his travels.

PARAPHRASE.

20. To prevent any aſperſion might be caſt on me, by any one, on occaſion of my meddling with the ma-
21. nagement of ſo great a ſum; And to take care, by having ſuch men joined with me, in the ſame truſt, that my integrity and credit ſhould be preſerved, not only in the ſight of the Lord, but alſo in the ſight
22. of men. With them I have ſent our brother, of whom I have had frequent experience, in ſundry affairs, to be a forward, active man; but now much more earneſtly intent, by reaſon of the ſtrong perſua-
23. ſion he has, of your contributing liberally. Now, whether I ſpeak of Titus, he is my partner, and one, who, with me, promotes your intereſt; or the two other brethren ſent with him, they are the meſſengers of the churches of Macedonia, by whom their collection is ſent, and are promoters of the glory of
24. Chriſt. Give, therefore, to them, and, by them, to thoſe churches, a demonſtration of your love, and
1. a juſtification of my boaſting of you. For, as touching the relief of the poor Chriſtians in Jeruſalem,
2. it is needleſs for me to write to you. For I know the forwardneſs of your minds, which I boaſted of, on your behalf, to the Macedonians, that [a] Achaia was ready a year ago, and your zeal in this matter
3. hath been a ſpur to many others. Yet I have ſent theſe brethren, that my boaſting of you may not appear to be vain and groundleſs, in this part; but that you may, as I ſaid, have your collection ready:
4. Leſt, if perchance the Macedonians ſhould come with me, and find it not ready, I (not to ſay, you) ſhould be aſhamed in this matter, whereof I have
5. boaſted. I thought it, therefore, neceſſary to put the brethren upon going before unto you, to prepare things, by a timely notice before-hand, that your contribution may be ready, as a free benevolence of yours, and not as a niggardly gift, extorted from you.

TEXT.

An. Ch. 57. Neronis 3.

Avoiding this, that no man ſhould blame us in this abundance, which is adminiſtered by us: — Ch. VIII. 20

Providing for honeſt things, not only in the ſight of the Lord, but alſo in the ſight of men. — 21

And we have ſent with them our brother, whom we have often-times proved diligent in many things; but now, much more diligent, upon the great confidence which I have in you. — 22

Whether any do inquire of Titus, he is my partner, and fellow-helper concerning you: or our brethren be inquired of, they are the meſſengers of the churches, and the glory of Chriſt. — 23

Wherefore ſhew ye to them, and before the churches, the proof of your love, and of our boaſting on your behalf. — 24

For, as touching the miniſtering to the ſaints, it is ſuperfluous for me to write to you. — Chap. IX. 1

For I know the forwardneſs of your mind, for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many. — 2

Yet have I ſent the brethren, leſt our boaſting of you ſhould be in vain, in this behalf; that, as I ſaid, ye may be ready: — 3

Leſt haply, if they of Macedonia come with me, and find you unprepared, we (that we ſay not, you) ſhould be aſhamed in this ſame confident boaſting. — 4

Therefore, I thought it neceſſary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the ſame might be ready, as a matter of bounty, and not as of covetouſneſs. — 5

NOTE.

2 [a] Achaia, i. e. the church of Corinth, which was made up of the inhabitants of that town, and of the circumjacent parts of Achaia. Vid. ch. i. 1.

An. Ch. 57.
Neronis 3.

TEXT.

CHAP. IX.

6 But this I ſay, He, which ſoweth ſparingly, ſhall reap alſo ſparingly: and he, which ſoweth bountifully, ſhall reap alſo bountifully.

7 Every man, according as he purpoſeth in his heart, ſo let him give; not grudgingly, or of neceſſity: for God loveth a chearful giver.

8 And God is able to make all grace abound towards you; that ye, always having all ſufficiency, in all things, may abound to every good work:

9 (As it is written, "He hath "diſperſed abroad; he hath "given to the poor: his righ-"teouſneſs remaineth for ever."

10 Now he that miniſtereth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs:)

11 Being enriched in every thing to all bountifulneſs, which cauſeth, through us, thankſgiving to God.

12 For the adminiſtration of this ſervice, not only ſupplieth the want of the ſaints, but is abundant alſo, by many thankſgivings unto God.

13 (Whilſt, by the experiment of this miniſtration, they glorify God, for your profeſſed ſubjection unto the goſpel of Chriſt, and for your liberal diſtribution unto them, and unto all men;)

14 And, by their prayer for you, which long after you, for the exceeding grace of God in you.

15 Thanks be unto God for his unſpeakable gift.

PARAPHRASE.

you. This, I ſay, "He who ſoweth ſparingly, ſhall 6.
reap alſo ſparingly; and he who ſoweth plentifully,
ſhall alſo reap plentifully." So give, as you find 7.
yourſelves diſpoſed, every one, in his own heart,
not grudgingly, as if it were wrung from you; for
God loves a chearful giver. For God is able to make 8.
every charitable gift [a] of yours redound to your advantage; that, you having in every thing, always, a
fulneſs of plenty, ye may abound in every good work:
(As it is written, "He hath ſcattered, he hath given 9.
to the poor, and his liberality [b] remaineth for ever."
Now he, that ſupplies ſeed to the ſower, and bread 10.
for food, ſupply and multiply your ſtock of ſeed [c],
and increaſe the fruit of your liberality:) Enriched 11.
in every thing to all beneficence, which, by me, as
inſtrumental in it, procureth thankſgiving to God.
For the performance of this ſervice doth not only 12.
bring ſupply to the wants of the ſaints, but reacheth farther, even to God himſelf, by many thankſgivings (whilſt they, having ſuch a proof of you, in 13.
this your ſupply, glorify God for your profeſſed ſubjection to the goſpel of Chriſt, and for your liberality,
in communicating to them, and to all men;) And 14.
to the procuring their prayers for you, they having a
great inclination towards you, becauſe of that gracious gift of God beſtowed on them, by your liberality. Thanks be to God for this his unſpeakable 15.
gift.

NOTES.

8 [a] Χάρις "grace," rather "charitable gift," or "liberality," as it ſignifies in the former chapter, and as the context determines the ſenſe here.

9 [b] Δικαιοσύνη "righteouſneſs," rather "liberality;" for ſo δικαιοσύνη, in ſcripture language, often ſignifies. And ſo, Matt. vi. 1, for ἐλεημοσύνην "alms," ſome copies have δικαιοσύνην "liberality." And ſo Joſeph, Matt. i. 19, is called δίκαιος "juſt, benign."

10 [c] Σπόρον "ſeed ſown," rather, "your ſeed, and ſeed-plot," i. e. increaſe your plenty, to be laid out in charitable uſes.

SECT.

An. Ch. 57.
Neronis 3.
Chap. X.

SECT. IV.

CHAP. X. 1.——XIII. 10.

CONTENTS.

ST. Paul having finiſhed his exhortation to liberality, in their collection for the Chriſtians at Jeruſalem, he here reſumes his former argument, and proſecutes the main purpoſe of this epiſtle, which was totally to reduce and put a final end to the adverſe faction, (which ſeems not yet to be entirely extinct) by bringing the Corinthians wholly off from the falſe apoſtle they had adhered to; and to re-eſtabliſh himſelf and his authority in the minds of all the members of that church. And this he does, by the ſteps contained in the following numbers.

SECT. IV. No. 1.

CHAP. X. 1—6.

CONTENTS.

HE declares the extraordinary power he hath in preaching the goſpel, and to puniſh his oppoſers amongſt them.

PARAPHRASE.

1. NOW I, the ſame Paul, who am (as it is ſaid amongſt [a] you) baſe and mean, when preſent with you, but bold towards you, when abſent, beſeech you, by the meekneſs and gentleneſs [b] of
2. Chriſt; I beſeech you, I ſay, that I may not, when preſent among you, be bold, after that manner I have reſolved to be bold towards ſome, who account that, in my conduct and miniſtry, I regulate myſelf wholly

TEXT.

NOW I Paul, myſelf, beſeech you, by the meekneſs and gentleneſs of Chriſt, who in preſence am baſe among you, but being abſent am bold toward you. 1

But I beſeech you, that I may not be bold, when I am preſent, with that confidence wherewith I think to be bold againſt ſome, which think of us, as if we walked according to the fleſh. 2

NOTES.

1 [a] Vid ver. 10.

[b] St. Paul, thinking it fit to appear all ſeverity, till he had by fair means reduced as many of the contrary party, as he could, to a full ſubmiſſion to his authority, (vid. ver. 6.) begins, here, his diſcourſe, by conjuring them, by the meekneſs and gentleneſs of Chriſt, as an example, that might excuſe his delay of exemplary puniſhment on the ringleaders and chief offenders, without giving them reaſon to think it was for want of power.

An. Ch. 57. Neronis 3.

CHAP. X.

TEXT.	PARAPHRASEE.
For though we walk in the	wholly by carnal conſiderations. For, though I live 3.
3 fleſh, we do not war after the fleſh:	in the fleſh, yet I do not carry on the work of the
4 (For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of ſtrong-holds:)	goſpel (which is a warfare) according to the fleſh: (For the weapons of my warfare are not fleſhly [a], 4. but ſuch, as God hath made mighty, to the pulling
5 Caſting down imaginations, and every high thing, that exalteth itſelf againſt the knowledge of God; and bringing into captivity every thought to the obedience of Chriſt:	down of ſtrong-holds, i. e. whatever is made uſe of in oppoſition:) Beating down human reaſonings, 5. and all the towering and moſt elevated ſuperſtructures raiſed thereon, by the wit of men, againſt the knowledge of God, as held forth in the goſpel; captivating all their notions, and bringing them into ſubjection to Chriſt: And having by me, in a readineſs, 6.
6 And having in a readineſs to revenge all diſobedience, when your obedience is fulfilled.	power wherewithal to puniſh and chaſtiſe all diſobedience, when you, who have been miſled by your falſe apoſtle, withdrawing yourſelves from him, ſhall return to a perfect obedience [b].

NOTES.

4 [a] What the ὅπλα σαρκικὰ, "the carnal weapons," and thoſe other, oppoſed to them, which he calls δυνατὰ τῷ Θεῷ, "mighty through God," are, may be ſeen, if we read and compare 1 Cor. 23, 24. and ii. 1, 2, 4, 5, 12, 13. 2 Cor. iv. 2, 6.

6 [b] Thoſe, whom he ſpeaks to, here, are the Corinthian converts, to whom this epiſtle is written. Some of theſe had been drawn into a faction, againſt St. Paul; theſe he had been, and was endeavouring to bring back, to that obedience and ſubmiſſion, which the reſt had continued in, to him, as an apoſtle of Jeſus Chriſt. The Corinthians of theſe two ſorts are thoſe he he means, when he ſays to them, chap. ii. 3. and chap. vii. 13, 15, "You all," i. e. all ye Chriſtians of Corinth and Achaia. For he, that had raiſed the faction amongſt them, and given ſo much trouble to St. Paul, was a ſtranger, and a Jew, vid. chap. xi. 22, crept in amongſt them, after St. Paul had gathered and eſtabliſhed that church, 1 Cor. iii. 6, 10. 2. Cor. x. 15, 16. Of whom St. Paul ſeems to have no hopes, chap. xi. 13—15. And, therefore, he every-where threatens, 2 Cor. iv. 19. and here particularly, ver. 6. and 11, to make an example of him and his adherents, (if any were ſo obſtinate to ſtick to him) when he had brought back again all the Corinthians, that he could hope to prevail on.

SECT. IV. No. 2.

CHAP. X. 7—18.

CONTENTS.

ST. Paul examines the falſe apoſtle's pretenſions, and compares his own with his performances.

PARA-

PARAPHRASE.

7. DO ye judge of men, by the outward appearance of things? Is it by ſuch meaſures, you take an eſtimate of me and my adverſaries? If he has confidence in himſelf, that he is Chriſt's, i. e. aſſumes to himſelf the authority of one employed and commiſſioned by Chriſt [a]? let him, on the other ſide, count thus with himſelf, that, as he is Chriſt's,
8. ſo I alſo am Chriſt's. Nay, if I ſhould boaſtingly ſay ſomething more [b], of the authority and power, which the Lord has given me for your edification, and not for your deſtruction *, I ſhould not be put
9. to ſhame [c]: But that I may not ſeem to terrify you
10. by letters, as is objected to me by ſome, Who ſay, that my letters are weighty and powerful, but my bodily preſence weak, and my diſcourſe contemp-
11. tible. Let him, that ſays ſo, reckon upon this, that ſuch as I am in word, by letters, when I am abſent, ſuch ſhall I be alſo in deed, when preſent.
12. For I dare not be ſo bold, as to rank or compare myſelf with ſome, who vaunt themſelves: but they, meaſuring themſelves within themſelves [d], and comparing themſelves with themſelves, do not underſtand [e],
13. But I, for my part, will not boaſt of myſelf in what has not been meaſured out, or allotted to me [f]; i. e. I will not go out of my own province, to ſeek matter of commendation; but proceeding orderly, in the

TEXT.

An. Ch. 57. Neronis 3.

CHAP. X.

DO ye look on things after the outward appearance? 7
If any man truſt to himſelf, that he is Chriſt's, let him of himſelf think this again, that, as he is Chriſt's, even ſo are we Chriſt's.

For, though I ſhould boaſt 8
ſomewhat more of our authority, (which the Lord hath given us for edification, and not for your deſtruction) I ſhould not be aſhamed:

That I may not ſeem, as if I 9
would terrify you by letters.

" For his letters (ſay they) 10
" are weighty and powerful,
" but his bodily preſence is
" weak, and his ſpeech con-
" temptible."

Let ſuch an one think this, 11
that ſuch as we are in word by letters when we are abſent, ſuch will we be alſo in deed, when we are preſent.

For we dare not make our 12
ſelves of the number, or compare ourſelves with ſome, that commend themſelves: but they, meaſuring themſelves by themſelves, and comparing themſelves amongſt themſelves, are not wiſe.

But we will not boaſt of 13
things

NOTES.

7 [a] Vid chap. xi. 23.

8 [b] "More," vid. chap. xi. 23. * Another reaſon inſinuated by the apoſtle for his forbearing ſeverity to them.

[c] "I ſhould not be put to ſhame," i. e. the truth would juſtify me in it.

12 [d] This is ſpoken ironically: ἐν ἑαυτοῖς, "amongſt themſelves," rather "within themſelves." For, in all likelihood, the faction and oppoſition againſt St. Paul was made by one perſon, as we before obſerved. For though he ſpeaks here, in the plural number, which is the ſofter and decenter way in ſuch caſes; yet we ſee, in the foregoing verſe, he ſpeaks directly and expreſsly, as of one perſon; and therefore ἐν ἑαυτοῖς may, moſt conſonantly to the apoſtle's meaning here, be underſtood to ſignify, "within themſelves," i. e. with what they find in themſelves. The whole place ſhewing, that this perſon made an eſtimate of himſelf, only by what he found in himſelf; and thereupon preferred himſelf to St. Paul, without conſidering what St. Paul was, or had done.

[e] "Do not underſtand," that they ought not to intrude themſelves into a church, planted by another man, and there vaunt themſelves, and ſet themſelves above him that planted it; which is the meaning of the four next verſes.

13 [f] Ἄμετρα, here and in ver. 15, doth not ſignify immenſe, or immoderate, but ſomething that hath not been meaſured out, and allotted to him, ſomething that is not committed to him, nor within his province.

An. Ch. 57. Neronis 3.

TEXT.

CHAP. X.

things without our meaſure, but according to the meaſure of the rule, which God hath diſtributed to us, a meaſure to reach even unto you.

14 For we ſtretch not ourſelves beyond our meaſure, as though we reached not unto you; for we are come as far as to you alſo, in preaching the goſpel of Chriſt:

15 Not boaſting of things without our meaſure, that is, of other men's labours; but having hope, when your faith is increaſed, that we ſhall be enlarged by you, according to our rule, abundantly:

16 To preach the goſpel in the regions beyond you, and not to boaſt, in another man's line, of things made ready to our hand.

17 But he, that glorieth, let him glory in the Lord.

18 For not he, that commendeth himſelf, is approved, but whom the Lord commendeth.

PARAPHRASE.

the province, which God hath meaſured out, and allotted to me, I have reached even unto you; i. e. I preached the goſpel in every country, as I went, till I came as far as you. For I do not extend myſelf 14. farther than I ſhould, as if I had ſkipped over other countries in my way, without proceeding gradually to you; no, for I have reached even unto you, in preaching of the goſpel in all countries, as I paſſed along[a]: Not extending my boaſting[b], beyond my 15. own bounds, into provinces not allotted to me, nor vaunting myſelf of any thing, I have done, in another's labour[c], i. e. in a church planted by another man's pains: but having hope, that, your faith increaſing, my province will be enlarged by you yet farther: So that I may preach the goſpel to the yet unconverted countries beyond you, and not take 16. glory to myſelf, from another man's province, where all things are made ready to my hand[c]. But he that will glory, let him glory, or ſeek praiſe, from that 17. which is committed to him by the Lord, or in that which is acceptable to the Lord. For not he, who commends himſelf, does thereby give a proof of his 18. authority, or miſſion; but he, whom the Lord commends by the gifts of the Holy Ghoſt[d].

NOTES.

14 [a] This ſeems to charge the falſe, pretended apoſtle, who had cauſed all this diſturbance in the church of Corinth, that, without being appointed to it, without preaching the goſpel, in his way thither, as became an apoſtle, he had crept into the church ot Corinth.

15 [b] "Boaſting," i. e. intermeddling, or aſſuming to myſelf authority to meddle, or honour for meddling.

15, 16 [c] Here St. Paul viſibly taxes the falſe apoſtle, for coming into a church, converted and gathered by another, and there pretending to be ſome body, and to rule all. This is another thing, that makes it probable, that the oppoſition made to St. Paul, was but by one man, that had made himſelf the head of an oppoſite faction. For it is plain, it was a ſtranger, who came thither, after St. Paul had planted this church, who pretending to be more an apoſtle than St. Paul, with greater illumination, and more power, ſet up againſt him, to govern that church, and withdraw the Corinthians from following St. Paul's rules and doctrine. Now this can never be ſuppoſed to be a combination of men, who came to Corinth with that deſign, nor that they were different men, that came thither ſeparately, each ſetting up for himſelf; for then they would have fallen out, one with another, as well as with St. Paul. And, in both caſes, St. Paul muſt have ſpoken of them, in a different way from what he does now. The ſame character and carriage is given to them all throughout both theſe epiſtles; and, 1 Cor. iii. 10, he plainly ſpeaks of one man; and that ſetting up thus to be a preacher of the goſpel, amongſt thoſe, that were already Chriſtians, was looked upon, by St. Paul, to be a fault, we may may ſee, Rom. xv. 20.

18 [d] It is of theſe weapons of his warfare, that St. Paul ſpeaks, in this chapter; and it is by them, that he intends to try, which is the true apoſtle, when he comes to them.

SECT.

SECT. IV. No. 3.

An. Ch. 57.
Neronis 3.
Chap. XI.

CHAP. XI. 1—6.

CONTENTS.

HE ſhews that their pretended apoſtle, bringing to them no other Saviour or goſpel, nor conferring greater power of miracles, than he [St. Paul] had done, was not to be preferred before him.

PARAPHRASE.

1. WOuld you could bear me a little, in my folly [a];
2. and, indeed, do bear with me. For I am jealous over you, with a jealouſy, that is for God: for I have fitted and prepared you for one alone, to be your huſband, viz. that I might deliver you up, a
3. pure virgin, to Chriſt. But, I fear, leſt, ſome way or other, as the ſerpent beguiled Eve by his cunning; ſo your minds ſhould be debauched from that ſingle-
4. neſs which is due to Chriſt [b]. For if this intruder, who has been a leader amongſt you, can preach to you another Saviour, whom I have not preached; or if you receive from him other, or greater gifts of the Spirit, than thoſe you received from me; or another goſpel, than what you accepted from me; you might

TEXT.

WOuld to God ye could bear with me a little, in my folly; and, indeed, bear with me. 1

For I am jealous over you with godly jealouſy: for I have eſpouſed you to one huſband, that I may preſent you as a chaſte virgin to Chriſt. 2

But I fear leſt, by any means, as the ſerpent beguiled Eve, through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt. 3

For if he, that cometh, preacheth another Jeſus, whom we have not preached; or if ye receive another Spirit, which ye have not received; or another 4

NOTES.

1 [a] "Folly;" ſo he modeſtly calls his ſpeaking in his own defence.

3 [b] Ἁπλότητ⟨Θ τῆς εἰς τὸν Χριστὸν. "The ſimplicity that is in," rather "towards, Chriſt," anſwers to ἑνὶ ἀνδρὶ Χριστῷ, "to one huſband, Chriſt," in the immediately foregoing verſe. For ἑνὶ, "one," is not put there for nothing, but makes the meaning plainly this: "I have formed and fitted "you for one perſon alone, one huſband, who is Chriſt: I am concerned, and in care, that you may "not be drawn aſide from that ſubmiſſion and obedience, that temper of mind, that is due ſingly to "him; for I hope to put you into his hands, poſſeſſed with pure virgin thoughts, wholly fixed "on him, not divided, nor roving after any other, that he may take you to wife, and marry you to "himſelf for ever." It is plain, their perverter, who oppoſed St. Paul, was a Jew, as we have ſeen. It was from the Jews, from whom, of all, profeſſing Chriſtianity, St. Paul had moſt trouble and oppoſition. For they having their hearts ſet upon their old religion, endeavoured to mix Judaiſm and Chriſtianity together. We may ſuppoſe the caſe here to be much the ſame with that, which he more fully expreſſes, in the epiſtle to the Galatians, particularly Gal. i. 6—12. and chap. iv. 9—11. and 16—21. and ch. v. 1—13. The meaning of this place here ſeems to be this: "I have taught "you the goſpel alone, in its pure and unmixed ſimplicity, by which only you can be united to "Chriſt: but I fear, leſt this, your new apoſtle, ſhould draw you from it; and that your minds "ſhould not ſtick to that ſingly, but ſhould be corrupted by a mixture of Judaiſm." After the like manner, St. Paul expreſſes Chriſtians being delivered from the law, and their freedom from the ritual obſervances of the Jews, by being married to Chriſt, Rom. vii. 4, which place may give ſome light to this.

An. Ch. 57. Neronis 3.

TEXT.	PARAPHRASE.
CHAP. XI. other goſpel, which ye have not accepted, ye might well bear with him.	might well bear with him, and allow his pretenſions of being a new and greater apoſtle. For, as to the 5.
5 For, I ſuppoſe, I was not a whit behind the very chiefeſt apoſtles.	apoſtles of Chriſt, I ſuppoſe I am not a whit behind the chiefeſt of them. For though I am but a mean 6.
6 But, though I be rude in ſpeech, yet not in knowledge; but we have been thoroughly made manifeſt, among you, in all things.	ſpeaker, yet I am not without knowledge; but in every thing have been made manifeſt unto you, i. e. to be an apoſtle.

SECT. IV. No. 4.

CHAP. XI. 7.—15.

CONTENTS.

HE juſtifies himſelf to them, in his having taken nothing of them. There had been great talk about this, and objections raiſed againſt St. Paul thereupon; vid. 1 Cor. ix. 1—3. As if, by this, he had diſcovered himſelf not to be an apoſtle: to which he there anſwers, and here toucheth it again, and anſwers another objection, which it ſeems was made, viz. that he refuſed to receive maintenance from them out of unkindneſs to them.

TEXT.	PARAPHRASE.
7 HAVE I committed an offence, in abaſing myſelf, that you might be exalted, becauſe I have preached to you the goſpel of God freely?	HAVE I committed an offence [a] in abaſing myſelf, to work with my hands, neglecting my right of maintenance, due to me, as an apoſtle, that you might be exalted in Chriſtianity, becauſe I preached the goſpel of God to you gratis? I robbed 7. 8.
8 I robbed other churches, taking wages of them, to do you ſervice.	other churches, taking wages of them, to do you ſervice. And, being with you and in want, I was 9.
9 And, when I was preſent with you, and wanted, I was chargeable to no man: for that, which was lacking to me, the brethren which came from Macedonia, ſupplied:	chargeable to not a man of you: for the brethren, who came from Macedonia, ſupplied me with what I needed: and, in all things, I have kept myſelf from

NOTE.

7 [a] The adverſe party made it an argument againſt St. Paul, as an evidence, that he was no apoſtle, ſince he took not from the Corinthians maintenance, 1 Cor. ix. 1—3. Another objection raiſed againſt him from hence, was, that he would receive nothing from them, becauſe he loved them not, 2 Cor. xi. 11. This he anſwers here, by giving another reaſon for his ſo doing. A third allegation was, That it was only a crafty trick in him to catch them, 2 Cor. xii. 16. which he anſwers there.

PARAPHRASE.

from being burdenſome to you, and ſo I will continue
10. to do. The truth and ſincerity I owe to Chriſt is,
in what I ſay to you, viz. This boaſting of mine ſhall
11. not in the regions of Achaia be ſtopped in me. Why
ſo? Is it, becauſe I love you not? For that God can
12. be my witneſs, he knoweth. But what I do, and
ſhall do[a], is, that I may cut off all occaſion from
thoſe, who, if I took any thing of you, would be
glad of that occaſion to boaſt, that in it they had me
for a pattern, and did nothing but what even I my-
13. ſelf had done. For theſe are falſe[b] apoſtles, deceit-
ful labourers in the goſpel, having put on the coun-
14. terfeit ſhape and outſide of apoſtles of Chriſt: And
no marvel; for Satan himſelf is ſometimes tranſ-
15. formed into an angel of light. Therefore it is not
ſtrange, if ſo be his miniſters are diſguiſed ſo, as to
appear miniſters of the goſpel: whoſe end ſhall be
according to their works.

TEXT.

An. Ch. 57. Neronis 3

ſupplied: and in all things I CHAP. XI.
have kept myſelf from being
burdenſome unto you, and ſo
will I keep myſelf.

As the truth of Chriſt is in 10
me, no man ſhall ſtop me of this
boaſting, in the regions of Achaia.

Wherefore? becauſe I love 11
you not? God knoweth.

But what I do, that I will do, 12
that I may cut off occaſion from
them, which deſire occaſion,
that, wherein they glory, they
may be found even as we.

For ſuch are falſe apoſtles, 13
deceitful workers, transforming
themſelves into the apoſtles of
Chriſt.

And no marvel; for Satan 14
himſelf is transformed into an
angel of light.

Therefore it is no great thing, 15
if his miniſters alſo be tranſ-
formed, as the miniſters of righ-
teouſneſs: whoſe end ſhall be
according to their works.

NOTES.

12 [a] Καὶ ποιήσω, "that I will do," rather, "and will do;" ſo the words ſtand in the Greek, and do not refer to ver. 10, as a profeſſion of his reſolution to take nothing of them; but to ver. 11, to which it is joined; ſhewing that his refuſing any reward from them, was not out of unkindneſs, but for another reaſon.

13 [b] They had queſtioned St. Paul's apoſtleſhip, 1 Cor. ix, becauſe of his not taking maintenance of the Corinthians. He here directly declares them to be no true apoſtles.

SECT. IV. No. 5.

CHAP. XI. 16.—33.

CONTENTS.

HE goes on, in his juſtification, reflecting upon the carriage of the falſe apoſtle towards the Corinthians, ver. 16—21. He compares himſelf with the falſe apoſtle, in what he boaſts of, as being a Hebrew, ver. 21, 22. or miniſter of Chriſt, ver. 23. and here St. Paul enlarges upon his labours and ſufferings.

An Ch. 57.
Neronis 3.

CHAP. XI.

TEXT.

16 I Say again, Let no man think me a fool; if otherwiſe, yet as a fool receive me, that I may boaſt myſelf a little.

17 That which I ſpeak, I ſpeak it not after the Lord, but, as it were, fooliſhly, in this confidence of boaſting.

18 Seeing that many glory after the fleſh, I will glory alſo.

19 For ye ſuffer fools gladly, ſeeing ye yourſelves are wiſe.

20 For ye ſuffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face.

21 I ſpeak, as concerning reproach, as though we had been weak: howbeit, whereinſoever any are bold, (I ſpeak fooliſhly) I am bold alſo.

22 Are they Hebrews? So am I. Are they Iſraelites? So am I. Are they the ſeed of Abraham? So am I.

23 Are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft.

PARAPHRASE.

I Say again, Let no man think me a fool, that I 16.
ſpeak ſo much of myſelf: or, at leaſt, if it be a folly in me, bear with me as a fool, that I too, as well as others [a], may boaſt myſelf a little. That, 17.
which I ſay on this occaſion, is not by command from Chriſt, but, as it were, fooliſhly, in this matter of boaſting. Since many [b] glory in their circumci- 18.
ſion, or extraction [c], I will glory alſo. For ye bear 19.
with fools eaſily [d], being yourſelves wiſe. For you 20.
bear with it, if a man bring you into bondage [e], i. e. domineer over you, and uſe you like his bondmen; if he make a prey of you; if he take, or extort preſents, or a ſalary, from you; if he be elevated, and high, amongſt you; if he ſmite you on the face, i. e. treat you contumelioufly. I ſpeak, according to the 21.
reproach has been caſt upon me, as if I were weak, i. e. deſtitute of what might ſupport me in dignity and authority, equal to this falſe apoſtle; as if I had not as fair pretences to power and profit amongſt you, as he. Is he an Hebrew [f], i. e. by language an Hebrew? 22.
So am I. Is he an Iſraelite, truly of the Jewiſh nation, and bred up in that religion? So am I. Is he of the ſeed of Abraham, really deſcended from him? And not a proſelyte, of a foreign extraction? So am I.
Is he a miniſter of Jeſus Chriſt? (I ſpeak in my 23.
fooliſh way of boaſting) I am more ſo: in toilſome labours I ſurpaſs him: in ſtripes I am exceedingly beyond

NOTES.

16 [a] Vid. ver. 18.

18 [b] Vid. ch. xii. 11.

[c] "After the fleſh." What this glorying "after the fleſh" was, in particular here, vid. ver. 22, viz. being a Jew by deſcent.

19 [d] Spoken ironically, for their bearing with the inſolence and covetouſneſs of their falſe apoſtle.

20 [e] The "bondage" here meant, was, ſubjection to the will of their falſe apoſtle, as appears by the following particulars of this verſe, and not ſubjection to the Jewiſh rites. For if that had been, St. Paul was ſo zealous againſt it, that he would have ſpoken more plainly and warmly, as we ſee in his epiſtle to the Galatians; and not have touched it thus, only by the bye, ſlightly, in a doubtful expreſſion. Beſides, it is plain, no ſuch thing was yet attempted openly; only St. Paul was afraid of it; vid. ver. 3.

22 [f] "Is he an Hebrew?" Having, in the foregoing verſe, ſpoken in the ſingular number, I have been fain to continue the ſame number here, though different from that in the text, to avoid an inconſiſtency in the paraphraſe, which could not but ſhock the reader. But this I would be underſtood to do, without impoſing my opinion on any body, or pretending to change the text: but, as an expoſitor, to tell my reader that I think, though St. Paul ſays, "they," he means but one; as often, when he ſays, "we," he means only himſelf, the reaſon whereof I have given elſewhere.

PARAPHRASE.

beyond him[a]: in prisons I have been oftener; and
24. in the very jaws of death, more than once: Of the
Jews I have, five times, received forty stripes save
25. one. Thrice was I whipped with rods: once was I
stoned: thrice shipwrecked: I have passed a night
26. and a day in the sea: In journeyings often: in perils
by water; in perils by robbers; in perils by mine
own countrymen; in perils from the heathen; in
perils in the city; in perils in the country; in perils
27. at sea; in perils among false brethren: In toil and
trouble, and sleepless nights, often; in hunger and
thirst; in fastings, often; in cold and nakedness.
28. Besides these troubles from without, the disturbance
that comes daily upon me, from my concern for all
29. the churches. Who is a weak Christian, in danger,
through frailty or ignorance, to be misled, whose
weakness I do not feel and suffer in, as if it were
my own? Who is actually misled, for whom my zeal
and concern do not make me uneasy, as if I had a
30. fire in me? If I must be compelled[b] to glory[c], I
will glory of those things which are of my weak and
31. suffering side. The God and Father of our Lord
Jesus Christ, who is blessed for ever, knoweth that I
32. lye not. In Damascus, the governor, under Aretas
the king, who kept the town with a garrison, being
33. desirous to apprehend me; I was, through a win-
dow, let down in a basket, and escaped his hands.

TEXT.

An. Ch. 57. Neronis 3.

CHAP. XI.

Of the Jews, five times, received I forty stripes save one. 24

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night and a day I have been in the deep: 25

In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 26

In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 27

Besides those things that are without, that which cometh upon me daily, the care of all the churches. 28

Who is weak, and I am not weak? who is offended, and I burn not? 29

If I must needs glory, I will glory of the things which concern mine infirmities. 30

The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lye not. 31

In Damascus, the governor under Aretas the king, kept the city of the Damascenes, with a garrison, desirous to apprehend me: 32

And, through a window, in a basket, was I let down by the wall, and escaped his hands. 33

NOTES.

23 [a] Ἐν πληγαῖς ὑπερβαλλόντως, "in stripes above measure," rather "in stripes exceeding." For these words, as the other particulars of this verse, ought to be taken comparatively, with reference to the false apostle, with whom St. Paul is comparing himself, in the ministry of the gospel. Unless this be understood so, there will seem to be a disagreeable tautology in the following verses; which, taking these words in a comparative sense, are proofs of his saying, "In stripes I am exceedingly beyond him; for of the Jews five times," &c.

30 [b] "Compelled." Vid. chap. xii. 11.

[c] By Καυχᾶσθαι, which is translated sometimes "to glory," and sometimes "to boast;" the apostle, all along, where he applies it to himself, means nothing, but the mentioning some commendable action of his, without vanity or ostentation, but barely upon necessity, on the present occasion.

SECT.

An. Ch. 57.
Neronis 3.
Chap. XII.

SECT. IV. No. 6.

CHAP. XII. 1—11.

CONTENTS.

HE makes good his apoſtleſhip, by the extraordinary viſions and revelations, which he had received.

TEXT.

1 IT is not expedient for me, doubtleſs, to glory: I will come to viſions and revelations of the Lord.

2 I knew a man in Chriſt, above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth) ſuch an one caught up to the third heaven.

3 And I knew ſuch a man, (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was caught up into paradiſe, and heard unſpeakable words, which it is not lawful for a man to utter.

5 Of ſuch an one will I glory: yet of myſelf I will not glory, but in mine infirmities.

6 For, though I would deſire to glory, I ſhall not be a fool; for I will ſay the truth: but now I forbear, leſt any man ſhould think of me above that which he ſeeth me to be, or that he heareth of me.

7 And, leſt I ſhould be exalted above meaſure, through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure.

PARAPHRASE.

IF I muſt be forced to glory [a] for your ſakes; (for me it is not expedient) I will come to viſions and revelations of the Lord. I knew a man [b], by the power of Chriſt, above fourteen years ago, caught up into the third heaven, whether the intire man, body and all, or out of the body in an ecſtacy, I know not; God knows. And I knew ſuch an one [b], whether in the body, or out of the body, I know not, God knows, That he was caught up into paradiſe, and there heard what is not in the power of man to utter. Of ſuch an one I will glory: but myſelf I will not mention, with any boaſting, unleſs in things that carry the marks of weakneſs, and ſhew my ſufferings. But if I ſhould have a mind to glory in other things, I might do it, without being a fool; for I would ſpeak nothing but what is true, having matter in abundance [c]: but I forbear, leſt any one ſhould think of me beyond what he ſees me, or hears commonly reported of me. And that I might not be exalted above meaſure, by reaſon of the abundance of revelations that I had, there was given me a thorn in the fleſh [d], the meſſenger of Satan to buffet me, that I might not be over-much elevated.

1. 2. 3. 4. 5. 6. 7.

NOTES.

1 [a] Εἰ καυχᾶσθαι δεῖ, "If I muſt glory," is the reading of ſome copies, and is juſtified by ver. 30. of the foregoing chapter, by the vulgar tranſlation, and by the Syriac, much to the ſame purpoſe; and ſuiting better with the context, renders the ſenſe clearer.

2, 3 [b] Modeſtly ſpeaking of himſelf in a third perſon.

6 [c] Vid. ver. 7.

7 [d] "Thorn in the fleſh," what this was in particular, St. Paul having thought fit to conceal it, is not eaſy for thoſe, who come after, to diſcover, nor is it very material.

PARAPHRASE.

8. elevated. Concerning this thing, I beſought the
9. Lord thrice, that it might depart from me. And he ſaid, My favour is ſufficient for thee; for my power exerts itſelf, and its ſufficiency is ſeen the more perfectly, the weaker thou thyſelf art. I, therefore, moſt willingly chuſe to glory, rather in things that ſhew my weakneſs, than in my abundance of glorious revelations, that the power of Chriſt may the
10. more viſibly be ſeen to dwell in me. Wherefore, I have ſatisfaction in weakneſſes, in reproaches, in neceſſities, in perſecutions, in diſtreſſes, for Chriſt's ſake. For when I, looked upon in my outward ſtate, appear weak, then by the power of Chriſt, which dwelleth
11. in me, I am found to be ſtrong. I am become fooliſh in glorying thus: but it is you, who have forced me to it. For I ought to have been commended by you; ſince in nothing came I behind the chiefeſt of the apoſtles, though in myſelf I am nothing.

TEXT.

An. Ch. 57. Neronis 3.

For this thing I beſought the Lord thrice, that it might depart from me. CHAP. XII. 8

And he ſaid unto me, "My 9
"grace is ſufficient for thee:
"for my ſtrength is made per-
"fect in weakneſs." Moſt gladly, therefore, will I rather glory in my infirmities, that the power of Chriſt may reſt upon me.

Therefore, I take pleaſure in 10
infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake: for when I am weak, then am I ſtrong.

I am become a fool in glory- 11
ing: ye have compelled me: for I ought to have been commended of you; for in nothing am I behind the very chiefeſt apoſtles, though I be nothing.

SECT. IV. No. 7.

CHAP. XII. 12, 13.

CONTENTS.

HE continues to juſtify himſelf to be an apoſtle, by the miracles he did, and the ſupernatural gifts he beſtowed amongſt the Corinthians.

PARAPHRASE.

12. TRULY the ſigns, whereby an apoſtle might be known, were wrought among you, by me, in all patience [a] and ſubmiſſion, under the difficulties I there met with, in miraculous, wonderful and mighty works, performed by me. For what is there, which
13. you were any way ſhortened in, and had not equally with other churches [b], except it be that I myſelf was not burdenſome to you? Forgive me this injury.

TEXT.

TRULY the ſigns of an apoſtle were wrought among you, in all patience, in ſigns and wonders and mighty deeds. 12

For what is it wherein ye were inferior to other churches, except it be that I myſelf was not burdenſome to you? Forgive me this wrong. 13

NOTES.

12 [a] This may well be underſtood to reflect on the haughtineſs and plenty, wherein the falſe apoſtle lived amongſt them.

13 [b] Vid. 1 Cor. i. 4—7.

An. Ch. 57.
Neronis 3.
Chap. XII.

SECT. IV. No. 8.

CHAP. XII. 14—21.

CONTENTS.

HE farther juſtifies himſelf, to the Corinthians, by his paſt diſintereſtedneſs, and his continued kind intentions to them.

TEXT.

14 BEhold, the third time, I am ready to come to you; and I will not be burdenſome to you; for I ſeek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly ſpend, and be ſpent, for you, though, the more abundantly I love you, the leſs I be loved.

16 "But be it ſo, I did not bur-
"den you: nevertheleſs being
"crafty, I caught you with
"guile."

17 Did I make a gain of you, by any of them, whom I ſent unto you?

18 I deſired Titus, and with him I ſent a brother; did Titus make a gain of you? Walked we not in the ſame ſpirit? Walked we not in the ſame ſteps?

19 Again, think you that we excuſe ourſelves unto you? We ſpeak before God, in Chriſt: but we do all things, dearly beloved, for your edifying.

PARAPHRASE.

BEhold, this is the third time, I am ready to come unto you; but I will not be burdenſome to you; for I ſeek not what is yours, but you: for it is not expected, nor uſual, that children ſhould lay up for their parents, but parents [a] for their children. I will gladly lay out whatever is in my poſſeſſion, or power; nay, even wear out and hazard myſelf for your ſouls [b], though it ſhould ſo fall out that the more I love you, the leſs I ſhould be beloved by you [c]. 14. 15.
"Be it ſo, as ſome ſuggeſt, that I was not burden-
"ſome to you; but it was in truth out of cunning,
"with a deſign to catch you, with that trick, draw-
"ing from you, by others, what I refuſed in perſon." 16.
In anſwer to which, I aſk, Did I, by any of thoſe, I ſent unto you, make a gain of you? I deſired Titus to go to you, and with him I ſent a brother: Did Titus make a gain of you? Did not they behave themſelves with the ſame temper, that I did, amongſt you? Did we not walk in the ſame ſteps? i. e. neither they, nor I, received any thing from you. Again [d], do not, upon my mentioning my ſending of Titus to you, think that I apologize for my not coming myſelf: I ſpeak, as in the preſence of God, and as a Chriſtian, there is no ſuch thing: in all my whole carriage towards you, beloved, all that has been done, has been done only for your edification. 17. 18. 19.

No

NOTES.

14 [a] Vid. 1 Cor. iv. 14, 15.
15 [b] Vid. 2 Tim. ii. 10.
[c] Vid. ch. vi. 12, 13.
19 [d] He had before given the reaſon, chap. i. 23, of his not coming to them, with the like aſſeveration that he uſes here. If we trace the thread of St. Paul's diſcourſe here, we may obſerve, that having concluded the juſtification of himſelf and his apoſtleſhip by his paſt actions, ver. 13, he had it in his thoughts to tell them, how he would deal with the falſe apoſtle and his adherents, when he came,

as

PARAPHRASE.

No, there is no need of an apology for my not coming to you ſooner: For I fear, when I do come, I ſhall not find you ſuch as I would, and that you will find me ſuch as you would not: I am afraid, that among you there are diſputes, envyings, animoſities, ſtrifes, backbitings, whiſperings, ſwellings of mind, diſturbances: And that my God, when I come to you again, will humble me amongſt you, and I ſhall bewail many, who have formerly ſinned, and have not yet repented of the uncleanneſs, fornication, and laſciviouſneſs, whereof they are guilty.

TEXT.

An. Ch. 57. Neronis 3.

CHAP. XII.

For I fear, leſt, when I come, I ſhall not find you ſuch as I would, and that I ſhall be found unto you, ſuch as ye would not: leſt there be debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults: 20

And leſt, when I come again, my God will humble me among you, and that I ſhall bewail many, which have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs, which they have committed. 21

NOTE.

as he was ready now to do. And, therefore, ſolemnly begins ver. 14. with "behold;" and tells them now, "the third time," he was ready to come to them, to which joining, (what was much upon his mind) that he would not be burdenſome to them, when he came, this ſuggeſted to his thoughts an objection, viz. that this perſonal ſhyneſs in him was but cunning; for that he deſigned to draw gain from them, by other hands. From which he clears himſelf, by the inſtance of Titus, and the brother, whom he had ſent together to them, who were as far from receiving any thing from them, as he himſelf. Titus and his other meſſenger being thus mentioned, he thought it neceſſary to obviate another ſuſpicion, that might be raiſed in the minds of ſome of them, as if he mentioned the ſending of thoſe two, as an apology for his not coming himſelf. This he diſclaims utterly; and to prevent any thoughts of that kind, ſolemnly proteſts to them, that, in all his carriage to them, he had done nothing but for their edification; nor had any other aim, in any of his actions, but purely that; and that he forbore coming merely out of reſpect and good-will to them. So that all, from "Behold, this third time, I am ready to come to you." ver. 14. to "this third time I am coming to you," chap. xiii. 1. muſt be looked on, as an incident diſcourſe, that fell in occaſionally, though tending to the ſame purpoſe with the reſt; a way of writing very uſual with our apoſtle, and with other writers, who abound in quickneſs and variety of thoughts, as he did. Such men are often, by new matter riſing in their way, put by from what they were going, and had begun to ſay; which, therefore, they are fain to take up again, and continue at a diſtance; which St. Paul does here, after the interpoſition of eight verſes. Other inſtances of the like kind may be found in other places of St. Paul's writings.

SECT. IV. No. 9.

CHAP. XIII. 1—10.

CONTENTS.

HE re-aſſumes what he was going to ſay, chap. xii. 14, and tells them, how he intends to deal with them, when he comes to them; and aſſures them, that, however they queſtion it, he ſhall be able, by miracles, to give proof of his authority and commiſſion from Chriſt.

An. Ch. 57.
Neronis 3.

CH. XIII.

TEXT.

1 THIS is the third time I am coming to you: in the mouth of two or three witneſſes ſhall every word be eſtabliſhed.

2 I told you before, and foretel you, as if I were preſent the ſecond time; and, being abſent, now I write to them, which heretofore have ſinned, and to all other, that, if I come again, I will not ſpare:

3 Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you.

4 For, though he was crucified through weakneſs, yet he liveth by the power of God: for we alſo are weak in him, but we ſhall live, with him, by the power of God towards you.

PARAPHRASE.

THIS is, now, the third time I am coming to you; and, when I come, I ſhall not ſpare you, having proceeded, according to our Saviour's rule, and endeavoured by fair means, firſt to reclaim you, before I come to the laſt extremity. And of this 2. my former epiſtle, wherein I applied myſelf to you, and this, wherein I now, as if I were preſent with you, foretel thoſe, who have formerly ſinned, and all the reſt, to whom, being now abſent, I write, that when I come, I will not ſpare you. I ſay, theſe two letters are my witneſſes, according to our Saviour's rule, which ſays, "In the mouth of two or three witneſſes every word ſhall be eſtabliſhed[a]:" Since 3. you demand a proof of my miſſion, and of what I deliver, that it is dictated by Chriſt ſpeaking in me, who muſt be acknowledged not to be weak to you-ward, but has given ſufficient marks of his power amongſt you. For, though his crucifixion and death 4. were with appearance[b] of weakneſs; yet he liveth with the manifeſtation[b] of the power of God, appearing

NOTES.

2 [a] "In the mouth of two or three witneſſes ſhall every word be eſtabliſhed." Theſe words ſeem to be quoted from the law of our Saviour, Matt. xviii. 16. and not from the law of Moſes in Deuteronomy; not only becauſe the words are the ſame with thoſe in St. Matthew, but from the likeneſs of the caſe. In Deuteronomy, the rule given concerns only judicial trials: In St. Matthew, it is a rule given for the management of perſuaſion, uſed for the reclaiming an offender, by fair means before coming to the utmoſt extremity, which is the caſe of St. Paul here: In Deuteronomy the judge was to hear the witneſſes, Deut. xvii. 6. and xix. 15. In St. Matthew, the party was to hear the witneſſes, Matt. xviii. 17. which was alſo the caſe of St. Paul here; the witneſſes, which he means, that he made uſe of to perſuade them, being his two epiſtles. That, by witneſſes, he means his two epiſtles, is plain from his way of expreſſing himſelf here, where he carefully ſets down his telling them twice, viz. "before," in his former epiſtle, ch. iv. 19. and now a "ſecond time," in his ſecond epiſtle; and alſo, by theſe words, ὡς παρὼν τὸ δεύτερον, "as if I were preſent with you a ſecond time." By our Saviour's rule, the offended perſon was to go twice to the offender; and therefore St. Paul ſays, "as if I were with you a ſecond time," counting his letters, as two perſonal applications to them, as our Saviour directed ſhould be done, before coming to rougher means. Some take the witneſſes to be the three meſſengers, by whom his firſt epiſtle is ſuppoſed to be ſent. But this would not be, according to the method preſcribed by our Saviour, in the place from which St. Paul takes the words he uſes: for there were no witneſſes to be made uſe of, in the firſt application; neither, if thoſe had been the witneſſes meant, would there have been any need for St. Paul, ſo carefully and expreſsly, to have ſet down ὡς παρὼν τὸ δεύτερον, "as if preſent a ſecond time," words which, in that caſe, would be ſuperfluous. Beſides, thoſe three men are no-where mentioned, to have been ſent by him, to perſuade them, nor the Corinthians required to hear them, or reproved for not having done it: and laſtly, they could not be better witneſſes of St. Paul's endeavours twice to gain the Corinthians, by fair means, before he proceeded to ſeverity, than the epiſtles themſelves.

4 [b] Ἐξ ἀσθενείας, "through weakneſs," ἐκ δυνάμεως Θεοῦ, "by the power of God," I have rendered "with the appearance of weakneſs, and with the manifeſtation of the power of God;" which I think,

PARAPHRASE.

5. pearing in my puniſhing you. You examine me, whether I can, by any miraculous operation, give a proof, that Chriſt is in me. Pray, examine yourſelves, whether you be in the faith; make a trial upon yourſelves, whether you yourſelves are not ſomewhat deſtitute of proofs[a]. Or, are you ſo little acquainted with yourſelves, as not to know, whe-
6. ther Chriſt be in you? But, if you do not know yourſelves, whether you can give proofs or no, yet I hope, you ſhall know, that I am not unable to give
7. proof[a] of Chriſt in me. But I pray to God that you may do no evil, wiſhing not for an opportunity to ſhew my proofs[a]: but that, you doing what is right, I may be, as if I had no proofs[a], no ſuper-
8. natural power. For, though I have the power of puniſhing ſupernaturally, I cannot ſhew this power upon any of you, unleſs it be that you are offenders, and your puniſhment be for the advantage of the
9. goſpel. I am, therefore, glad, when I am weak, and can inflict no puniſhment upon you; and you are ſo ſtrong, i. e. clear of faults, that ye cannot be touched. For all the power I have is only for promoting the truth of the goſpel; whoever are faithful and obedient to that, I can do nothing to; I cannot make examples of them, by all the extraordinary power I have, if I would: nay, this alſo I wiſh, even
10. your perfection. Theſe things, therefore, I write to you, being abſent, that when I come, I may not uſe ſeverity, according to the power which the Lord hath given me, for edification, not for deſtruction.

TEXT.

An. Ch. 57. Neronis 3.

CH. XIII.

Examine yourſelves, whether ye be in the faith; prove your own ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates? 5

But I truſt that ye ſhall know, 6 that we are not reprobates.

Now I pray to God, that ye 7 do no evil; not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates.

For we can do nothing againſt 8 the truth, but for the truth.

For we are glad, when we 9 are weak, and ye are ſtrong: and this alſo we wiſh, even your perfection.

Therefore I write theſe things, 10 being abſent; leſt, being preſent, I ſhould uſe ſharpneſs, according to the power, which the Lord hath given me, to edification, and not to deſtruction.

NOTES.

I think, the ſenſe of the place, and the ſtyle of the apoſtle, will juſtify. St. Paul, ſometimes, uſes the Greek prepoſitions, in a larger ſenſe, than that tongue ordinarily allows. Farther, it is evident, that ἐξ, joined to ἀσθενείας, has not a caſual ſignification; and therefore, in the antitheſis, ἐκ δυνάμεως Θεȣ, it cannot be taken caſually. And it is uſual for St. Paul, in ſuch caſes, to continue the ſame word, though it happens, ſometimes, ſeemingly to carry the ſenſe another way. In ſhort, the meaning of the place is this: Tho' Chriſt, in his crucifixion, appeared weak and deſpicable; yet he "now lives, "to ſhew the power of God, in the miracles, and mighty works, which he does: ſo I, though I, by "my ſufferings and infirmities, appear weak and contemptible; yet ſhall I live to ſhew the power "of God, in puniſhing you miraculouſly."

5, 6, 7 [a] Ἀδόκιμοι, tranſlated here "reprobates," 'tis plain in theſe three verſes has no ſuch ſignification, reprobation being very remote from the argument the apoſtle is here upon; but the word ἀδόκιμος is here uſed for one that cannot give proof of Chriſt being in him; one that is deſtitute of a ſupernatural power: for thus ſtands St. Paul's diſcourſe, ver. 3, ἐπεὶ δοκιμὴν ζητεῖτε, ver. 6, γνώσεσθε ὅτι ἡμεῖς ἐσμὲν ἀδόκιμοι ἐσμὲν, "Since you ſeek a proof, you ſhall know, that I am not deſtitute of a proof."

An. Ch. 57.
Neronis 3.
Ch. XIII.

SECT. V.

CHAP. XIII. 11—14.

CONCLUSION.

TEXT.

11 FInally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace ſhall be with you.
12 Greet one another with an holy kiſs.
13 All the ſaints ſalute you.
14 The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. Amen.

PARAPHRASE.

FInally, brethren, farewell: bring yourſelves into one well-united, firm, un-jarring ſociety[a]; be of good comfort; be of one mind; live in peace, and the God of love and peace ſhall be with you. 11.
Salute one another with an holy kiſs: All the ſaints ſalute you. 12.
The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. Amen. 13. 14.

NOTE.

11 [a] The ſame, that he exhorts them to, in the beginning of the firſt epiſtle, ch. i. ver. 10.

A PARA-

A

PARAPHRASE

AND

NOTES

ON THE

EPISTLE of St. *PAUL*

TO THE

ROMANS.

SYNOPSIS.

BEFORE we take into conſideration the epiſtle to the Romans in particular, it may not be amiſs to premiſe, that the miraculous birth, life, death, reſurrection, and aſcenſion of our Lord Jeſus Chriſt, were all events, that came to paſs within the confines of Judea; and that the ancient writings of the Jewiſh nation, allowed by the Chriſtians to be of divine original, were appealed to, as witneſſing the truth of his miſſion and doctrine; whereby it was manifeſt, that the Jews were the depoſitaries of the proofs of the Chriſtian religion. This could not chuſe but give the Jews, who were owned to be the people of God, even in the days of our Saviour, a great authority among the convert Gentiles, who knew nothing of the Meſſiah, they were to believe in, but what they derived from that nation, out of which he and his doctrine ſprung. Nor did the Jews fail to make uſe of this advantage, ſeveral ways, to the diſturbance of the Gentiles, that embraced Chriſtianity. The Jews, even thoſe of them that received the Goſpel, were, for the moſt part, ſo devoted to the law of Moſes and their ancient rites, that they could, by no means, bring themſelves to think, that they were to be laid aſide. They were, every-where, ſtiff and zealous for them, and contended that they were neceſſary to be obſerved, even by Chriſtians, by all that pretended to be the people of God, and hoped to be accepted by him. This gave no ſmall trouble to the newly converted Gentiles,

An. Ch. 57. Neronis 3. and was a great prejudice to the Goſpel, and therefore we find it complained of, in more places than one; vid. Acts xv. 1. 2 Cor. xi. 3. Gal. ii. 4, and v. 1, 10, 12. Phil. iii. 2. Col. ii. 4, 8, 16. Tit. i. 10, 11, 14, &c. This remark may ſerve to give light, not only to this epiſtle to the Romans, but to ſeveral other of St. Paul's epiſtles, written to the churches of converted Gentiles.

As to this epiſtle to the Romans, the Apoſtle's principal aim in it ſeems to be, to perſuade them to a ſteady perſeverance in the profeſſion of Chriſtianity, by convincing them, that God is the God of the Gentiles, as well as of the Jews; and that now, under the Goſpel, there is no difference between Jew and Gentile. This he does ſeveral ways.

1. By ſhewing that, though the Gentiles were very ſinful, yet the Jews, who had the law, kept it not, and ſo could not, upon account of their having the law (which being broken, aggravated their faults, and made them as far from righteous, as the Gentiles themſelves) have a title to exclude the Gentiles, from being the people of God, under the Goſpel.

2. That Abraham was a father of all that believe, as well uncircumciſed, as circumciſed; ſo that thoſe, that walk in the ſteps of the faith of Abraham, though uncircumciſed, are the ſeed, to which the promiſe is made, and ſhall receive the bleſſing.

3. That it was the purpoſe of God, from the beginning, to take the Gentiles to be his people under the Meſſias, in the place of the Jews, who had been ſo, till that time, but were then nationally rejected, becauſe they nationally rejected the Meſſias, whom he ſent to them to be their King and Deliverer, but was received by but a very ſmall number of them, which remnant was received into the kingdom of Chriſt, and ſo continued to be his people, with the converted Gentiles, who all together made now the church and people of God.

4. That the Jewiſh nation had no reaſon to complain of any unrighteouſneſs in God, or hardſhip from him, in their being caſt off, for their unbelief, ſince they had been warned of it, and they might find it threatened in their ancient prophets. Beſides, the raiſing or depreſſing of any nation is the prerogative of God's ſovereignty. Preſervation in the land, that God has given them, being not the right of any one race of men, above another. And God might, when he thought fit, reject the nation of the Jews, by the ſame ſovereignty, whereby he at firſt choſe the poſterity of Jacob to be his people, paſſing by other nations, even ſuch as deſcended from Abraham and Iſaac: but yet he tells them, that at laſt they ſhall be reſtored again.

Besides the aſſurance he labours to give the Romans, that they are, by faith in Jeſus Chriſt, the people of God, without circumciſion, or other obſervances of the Jews, whatever they may ſay, (which is the main drift of this epiſtle,) it is farther remarkable, that this epiſtle being writ to a church of Gentiles, in the metropolis of the Roman empire, but not planted by St. Paul himſelf; he, as apoſtle of the Gentiles, out of care that they ſhould rightly underſtand the Goſpel, has woven into his diſcourſe the chief doctrines of it, and given them a comprehenſive view of God's dealing with mankind, from firſt to laſt, in reference to eternal life. The principal heads whereof are theſe:

That, by Adam's tranſgreſſion, ſin entered into the world, and death by ſin, and ſo death reigned over all men, from Adam to Moſes.

THAT, by Moſes, God gave the children of Iſrael (who were his people, i. e. owned him for their God, and kept themſelves free from the idolatry and revolt of the heathen world) a law, which if they obeyed they ſhould have life thereby, i. e. attain to immortal life, which had been loſt by Adam's tranſgreſſion. An. Ch. 57. Neronis 3.

THAT though this law, which was righteous, juſt, and good, were ordained to life, yet, not being able to give ſtrength to perform what it could not but require, it failed, by reaſon of the weakneſs of human nature, to help men to life. So that, though the Iſraelites had ſtatutes, which if a man did, he ſhould live in them; yet they all tranſgreſſed, and attained not to righteouſneſs and life, by the deeds of the law.

THAT, therefore, there was no way to life left to thoſe under the law, but by the righteouſneſs of faith in Jeſus Chriſt, by which faith alone they were that ſeed of Abraham, to whom the bleſſing was promiſed.

THIS was the ſtate of the Iſraelites.

As to the Gentile world, he tells them,

THAT, though God made himſelf known to them, by legible characters of his being and power, viſible in the works of the creation; yet they glorified him not, nor were thankful to him; they did not own nor worſhip the one, only, true, inviſible God, the creator of all things, but revolted from him, to gods ſet up by themſelves, in their own vain imaginations, and worſhipped ſtocks and ſtones, the corruptible images of corruptible things.

THAT, they having thus caſt off their allegiance to him, their proper Lord, and revolted to other gods, God, therefore, caſt them off, and gave them up to vile affections, and to the conduct of their own darkened hearts, which led them into all ſorts of vices.

THAT both Jews and Gentiles, being thus all under ſin, and coming ſhort of the glory of God; God, by ſending his ſon Jeſus Chriſt, ſhews himſelf to be the God both of the Jews and Gentiles; ſince he juſtifieth the circumciſion by faith, and the uncircumciſion through faith, ſo that all, that believe, are freely juſtified by his grace.

THAT though juſtification unto eternal life be only by grace, through faith in Jeſus Chriſt; yet we are, to the utmoſt of our power, ſincerely to endeavour after righteouſneſs, and from our hearts obey the precepts of the Goſpel, whereby we become the ſervants of God; for his ſervants we are whom we obey, whether of ſin unto death, or of obedience unto righteouſneſs.

THESE are but ſome of the more general and comprehenſive heads of the Chriſtian doctrine, to be found in this epiſtle. The deſign of a ſynopſis will not permit me to deſcend more minutely to particulars. But this let me ſay, that he, that would have an enlarged view of true Chriſtianity, will do well to ſtudy this epiſtle.

SEVERAL exhortations, ſuited to the ſtate that the Chriſtians of Rome were then in, make up the latter part of the epiſtle.

THIS epiſtle was writ from Corinth, the year of our Lord, according to the common account, 57, the third year of Nero, a little after the ſecond epiſtle to the Corinthians.

SECT.

An. Ch. 57.
Neronis 3.
Chap. I.

SECT. I.

CHAP. I. 1——15.

CONTENTS.

INTRODUCTION, with his profeſſion of a deſire to ſee them.

TEXT.

1 PAUL a ſervant of Jeſus Chriſt, called to be an apoſtle, ſeparated unto the goſpel of God,

2 (Which he had promiſed afore, by his prophets, in the holy ſcriptures)

3 Concerning his ſon Jeſus Chriſt our Lord, (which was made of the ſeed of David, according to the fleſh;

4 And declared to be the ſon of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead:

5 By whom we have received grace and apoſtleſhip, for obedience to the faith among all nations for his name;

PARAPHRASE.

PAUL a ſervant of Jeſus Chriſt, called [a] to be an Apoſtle, ſeparated [b] to the preaching of the Goſpel of God (Which he had heretofore promiſed, by his prophets, in the holy ſcriptures) Concerning his ſon Jeſus Chriſt our Lord; (who according to the fleſh, i. e. as to the body, which he took in the womb of the bleſſed virgin, his mother, was of the poſterity and lineage of David [c]; According to the ſpirit of holineſs [d], i. e. as to that more pure and ſpiritual part, which in him over-ruled all, and kept even his frail fleſh holy and ſpotleſs from the leaſt taint of ſin [e], and was of another extraction, with moſt mighty power [f], declared [g] to be the ſon of God, by his reſurrection from the dead; By whom I have received favour, and the office of an Apoſtle, for the bringing of the Gentiles, every-where, to the obedience of faith, which I preach in his name;

1. 2. 3. 4. 5.

Of

NOTES.

1 [a] "Called." The manner of his being called, ſee Acts ix. 1—22.

[b] Separated, vid. Acts xiii. 2.

3 [c] "Of David," and ſo would have been regiſtered of the houſe and lineage of David, as both his mother and reputed father were, if there had been another tax in his days. Vid. Luke ii. 4. Matt. xiii. 55.

4 [d] "According to the ſpirit of holineſs," is here manifeſtly oppoſed to, "according to the fleſh," in the foregoing verſe, and ſo muſt mean that more pure and ſpiritual part in him, which, by divine extraction, he had immediately from God: unleſs this be ſo underſtood, the antitheſis is loſt.

[e] See paraphraſe, chap. viii. 3.

[f] Ἐν δυνάμει, with power: he that will read in the original what St. Paul ſays, Eph. i. 19, 20, of the power, which God exerted, in raiſing Chriſt from the dead, will hardly avoid thinking that he there ſees St. Paul labouring for words to expreſs the greatneſs of it.

[g] "Declared" does not exactly anſwer the word in the original, nor is it, perhaps, eaſy to find a word in Engliſh, that perfectly anſwers ὁρισθέντος, in the ſenſe the Apoſtle uſes it here; ὁρίζειν ſignifies properly to bound, terminate, or circumſcribe; by which termination the figure of things ſenſible is made, and they are known to be of this, or that race, and are diſtinguiſhed from others. Thus St. Paul takes Chriſt's reſurrection from the dead, and his entering into immortality, to be the moſt eminent and characteriſtical mark, whereby Chriſt is certainly known, and as it were determined to be the ſon of God.

PARAPHRASE.

6. which number [a], i. e. Gentiles, that I am ſent to preach to, are ye who are already called [b], and be-
7. come Chriſtians.) To all the beloved of God [b], and called to be ſaints, who are in Rome, favour and peace be to you from God our Father, and the Lord
8. Jeſus Chriſt. In the firſt place, I thank my God, through Jeſus Chriſt for you all, that your faith is
9. ſpoken of throughout the whole world. For God is my witneſs, whom I ſerve with the whole bent of my mind, in preaching the goſpel of his ſon, that without ceaſing I conſtantly make mention of you in
10. my prayers. Requeſting (if it be God's will, that I may now at length, if poſſible, have a good oppor-
11. tunity) to come unto you. For I long to ſee you, that I may communicate to you ſome ſpiritual gift [c],
12. for your eſtabliſhment [d] in the faith; That is [e], that, when I am among you, I may be comforted together with you, both with your faith and my own. This I think fit you ſhould know, brethren, that I often purpoſed

TEXT.

An. Ch. 57. Neronis 3.

CHAP. I.

Among whom are ye alſo the called of Jeſus Chriſt.) 6

To all that be in Rome, beloved of God, called to be ſaints: Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt. 7

First, I thank my God, through Jeſus Chriſt, for you all, that your faith is ſpoken of, throughout the whole world. 8

For God is my witneſs, whom I ſerve with my ſpirit, in the goſpel of his ſon, that without ceaſing I make mention of you always in my prayers; 9

Making requeſt (if by any means, now at length, I might have a proſperous journey, by the will of God) to come unto you. 10

For I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end you may be eſtabliſhed; 11

That is, that I may be comforted together with you, by the mutual faith both of you and me. 12

Now I would not have you, ignorant, 13

NOTES.

6 [a] To take the thread of St. Paul's words here right, all from the word Lord in the middle of ver. 3. to the beginning of this 7th, muſt be read as a parentheſis.

6 and 7 [b] "Called of Jeſus Chriſt; called to be ſaints; beloved of God;" are but different expreſſions for profeſſors of Chriſtianity.

11 [c] "Spiritual gift." If any one deſire to know more particularly the ſpiritual gifts, he may read 1 Cor. xii.

[d] "Eſtabliſhment." The Jews were the worſhippers of the true God, and had been, for many ages, his people; this could not be denied by the Chriſtians. Whereupon they were very apt to perſuade the convert Gentiles, that the Meſſias was promiſed, and ſent, to the Jewiſh nation alone, and that the Gentiles could claim, or have no benefit by him; or, if they were to receive any benefit by the Meſſias, they were yet bound to obſerve the law of Moſes, which was the way of worſhip, which God had preſcribed to his people. This, in ſeveral places, very much ſhook the Gentile converts. St. Paul makes it (as we have already obſerved) his buſineſs, in this epiſtle, to prove, that the Meſſias was intended for the Gentiles, as much as for the Jews; and that, to make any one partaker of the benefits and privileges of the Goſpel, there was nothing more required, but to believe and obey it: And accordingly, here in the entrance of the epiſtle, he wiſhes to come to Rome, that, by imparting ſome miraculous gifts of the Holy Ghoſt to them, they might be eſtabliſhed in the true notion of Chriſtianity, againſt all attempts of the Jews, who would either exclude them from the privileges of it, or bring them under the law of Moſes. So, where St. Paul expreſſes his care, that the Coloſſians ſhould be eſtabliſhed in the faith, Col. ii. 7, it is viſible, by the context, that what he oppoſed was Judaiſm.

12 [e] "That is." St. Paul, in the former verſe, had ſaid that he deſired to come amongſt them, to eſtabliſh them; in theſe words, "that is," he explains, or, as it were, recals what he had ſaid, that he might not ſeem to think them not ſufficiently inſtructed, or eſtabliſhed in the faith, and therefore turns the end of his coming to them, to their mutual rejoicing in one another's faith, when he and they came to ſee and know one another.

An. Ch. 57. Neronis 3.

TEXT.

CHAP. I. ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

PARAPHRASE.

purposed to come unto you, that I may have some fruit of my ministry, among you also, even as among other Gentiles. I owe, what service I can do, to 14. the Gentiles of all kinds, whether Greeks or Barbarians, to both the more knowing and civilized, and the uncultivated and ignorant; So that, as much as 15. in me lies, I am ready to preach the gospel to you also, who are at Rome.

SECT. II.

CHAP. I. 16.—II. 29.

CONTENTS.

ST. Paul, in this section, shews, that the Jews exclude themselves from being the people of God, under the gospel, by the same reason that they would have the Gentiles excluded.

IT cannot be sufficiently admired how skilfully, to avoid offending those of his own nation, St. Paul here enters into an argument, so unpleasing to the Jews, as this of persuading them, that the Gentiles had as good a title to be taken in, to be the people of God, under the Messias, as they themselves, which is the main design of this epistle.

IN this latter part of the first chapter, he gives a description of the Gentile world, in very black colours, but very adroitly interweaves such an apology for them, in respect of the Jews, as was sufficient to beat that assuming nation out of all their pretences to a right to continue to be alone the people of God, with an exclusion of the Gentiles. This may be seen, if one carefully attends to the particulars, that he mentions, relating to the Jews and Gentiles; and observes how, what he says of the Jews, in the second chapter, answers to what he had charged on the Gentiles, in the first. For there is a secret comparison of them, one with another, runs through these two chapters, which, as soon as it comes to be minded, gives such a light and lustre to St. Paul's discourse, that one cannot but admire the skilful turn of it; and look on it as the most soft, the most beautiful, and most pressing argumentation, that one shall any where meet with, altogether: Since it leaves the Jews nothing to say for themselves, why they should have the privilege continued to them, under the Gospel, of being alone

the people of God. All the things they ſtood upon, and boaſted in, giving them no preference, in this reſpect, to the Gentiles, nor any ground to judge them to be incapable, or unworthy to be their fellow ſubjects, in the kingdom of the Meſſias. This is what he ſays, ſpeaking of them nationally. But as to every one's perſonal concerns in a future ſtate, he aſſures them, both Jews and Gentiles, that the unrighteous of both nations, whether admitted, or not, into the viſible communion of the people of God, are liable to condemnation. Thoſe, who have ſinned without law, ſhall periſh without law; and thoſe, who have ſinned in the law, ſhall be judged, i. e. condemned by the law. An. Ch. 57. Neronis 3.

Perhaps ſome readers will not think it ſuperfluous, if I give a ſhort draught of St. Paul's management of himſelf here, for allaying the ſourneſs of the Jews, againſt the Gentiles, and their offence at the Goſpel, for allowing any of them place among the people of God, under the Meſſias.

After he had declared that the Goſpel is the power of God unto ſalvation, to thoſe who believe; to the Jew firſt, and alſo to the Gentile; and that the way of this ſalvation is revealed to be, by the righteouſneſs of God, which is by faith; he tells them, that the wrath of God is alſo now revealed againſt all atheiſm, polytheiſm, idolatry, and vice whatſoever, of men holding the truth in unrighteouſneſs, becauſe they might come to the knowledge of the true God, by the viſible works of the creation; ſo that the Gentiles were without excuſe, for turning from the true God to idolatry, and the worſhip of falſe gods, whereby their hearts were darkened; ſo that they were without God in the world. Wherefore, God gave them up to vile affections, and all manner of vices, in which ſtate, though, by the light of nature, they know what was right, yet underſtanding not that ſuch things were worthy of death, they not only do them themſelves, but abſtaining from cenſure, live fairly and in fellowſhip with thoſe that do them. Whereupon he tells the Jews, that they are more inexcuſable than the Heathen, in that they judge, abhor, and have in averſion, the Gentiles, for what they themſelves do with greater provocation. Their cenſure and judgment in the caſe is unjuſt and wrong: But the judgment of God is always right and juſt, which will certainly overtake thoſe who judge others, for the ſame things they do themſelves; and do not conſider, that God's forbearance to them ought to bring them to repentance. For God will render to every one according to his deeds; to thoſe that in meekneſs and patience continue in well-doing, everlaſting life; but to thoſe who are cenſorious, proud and contentious, and will not obey the Goſpel, condemnation and wrath, at the day of judgment, whether they be Jews or Gentiles: for God puts no difference between them. Thou, that art a Jew, boaſteſt that God is thy God; that he has enlightened thee by the law that he himſelf gave thee from heaven, and hath, by that immediate revelation, taught thee what things are excellent and tend to life, and what are evil and have death annexed to them. If, therefore, thou tranſgreſſeſt, doſt not thou more diſhonour God and provoke him, than a poor heathen, that knows not God, nor that the things he doth, deſerve death, which is their reward? Shall not he, if, by the light of nature, he do what is conformable to the revealed law of God, judge thee, who haſt received that law from God, by

An. Ch. 57. Neronis 3. Chap. I. revelation, and breakeſt it? Shall not this, rather than circumciſion, make him an Iſraelite? For he is not a Jew, i. e. one of God's people, who is one outwardly, by circumciſion of the fleſh; but he that is one inwardly, by the circumciſion of the heart.

TEXT.

16 FOR I am not aſhamed of the goſpel of Chriſt; for it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greek.

17 For therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.

18 For the wrath of God is revealed from heaven, againſt all ungod-

PARAPHRASE.

FOR I am not aſhamed to preach the Goſpel 16. of Chriſt, even at Rome itſelf, that miſtreſs of the world: for, whatever it may be thought of there [a], by that vain and haughty people, it is that, wherein God exerts himſelf, and ſhews his power [b], for the ſalvation of thoſe who believe, of the Jews in the firſt [c] place, and alſo of the Gentiles. For there- 17. in is the righteouſneſs [d], which is of the free grace of God, through Jeſus Chriſt, revealed to be wholly by faith [e], as it is written, The juſt ſhall live by faith. And it is no more than need, that the Goſpel, where- 18. in the righteouſneſs of God, by faith in Jeſus Chriſt, is revealed, ſhould be preached to you Gentiles, ſince the wrath of God is now revealed [f] from heaven,

NOTES.

16 [a] Vid. ver. 22. and 1 Cor. i. 21.
[b] Vid. Eph. i. 19.
[c] "Firſt." The Jews had the firſt offers of the Goſpel, and were always conſidered as thoſe, who were firſt regarded in it. Vid. Luke xxiv. 47. Mat. x. 6. and xv. 24. Acts xiii. 46. and xvii. 2.

17 [d] Δικαιοσύνη Θεῦ, "the righteouſneſs of God," called ſo, becauſe it is a righteouſneſs of his contrivance, and his beſtowing. It is God that juſtifieth, Ch. iii. 21—24, 26, 30. and viii. 33. Of which St. Paul ſpeaks thus, Phil. iii. 9, "Not having mine own righteouſneſs, which is of the law. "but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith."

[e] "From faith to faith." The deſign of St. Paul here, being to ſhew, that neither Jews nor Gentiles could, by works, attain to righteouſneſs, i. e. ſuch a perfect and complete obedience, whereby they could be juſtified, which he calls, "their own righteouſneſs, ch. x. 3. He here tells them, that in the Goſpel the righteouſneſs of God, i. e. the righteouſneſs, of which he is the author, and which he accepts, in the way of his own appointment, is revealed from faith to faith, i. e. to be all through, from one end to the other, founded in faith. If this be not the ſenſe of this phraſe here, it will be hard to make the following words, as it is written, The juſt ſhall live by faith, cohere: But thus they have an eaſy and natural connexion, viz. whoever are juſtified either before, without, or under the law of Moſes, or under the Goſpel, are juſtified, not by works, but by faith alone. Vid. Gal. iii. 11, which clears this interpretation. The ſame figure of ſpeaking St. Paul uſes, in other places, to the ſame purpoſe; ch. vi. 19. "Servants to iniquity unto iniquity;" i. e. wholly to iniquity; 2 Cor. iii. 18, "From glory to glory," i. e. wholly glorious.

18 [f] "Now revealed." Vid. Acts xvii. 30, 31, "God now commandeth all men, every-where, "to repent, becauſe he hath appointed a day, in which he will judge the world in righteouſneſs, "by the man whom he hath ordained." Theſe words of St. Paul to the Athenians, give light to theſe here to the Romans. A life again after death, and a day of judgment, wherein men ſhould be all brought to receive ſentence, according to what they had done, and be puniſhed for their miſdeeds, was what was before unknown, and was brought to light, by the revelation of the Goſpel from heaven, 2 Tim. i. 10. Mat. xiii. 40, &c. Luke xiii. 27. and, Rom. ii. 5, he calls the day of judgment the day of wrath, conſonant to his ſaying here, the wrath of God is revealed.

PARAPHRASE.

ven, by Jeſus Chriſt, againſt all ungodlineſs [a] and unrighteouſneſs of men [b], who live not up to the
19. light that God has given them [c]. Becauſe God, in a clear manifeſtation of himſelf amongſt them, has laid before them, ever ſince the creation of the world,
20. his divine nature and eternal power; So that what is to be known, of his inviſible being, might be clearly diſcovered and underſtood, from the viſible beauty, order, and operations, obſervable in the conſtitution and parts of the univerſe, by all thoſe, that would caſt their regards, and apply their minds [d] that way:
21. inſomuch that they are utterly without excuſe: For that, when the Deity was ſo plainly diſcovered to them, yet they glorified him not, as was ſuitable to the excellency of his divine nature: nor did they, with due thankfulneſs, acknowledge him as the author of their being, and the giver of all the good they enjoyed: but, following the vain fancies of their own vain [e] minds, ſet up to themſelves fictitious no-gods, and their fooliſh underſtandings were
22. darkened: Aſſuming to themſelves the opinion and
23. name [f] of being wiſe, they became fools; And, quitting the incomprehenſible majeſty and glory of the

TEXT. An. Ch. 57. Neronis 3.

ungodlineſs, and unrighteouſneſs of men, who hold the truth in unrighteouſneſs. CHAP. I.

Becauſe that, which may be known of God, is manifeſt in them; for God hath ſhewed it unto them. 19

For the inviſible things of him, from the creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternal power and godhead; ſo that they are without excuſe. 20

Becauſe that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkened. 21

Profeſſing themſelves to be wiſe, they became fools: 22

And changed the glory of the uncorruptible God into an image, 23

NOTES.

[a] Ἀσέβειαν, "ungodlineſs," ſeems to comprehend the atheiſm, polytheiſm, and idolatry of the heathen world, as ἀδικίαν, "unrighteouſneſs," their other miſcarriages and vicious lives, according to which, they are diſtinctly threatened by St. Paul, in the following verſes. The ſame appropriation of theſe words, I think, may be obſerved in other parts of this epiſtle.

[b] "Of men," i. e. of all men, or as in the xvii[th] of Acts, before cited, "all men, every-where," i. e. all men of all nations: before it was only to the children of Iſrael, that obedience and tranſgreſſion were declared and propoſed, as terms of life and death.

[c] "Who hold the truth in unrighteouſneſs," i. e. who are not wholly without the truth, but yet do not follow what they have of it, but live contrary to that truth they do know, or neglect to know what they might. This is evident from the next words, and for the ſame reaſon of God's wrath, given, chap. ii. 8, in theſe words, "who do not obey the truth, but obey unrighteouſneſs."

20 [d] St. Paul ſays, νοούμενα καθορᾶται, if they are minded, they are ſeen: the inviſible things of God lie within the reach and diſcovery of men's reaſon and underſtandings, but yet they muſt exerciſe their faculties and employ their minds about them.

21 [e] Ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, "became vain in their imaginations," or reaſonings. What it is to become vain, in the ſcripture-language, one may ſee in theſe words, "and they followed vanity, and became vain, and went after the heathen, and made to themſelves molten images, "and worſhipped all the hoſt of heaven, and ſerved Baal," 2 Kings xvii. 15, 16. And accordingly the forſaking of idolatry, and the worſhip of falſe gods, is called by St. Paul "turning from vanity to the living God," Acts xiv. 15.

22 [f] Φάσκοντες εἶναι σοφοὶ, "profeſſing themſelves to be wiſe;" though the nations of the heathen

An. Ch. 57. Neronis 3.

TEXT.

CHAP. I. image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves;

25 Who changed the truth of God into a lye, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust, one toward another, men with men, working that which is unseemly, and receiving in themselves that recompence of their error, which was meet.

28 And, even as they did not like to retain God in their knowledge, God gave them over to a reprobate

PARAPHRASE.

the eternal, incorruptible Deity, set up to themselves the images of corruptible men, birds, beasts, and insects, as fit objects of their adoration and worship. Wherefore, they having forsaken God, he also left 24. them to the lusts of their own hearts, and that uncleanness their darkened hearts led them into, to dishonour their bodies among themselves: Who 25. so much debased themselves, as to change the true God, who made them, for a lye [a] of their own making, worshipping and serving the creature, and things even of a lower rank than themselves, more than the Creator, who is God over all, blessed for evermore. Amen. (For this cause God gave them up to shame- 26. ful and infamous lusts and passions: for even their women did change their natural use, into that which is against nature: And likewise, their men, leaving 27. also the natural use of the women, burned in their lusts one towards another, men with men practising that which is shameful, and receiving in themselves a fit reward of their error, i. e. idolatry [b].) And [c], 28. as they did not search out [d] God, whom they had in the world, so as to have him with a due acknowledgement [e] of him, God gave them up to an unsearching and unjudicious [f] mind, to do things incongruous,

NOTES.

generally thought themselves wise, in the religion they embraced; yet the Apostle here, having all along in this and the following chapter, used Greeks for Gentiles, he may be thought to have an eye to the Greeks, among whom the men of study and enquiry had assumed to themselves the name of σοφοὶ wise.

25 [a] The false and fictitious gods of the heathen are very fitly called, in the scripture, "lyes," Amos ii. 4. Jer. xvi. 19, 20.

27 [b] "Error," so idolatry is called, 2 Pet, ii. 18. As they, against the light of nature, debased and dishonoured God, by their idolatry, it was a just and fit recompence they received, in being left to debase and dishonour themselves by unnatural lusts.

28 [c] "And." This copulative joins this verse to the 25th, so that the Apostle will be better understood, if all between be looked on as a parenthesis, this being a continuation of what he was there saying, or rather a repetition of it in short, which led him into the thread of his discourse.

[d] Οὐκ ἐδοκίμασαν, "did not like", rather did not try, or search; for the Greek word signifies to search, and find out by searching: so St. Paul often uses it, chap. ii. 18. and xii. 2. compared, and xiv. 22. Eph. v. 10.

[e] Ἐν ἐπιγνώσει, with acknowledgment. That the Gentiles were not wholly without the knowledge of God in the world, St. Paul tells us, in this very chapter, but they did not acknowledge him, as they ought, ver. 21. They had God εἶχον Θεὸν, but οὐκ ἐδοκίμασαν ἔχειν αὐτὸν ἐν ἐπιγνώσει, did not so improve that knowledge, as to acknowledge, or honour him, as they ought. This verse seems, in other words, to express the same that is said, ver. 21.

[f] Εἰς ἀδόκιμον νοῦν, "to a reprobate mind," rather to an unsearching mind, in the sense of St. Paul, who

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29. congruous, and not meet [a] to be done; Being filled with all manner of iniquity, fornicatiton, wickedneſs, covetouſneſs, malice, full of envy, contention, deceit,
30. malignity even to murder, Backbiters, haters of God, inſulters of men, proud, boaſters, inventors of new
31. arts of debauchery, diſobedient to parents, Without underſtanding, covenant-breakers, without natural
32. affection, implacable, unmerciful: Who, though they acknowledge the rule of right [b] preſcribed them by God, and diſcovered by the light of nature, did not yet underſtand [c] that thoſe, who did ſuch things, were worthy of death, do [d] not only do them themſelves, but live well together, without any mark of diſeſteem, or cenſure, with them that do them. There-

TEXT.

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CHAP. I.

bate mind, to do thoſe things which are not convenient:

Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity; whiſperers, 29

Backbiters, haters of God, deſpiteful, proud, boaſters, inventors of evil things, diſobedient to parents, 30

Without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful: 31

Who knowing the judgment of God (that they which commit ſuch things are worthy of death) not only do the ſame, but have pleaſure in them that do them. 32

NOTES.

who often uſes compounds and derivatives in the ſenſe, wherein, a little before, he uſed the primitive words, though a little varying from the preciſe Greek idiom: an example whereof we have, in this very word ἀδόκιμος, 2 Cor. xiii, where having, ver. 3, uſed δοκιμὴ for a proof of his miſſion by ſupernatural gifts, he uſes ἀδόκιμος for one that was deſtitute of ſuch proofs. So here he tells the Romans, that, the Gentiles not exerciſing their minds to ſearch out the truth, and form their judgments right, God left them to an unſearching, unjudicious mind.

Non explorantibus permiſit mentem non exploratricem.

[a] A diſcourſe like this of St. Paul here, wherein idolatry is made the cauſe of the enormous crimes and profligate lives, men run into, may be read, Wiſdom xiv. 11, &c.

32 [b] Τὸ δικαίωμα τοῦ Θεοῦ, "the judgment of God;" might it not be tranſlated, the rectitude of God, i. e. that rule of rectitude, which God had given to mankind, in giving them reaſon? as that righteouſneſs, which God requires, for ſalvation, in the Goſpel, is called "the righteouſneſs of God," ver. 17. Rectitude, in the tranſlation, being uſed in this appropriated ſenſe, as δικαίωμα is in the original. Vid. note, chap. ii. 26.

[c] Οὐκ ἐνόησαν ὅτι, did not underſtand that they who commit, &c. This reading is juſtified by the Clermont, and another ancient MS, as well as by that, which the old Latin verſion followed, as well as Clement, Iſidore, and Oecumenius: and will, probably, be thought the more genuine by thoſe who can hardly ſuppoſe that St. Paul ſhould affirm, that the Gentile world did know, that he, who offended againſt any of the directions of this natural rule of rectitude, taught, or diſcoverable by the light of reaſon, was worthy of death; eſpecially if we remember what he ſays, chap. v. 13, "That ſin is not imputed when there is no poſitive law," and chap. vii. 9, "I was alive without the law, once:" both which places ſignifying, that men did not know death to be the wages of ſin, in general, but by the declaration of a poſitive law.

[d] Συνευδοκοῦσι τοῖς πράσσουσι, "have pleaſure in thoſe that do them." He that conſiders, that the deſign of the apoſtle here, manifeſt in the immediately following words, is to combat the animoſity of the Jews againſt the Gentiles; and that there could not be a more effectual way to ſhame them into a more modeſt and mild temper, than by ſhewing them that the Gentiles, in all the darkneſs that blinded them, and the extravagancies they ran into, were never guilty of ſuch an abſurdity as this, to cenſure and ſeparate from others, and ſhew an implacable averſion to them, for what they themſelves were equally guilty of. He, I ſay, that conſiders this, will be eaſily perſuaded to underſtand συνευδοκοῦσι here as I do, for a complacency, that avoided cenſuring, or breaking with them, who were

in

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Neronis 3.

TEXT.

CHAP. II.

1 Therefore thou art inexcuſable, O man, whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thyſelf; for thou, that judgeſt, doſt the ſame thing.

2 But we are ſure that the judgment of God is according to truth, againſt them which commit ſuch things.

PARAPHRASE.

[a]Therefore, thou art inexcuſable, O man, whoſoever thou art [b], that judgeſt [c] or cenſureſt another; for wherein thou judgeſt another, thou condemneſt thyſelf: for thou, that judgeſt, art alike guilty, in doing the ſame things. But this we are ſure of, that the judgment, that God paſſes upon any offenders, is according

NOTES.

in the ſame ſtate and courſe of life with themſelves, that did nothing amiſs, but what they themſelves were equally guilty of. There can be nothing clearer than that συνευδοκεῦσι, have pleaſure, in this verſe, is oppoſed to κρίνεις, judgeſt, in the next verſe, without which I do not ſee how it is poſſible to make out the inference, which the Apoſtle draws here.

1 [a] "Therefore." This is a term of illation, and ſhews the conſequence here, drawn from the foregoing words. Therefore the Jew is inexcuſable in judging, becauſe the Gentiles, with all the darkneſs that was on their minds, were never guilty of ſuch a folly, as to judge thoſe, who were no more faulty than themſelves. For the better underſtanding of this place, it may not, perhaps, be amiſs to ſet the whole argumentation of the apoſtle here in its due light: it ſtands thus: "the "Gentiles acknowledged the rectitude of the law of nature, but knew not that thoſe, who break "any of its rules, incurred death, by their tranſgreſſion: but, as much in the dark as they were, "they are not guilty of any ſuch abſurdity, as to condemn others, or refuſe communication with "them, as unworthy of their ſociety, who are no worſe than themſelves, nor do any thing, but "what they themſelves do equally with them, but live in complacency, on fair terms, with them, "without cenſure or ſeparation, thinking as well of their condition as of their own: therefore, if "the blinded heathen do ſo, thou, O Jew, art inexcuſable, who having the light of the revealed "law of God, and knowing by it, that the breaches of the law merit death, doſt judge others to "perdition, and ſhut them out from ſalvation, for that, which thou thyſelf art equally guilty of, viz. "diſobedience to the law. Thou, a poor, ignorant, conceited, fallible man, ſitteſt in judgment upon "others, and committeſt the ſame things thou condemneſt them for: but this thou mayſt be ſure, "that the judgment and condemnation of God is right and firm, and will certainly be executed upon "thoſe who do ſuch things. For thou, who adjudgeſt the heathen to condemnation, for the ſame "things which thou doſt thyſelf, canſt thou imagine that thou thyſelf ſhalt eſcape the ſame judgment "of God? God, whatever thou mayſt think, is no reſpecter of perſons: both Jews as well as Gen-"tiles, that are perverſely contentious againſt others, and do not themſelves obey the Goſpel, ſhall "meet with wrath and indignation from God: and Gentiles, as well as Jews, whom the goodneſs "and forbearance of God bringeth to repentance, and an humble, ſubmiſſive acceptance of the "Goſpel, ſhall find acceptance with God, and eternal life, in the kingdom of the Meſſias; from "which, if thou art contentious to ſhut out the Gentiles, thou manifeſtly ſhutteſt out thyſelf."

[b] "O man, whoſoever thou art." It is plain from ver. 17. and 27, and the whole tenor of this chapter, that St. Paul, by theſe words, means the Jews; but there are two viſible reaſons, why he ſpeaks in theſe terms: 1ſt, he makes his concluſion general, as having the more force, but leſs offence, than if he had bluntly named the Jews, whom he is very careful, in all this epiſtle, to treat in the ſofteſt manner imaginable. 2dly, He uſes the term, man, emphatically, in oppoſition to God, in the next verſe.

[c] "Judgeſt." There will need nothing to be ſaid to thoſe, who read this epiſtle with the leaſt attention, to prove, that the judging, which St. Paul here ſpeaks of, was, that averſion, which the Jews generally had to the Gentiles; ſo that the unconverted Jews could not bear with the thoughts of a Meſſias, that admitted the heathen, equally with them, into his kingdom; nor could the converted Jews be brought to admit them into their communion, as the people of God, now equally with themſelves: ſo that they generally, both one and the other, judged them unworthy the favour of God, and out of a capacity to become his people, any other way, but by circumciſion and an obſervance of the ritual parts of the law, the inexcuſableneſs and abſurdity whereof St. Paul ſhews in this chapter.

PARAPHRASE.

3. cording to [a] truth, right and juſt. Canſt thou, who doſt thoſe things which thou condemneſt in another, think that thou ſhalt eſcape the condemning ſentence
4. of God? Or ſlighteſt thou the riches of his goodneſs, forbearance, and long-ſuffering, not knowing, nor conſidering, that the goodneſs of God ought to lead
5. thee to repentance? But layeſt up to thyſelf wrath and puniſhment, which thou wilt meet with, at the day of judgment, and that juſt retribution, which ſhall be awarded thee by God, in proportion to thy
6. impenitency, and the hardneſs of thy heart; Who will retribute to every one according to his works,
7. viz. Eternal life to all thoſe who by patience [b] and gentleneſs in well-doing ſeek glory and honour, and
8. a ſtate of immortality: But to them who are contentious * and froward, and will not obey the truth [c], but ſubject themſelves to unrighteouſneſs; indigna-
9. tion and wrath; Tribulation and anguiſh ſhall be poured out upon every ſoul of man that worketh
10. evil, of the Jew firſt, and alſo of the Gentile. But glory, honour, and peace, ſhall be beſtowed on every man, that worketh good, on the Jew firſt [d], and alſo on

TEXT.

An. Ch. 57. Neronis 3.

CHAP. II.

And thinkeſt thou this, O man, that judgeſt them which 3
do ſuch things, and doſt the ſame, that thou ſhalt eſcape the judgment of God?

Or deſpiſeſt thou the riches 4
of his goodneſs, and forbearance, and long-ſuffering; not knowing that the goodneſs of God leadeth thee to repentance?

But, after thy hardneſs and 5
impenitent heart, treaſureſt up unto thyſelf wrath, againſt the day of wrath, and revelation of the righteous judgment of God;

Who will render to every man 6
according to his deeds:

To them who by patient con- 7
tinuance in well-doing, ſeek for glory, and honour, and immortality; eternal life:

But unto them that are con- 8
tentious, and do not obey the truth, but obey unrighteouſneſs; indignation and wrath;

Tribulation and anguiſh, upon 9
every ſoul of man that doth evil, of the Jew firſt, and alſo of the Gentile.

But glory, honour, and peace, 10
to

NOTES.

2 [a] "According to truth," doth, I ſuppoſe, ſignify not barely a true judgment, which will ſtand in oppoſition to erroneous, and that will not take effect, but ſomething more, i. e. according to the truth of his predictions and threats. As if he had ſaid, "But if God in judgment caſt off the Jews, "from being any longer his people, we know this to be according to his truth, who hath forewarned "them of it. Ye Jews judge the Gentiles not to be received into the people of God, and refuſe them "admittance into the kingdom of the Meſſias, though you break the law, as well as they; you judge "as prejudiced, paſſionate men. But the judgment of God againſt you will ſtand firm." The reaſon why he does it ſo covertly, may be that, which I have before mentioned, his great care not to ſhock the Jews, eſpecially here in the beginning, till he had got faſt hold upon them. And hence poſſibly it is, that he calls obeying the Goſpel, obeying the truth, ver. 8. and uſes other the like ſoft expreſſions in this chapter.

7 [b] Patience, in this verſe, is oppoſed to contentious * in the next, and ſeems principally to regard the Jews, who had no patience for any conſideration of the Gentiles, but with a ſtrange peeviſhneſs and contention, oppoſed the freedom of the Goſpel, in admitting the believing Gentiles to the franchiſes of the kingdom of the Meſſias, upon equal terms with themſelves.

8 [c] Though by "truth," the goſpel be here meant, yet I doubt not but St. Paul uſed the term, truth, with an eye to the Jews, who though ſome few of them received the Goſpel, yet even a great part of thoſe few joined with the reſt of their nation, in oppoſing this great truth of the Goſpel, that, under the Meſſias, the Gentiles, who believed, were the people of God, as well as the Jews, and as ſuch were to be received by them.

9, 10 [d] "The Jew firſt, and alſo the Gentile." We ſee, by theſe two verſes, and ch. i. 16, that St. Paul carefully lays it down, that there was now, under the Goſpel, no other national diſtinction between the Jews and the Gentiles, but only a priority in the offer of the Goſpel, and in the deſign

An. Ch. 57. Neronis 3.

TEXT.

CHAP. II.

to every man that worketh good, to the Jew firſt, and alſo to the Gentile.

11 For there is no reſpect of perſons with God.

12 For, as many as have ſinned without law, ſhall alſo periſh without law; and as many as have ſinned in the law, ſhall be judged by the law.

13 (For not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, theſe, having not the law, are a law unto themſelves:

15 Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts, the mean while, accuſing, or elſe excuſing one another)

16 In the day, when God ſhall judge the ſecrets of men, by Jeſus Chriſt, according to my Goſpel.

PARAPHRASE.

on the Gentile. For with God there is no reſpect of perſons. For all, that have ſinned without having the poſitive law of God, which was given the Iſraelites, ſhall periſh [a] without the law; and all, who have ſinned, being under the law, ſhall be judged by the law. (For the bare hearers of the law are not thereby juſt, or righteous, in the ſight of God, but the doers of the law; they, who exactly perform all that is commanded in it, ſhall be juſtified. For, when the Gentiles, who have no poſitive law given them by God [b], do, by the direction of the light of nature, obſerve, or keep to the moral rectitude, contained in the poſitive law, given by God to the Iſraelites, they being without any poſitive law given them, have nevertheleſs a law within themſelves; And ſhew the rule of the law written in their hearts, their conſciences alſo bearing witneſs to that law, they amongſt themſelves, in the reaſoning of their own minds, accuſing, or excuſing one another) At the day of judgment, when, as I make known in my preaching

11. 12. 13. 14. 15. 16.

NOTES.

of rewards and puniſhments, according as the Jews obeyed, or not. Which may farther ſatisfy us, that the diſtinction, which St. Paul inſiſts on ſo much here, and all through the firſt part of this epiſtle, is national; the compariſon being between the Jews, as nationally the people of God; and the Gentiles, as not the people of God, before the Meſſias: and that, under the Meſſias, the profeſſors of Chriſtianity, conſiſting moſt of converted Gentiles, were the people of God, owned and acknowledged as ſuch by him, the unbelieving Jews being rejected, and the unbelieving Gentiles never received; but that yet perſonally both Jews and Gentiles, every ſingle perſon, ſhall be puniſhed for his own particular ſin, as appears by the two next verſes.

12 [a] Ἀπολοῦνται, "ſhall periſh;" κριθήσονται, "ſhall be judged." Thoſe under the law, St. Paul ſays, "ſhall be judged by the law;" and this is eaſy to conceive, becauſe they were under a poſitive law, wherein life and death were annexed, as the reward and puniſhment of obedience and diſobedience; but of the Gentiles, who were not under that poſitive law, he ſays barely, that "they ſhall periſh." St. Paul does not uſe theſe ſo eminently differing expreſſions for nothing; they will, I think, give ſome light to chap. v. 13, and my interpretation of it, if they lead us no farther.

14 [b] Μὴ νόμον ἔχοντες, "having not the law," or not having a law. The apoſtle, by the word law, generally, in this epiſtle, ſignifying a poſitive law, given by God, and promulgated by a revelation from heaven, with the ſanction of declared rewards and puniſhments annexed to it, it is not improbable, that in this verſe, (where, by the Greek particle, he ſo plainly points out the law of Moſes) by νόμος, without the article, may intend law, in general, in his ſenſe of a law, and ſo this verſe may be tranſlated thus: "for when the Gentiles, who have not a law, do by nature the things contained "in the law; theſe, not having a law, are a law to themſelves. And ſo ver. 12, "As many as have "ſinned, being under a law, ſhall be judged by a law." For though, from Adam to Chriſt, there was no revealed, poſitive law, but that given to the Iſraelites; yet it is certain that, by Jeſus Chriſt, a poſitive law from heaven is given to all mankind, and that thoſe, to whom this has been promulgated, by the preaching of the Goſpel, are all under it, and ſhall be judged by it.

PARAPHRASE.

preaching the Goſpel [a], God ſhall judge all the ac-
17. tions of men, by Jeſus Chriſt. Behold, thou art named [b] a Jew; and thou, with ſatisfaction, reſteſt in the privilege of having the law, as a mark of God's peculiar favour [c], whom thou glorieſt in, as being thy God, and thou one of his people; a people, who alone know and worſhip the true God;
18. And thou knoweſt his will, and haſt the touch-ſtone of things excellent [d], having been educated in the
19. law, And takeſt upon thee as one, who art a guide to the blind [e], a light to the ignorant Gentiles, who
20. are in darkneſs [e], An inſtructor of the fooliſh [e], a teacher of babes, having an exact draught, and a complete ſyſtem [f] of knowledge and truth in the law.
21. Thou, therefore, who art a maſter in this knowledge, and teacheſt others, teacheſt thou not thyſelf? thou, that preacheſt that a man ſhould not ſteal,
22. doſt thou ſteal? Thou, that declareſt adultery to be unlawful, doſt thou commit it? thou, that abhorreſt
23. idols, doſt thou commit ſacrilege? Thou, who glorieſt in the law, doſt thou, by breaking of the law,
24. diſhonour God? For the name of God is blaſphemed amongſt the Gentiles, by reaſon of your miſcarriages, as

TEXT.

An. Ch. 57. Neronis 3.

CHAP. II.

Behold, thou art called a Jew, and reſteſt in the law, and makeſt 17
thy boaſt of God;
And knoweſt his will, and ap- 18
proveſt the things that are more excellent, being inſtructed out of the law,
And art confident that thou 19
thyſelf art a guide of the blind, a light of them which are in darkneſs,
An inſtructor of the fooliſh, a 20
teacher of babes, which haſt the form of knowledge, and of the truth in the law.
Thou, therefore, which teach- 21
eſt another, teacheſt thou not thyſelf? thou that preacheſt a man ſhould not ſteal, doſt thou ſteal?
Thou, that ſayeſt a man 22
ſhould not commit adultery, doſt thou commit adultery? thou, that abhorreſt idols, doſt thou commit ſacrilege?
Thou, that makeſt thy boaſt 23
of the law, through breaking the law diſhonoureſt thou God?
For the name of God is blaſ- 24
phemed among the Gentiles, through you, as it is written,

NOTES.

16 [a] "According to my Goſpel," i. e. as I make known in my preaching the Goſpel. That this is the meaning of this phraſe, may be ſeen, 2 Tim. ii. 8. And of St. Paul's declaring of it, in his preaching, we have an inſtance left upon record, Act xvii. 31.

17 [b] Ἐπονομάζῃ, thou art named, emphatically ſaid by St. Paul; for he, that was ſuch a Jew, as he deſcribes in the following verſes, he inſiſts on it, was a Jew only in name, not in reality, for ſo he concludes, ver. 28. and 29, he is not, in the eſteem of God, a Jew, who is ſo outwardly only.

17——20 [c] In theſe four verſes St. Paul makes uſe of the titles the Jews aſſumed to themſelves, from the advantages they had, of light and knowledge, above the Gentiles, to ſhew them how inexcuſeable they were, in judging the Gentiles, who were even in their own account ſo much beneath them in knowledge, for doing thoſe things, which they themſelves were alſo guilty of.

17 [c] Vid. Mic. iii. 11.

18 [d] Τὰ διαφέροντα, ſignifies things excellent, convenient, controverted or differing. In either of theſe ſenſes it may be underſtood here, though the laſt, viz. their difference in reſpect of lawful and unlawful, I think may be pitched on, as moſt ſuited to the Apoſtle's deſign here, and that which the Jews much ſtood upon, as giving them one great pre-eminence above the defiled Gentiles.

19, 20 [e] "Blind, in darkneſs, fooliſh, babes," were appellations which the Jews gave to the Gentiles, ſignifying how much inferior to themſelves they thought them in knowledge.

20 [f] Μόρφωσις, "form," ſeems here to be the ſame with τύπος, "form," chap. vi. 17. i. e. "ſuch a draught, as contained and repreſented the parts and lineaments of the whole." For it is to be remembered, that the apoſtle uſes theſe expreſſions and terms here, in the ſame ſenſe the Jews ſpoke of themſelves, vauntingly, over the Gentiles, he thereby aggravating their fault, in judging the Gentiles as they did.

An. Ch. 57.
Neronis 3.

CHAP. II.

TEXT.

For circumciſion verily profiteth, if thou keep the law: but
25 if thou be a breaker of the law, thy circumciſion is made uncircumciſion.
26 Therefore, if the uncircumciſion keep the righteouſneſs of the law, ſhall not his uncircumciſion be counted for circumciſion?

PARAPHRASE.

as it is written[a], Circumciſion[b] indeed, and thy being a Jew, profiteth[c], if thou keep the law: but, if thou be a tranſgreſſor of the law, thy circumciſion is made uncircumciſion; thou art no way better than an heathen. If, therefore, an uncircumciſed Gentile keep the moral rectitudes[d] of the law, ſhall he not be reckoned and accounted of, as if he were circumciſed,

25. 26.

NOTES.

24 [a] See 2 Sam. xii. 14. Ezek xxxvi. 23.

25 [b] Circumciſion is here put for being a Jew," as being one of the chief and moſt diſcriminating rites of that people.

[c] "Profiteth, if thou keep the law;" becauſe a Jew, that kept the law, was to have life therein, Lev. xviii. 5.

26 [d] Τὰ δικαιώματα τοῦ νόμου, "the righteouſneſs of the law." I have taken the liberty to render it, the rectitude of the law, in an appropriated ſenſe of the word, rectitude, in imitation of St. Paul, who uſes δικαιώματα here for all thoſe precepts of the law, which contain in them any part of the natural and eternal rule of rectitude, which is made known to men, by the light of reaſon. This rule of their actions all mankind, uncircumciſed as well as circumciſed, had, and is that which St. Paul calls δικαίωμα τοῦ Θεοῦ, ch. i. 32. Becauſe it came from God, and was made by him; the moral rule to all mankind being laid within the diſcovery of their reaſon, which if they kept to, it was δικαίωμα, righteouſneſs to them, or they were juſtified. And this rule of morality St. Paul ſays the Gentile world did acknowledge. So that δικαίωμα τοῦ Θεοῦ, ch. i. 32, ſignifies that rule of right, taken in general; and δικαιώματα τοῦ νόμου here ſignifies the particular branches of it, contained in the law of Moſes. For no other part of the law of Moſes could an heathen be ſuppoſed to obſerve, or be concerned in: and, therefore, thoſe only can be the δικαιώματα τοῦ νόμου here meant. If we conſider the various ſenſes, that tranſlators and expoſitors have given to this term δικαίωμα, in the ſeveral places of St. Paul's epiſtles, where it occurs, we ſhall have occaſion to think that the Apoſtle uſed this word with great latitude and variety of ſignifications; whereas I imagine, that, if we carefully read thoſe paſſages, we ſhall find, that he uſed it every where in the ſame ſenſe, i. e. for that rule, which, if complied with, juſtified, or rendered perfect, the perſon, or thing it referred to. For example:

Rom. i. 32. Δικαίωμα Θεοῦ, tranſlated "the judgment of God," is that rule of right, which, if the heathen world had kept and perfectly obeyed, they had been righteous before God.

Rom. ii. 26. Δικαιώματα τοῦ νόμου, "the righteouſneſs of the law," are thoſe precepts of the law of Moſes, which, if the uncircumciſed, whom he there ſpeaks of, had kept, they had been righteous before God.

Rom. v. 16. Εἰς δικαίωμα, "to juſtification," is to the obtaining of righteouſneſs.

Rom. v. 18. Δι' ἑνὸς δικαιώματος, "by one righteouſneſs," is by one act, whereby he was juſtified or completely perfected, to be what he had undertaken to be, viz. the redeemer and ſaviour of the world. For it was διὰ παθήματων, or, as ſome copies read it, διὰ παθήματος, by his ſuffering, viz. death on the croſs, that he was perfected, Heb. ii. 9, 10. and 14, 15. and v. 7——9. Rom. v. 10. Phil. ii. 8. Col. i. 21, 22. Rom. viii. 4. τὸ δικαίωμα τοῦ νόμου, "the righteouſneſs of the law." Here, as Rom. ii. 26, it is that rule of right, contained in the law, which, if a man exactly performed, he was righteous and perfect before God.

Heb. ix. 1. Δικαιώματα λατρείας, "Ordinances of divine ſervice," are thoſe rules, or precepts, concerning the outward worſhip of God, which, when conformed to, render it perfect, and ſuch as was right and unblameable before God.

Heb. ix. 10. Δικαιώματα σαρκὸς, "carnal ordinances," are ſuch rules, concerning ritual performances, as, when obſerved, juſtified the fleſh. By theſe obſervances, according as they were preſcribed, the fleſh, or natural outward man, obtained a legal outward holineſs, or righteouſneſs; there was no exception againſt him, but he was freely admitted into the congregation, and into the ſanctuary.

In

PARAPHRASE.

27. ciſed, and every way a Jew? And ſhall not a Gentile, who, in his natural ſtate of uncircumciſion, fulfils the law, condemn [a] thee, who, notwithſtanding the advantage of having the law and circumciſion [b], 28. art a tranſgreſſor of the law? For he is not a Jew, who is one in outward appearance and conformity [c], nor is that the circumciſion, which renders a man acceptable to God, which is outwardly in the fleſh: But

TEXT.

Chap. II.

And ſhall not uncircumciſion, which is by nature, if it fulfil the law, judge thee, who by the letter and circumciſion doſt tranſgreſs the law? 27

For he is not a Jew, which is one outwardly; neither is that circumciſion, which is outward in the fleſh: 28

NOTES.

In the ſame ſenſe δικαιώματα is alſo uſed in the Apocalypſe.

Rev. xv. 4. Τὰ δικαιώματά σε ἐφανερώθησαν, "thy judgments are made manifeſt," i. e. thoſe terms whereupon men are to be juſtified before God, were clearly and fully made known, under the Goſpel. Here, as Rom. i. they are called δικαιώματα Θεῦ, the terms which God had preſcribed to men, for their juſtification. And,

Rev. xix. 8. Τὰ δικαιώματα τῶν ἁγίων, "the righteouſneſs of the ſaints," i. e. the performances, whereby the ſaints ſtand juſtified before God.

So that, if we will obſerve it, δικαίωμα is the rule of right; as having God for its author, it is δικαίωμα Θεῦ; as contained in the precepts of the law, it is δικαιώματα τῦ νόμυ; as it concerns the external, inſtituted rites, of the levitical worſhip of God, it is δικαιώματα λατρείας; as it concerns the outward, legal, or ritual holineſs of the Jews, it is δικαιώματα σαρκὸς; as it is in holy men made perfect, it is δικαιώματα ἁγίων.

It may not be amiſs to take a little notice alſo of St. Paul's uſe of the other term here, νόμΘ, "law," which he commonly puts for a poſitive rule given to men, with the ſanction of a penalty annexed; and in particular, frequently (ſometimes with, ſometimes without, the particle) for the law of Moſes, without naming what law he means, as if there had been no other law in the world, as indeed there was not any other in St. Paul's notion of a law, from the fall to our Saviour's time, but only the law, given by God to the Iſraelites, by the hand of Moſes. Under the Goſpel the law of Moſes was abrogated: but yet the δικαιώματα τῦ νόμυ were not abrogated. The δικαιώμα τῦ Θεῦ not only ſtood firm, but was, by the divine authority, promulgated anew, by Jeſus Chriſt, the King and Saviour of the world. For it is of this that he ſays, "that he is not come to deſtroy the law, but to fulfil it." i. e. to give it poſitively and plainly, in its full latitude and extent, and ſet theſe δικαιώματα τῦ νόμυ in their due light and full force; and accordingly, we ſee all the branches of it more expreſsly commanded, and with penalties more vigorouſly inforced, on all his ſubjects, by our Saviour and his Apoſtles, than they were in the law of Moſes.

Thus we ſee that, by the doctrine of St. Paul and the new teſtament, there is one and the ſame rule of rectitude ſet to the actions of all mankind, Jews, Gentiles, and Chriſtians; and that failing of a complete obedience to it in every tittle, makes a man unrighteous, the conſequence whereof is death. For the Gentiles, that have ſinned without a law, ſhall periſh without a law; the Jews, that have ſinned, having a law, ſhall be judged by that law; but that both Jews and Gentiles ſhall be ſaved from death, if they believe in Jeſus Chriſt, and ſincerely endeavour after righteouſneſs, though they do not attain unto it; their faith being accounted to them for righteouſneſs, Rom. iii. 19——24.

27 [a] "Judge thee." This he ſaith, proſecuting the deſign he began with, ver. 1, of ſhewing the folly and unreaſonableneſs of the Jews, in judging the Gentiles, and denying them admittance and fellowſhip with themſelves, in the kingdom of the Meſſias.

[b] It is plain that "by nature," and "by the letter and circumciſion," are there oppoſed to one another, and mean the one, a man, in his natural ſtate, wholly a ſtranger to the law of God revealed by Moſes; and the other, a Jew, obſerving the external rites contained in the letter of that law.

28 [c] Vid. ch. ix. 6, 7. Gal. vi. 15, 16.

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TEXT.	PARAPHRASE.
CHAP. II. 29 But he is a Jew, which is one inwardly; and circumciſion is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of God.	But he is a Jew, and one of the people of God, who is one in an inward conformity to the law: and that is the circumciſion which avails a man, which is of the heart[a], according to the ſpiritual ſenſe of the law, which is the purging our hearts from iniquity, by faith in Jeſus Chriſt, and not in an external obſervance of the letter[b], by which a man cannot attain life; ſuch true Iſraelites as theſe, though they are judged, condemned, and rejected by men of the Jewiſh nation, are nevertheleſs honoured and accepted by God. 29.

NOTES.

29 [a] St. Paul's expoſition of this, ſee Phil. iii. 3. Col. ii. 11.
[b] "Letter," vid. ch. vii. 6. 2 Cor. iii. 6, 7. compared with 17.

SECT. III.

CHAP. III. 1—31.

CONTENTS.

IN this third chapter, St. Paul goes on to ſhew, that the national privileges the Jews had over the Gentiles, in being the people of God, gave them no peculiar right, or better title to the kingdom of the Meſſias, than what the Gentiles had. Becauſe they, as well as the Gentiles, all ſinned, and, not being able to attain righteouſneſs by the deeds of the law, more than the Gentiles, juſtification was to be had, only by the free grace of God, through faith in Jeſus Chriſt; ſo that, upon their believing, God, who is the God not of the Jews alone, but alſo of the Gentiles, accepted the Gentiles, as well as the Jews; and now admits all, who profeſs faith in Jeſus Chriſt, to be equally his people.

To clear his way to this, he begins, with removing an objection of the Jews, ready to ſay: "if it be ſo, as you have told us in the foregoing ſection, that it "is the circumciſion of the heart alone that availeth, what advantage have the "Jews, who keep to the circumciſion of the fleſh, and the other obſervances "of the law, by being the people of God?" To which he anſwers, that the Jews had many advantages above the Gentiles; but yet that, in reſpect of their acceptance with God under the Goſpel, they had none at all. He declares that both Jews and Gentiles are ſinners, both equally uncapable of being juſtified by their own performances: that God was equally the God, both of Jews and Gentiles, and out of his free grace juſtified thoſe, and only thoſe, who believed, whether Jews, or Gentiles.

PARAPHRASE.

1. IF it be thus, that circumciſion, by a failure of obedience to the law, becomes uncircumciſion; and that the Gentiles, who keep the righteouſneſs, or moral part of the law, ſhall judge the Jews, that tranſgreſs the law, what advantage have the Jews? or what profit is there of circumciſion? I anſwer,
2. Much every way [a]; chiefly, that God, particularly preſent amongſt them, revealed his mind and will, and engaged himſelf in promiſes to them, by Moſes and other his prophets, which oracles they had, and kept amongſt them, whilſt the reſt of mankind had no ſuch communication with the Deity, had no revelation of his purpoſes of mercy to mankind, but
3. were, as it were, without God in the world. For, though ſome of the Jews, who had the promiſes of the Meſſias, did not believe in him, when he came, and ſo did not receive the righteouſneſs, which is by faith in Jeſus Chriſt; yet their unbelief cannot render the faithfulneſs and truth of God of no effect, who had promiſed to be a God to Abraham and his ſeed
4. after him, and bleſs them to all generations [b]. No, by no means. God forbid, that any one ſhould entertain ſuch a thought! Yea, let God be acknowledged to be true, and every man a lyar, as it is written, That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome, when thou art judged.
5. BUT you will ſay farther, if it be ſo, that our ſinfulneſs commendeth the righteouſneſs of God, ſhewn in keeping his word [c] given to our forefathers, what ſhall I ſay, is it not injuſtice in God to puniſh us for it, and caſt us off (I muſt be underſtood to ſay this, in the perſon of a carnal man, pleading for himſelf) God

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WHAT advantage then hath the Jew? or what profit is there of circumciſion? 1

Much every way: chiefly, 2
becauſe that unto them were committed the oracles of God.

For what if ſome did not be- 3
lieve? ſhall their unbelief make the faith of God without effect?

God forbid! yea, let God 4
be true, but every man a lyar; as it is written, That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome, when thou art judged.

But if our unrighteouſneſs 5
commend the righteouſneſs of God, what ſhall we ſay? Is God unrighteous, who taketh vengeance? (I ſpeak as a man)

NOTES.

2 [a] A liſt of the advantages, the Jews had over the Gentiles, he gives, chap ix. 4, 5, but here mentions only one of them, that was the moſt proper to his preſent purpoſe.

3 [b] How this was made good, St. Paul explains more at large in the following chapter, and chap. ix. 6—13.

5 [c] That, by "the righteouſneſs of God," St. Paul here intends God's faithfulneſs, in keeping his promiſe of ſaving believers, Gentiles as well as Jews, by righteouſneſs through faith in Jeſus Chriſt, is plain, ver. 4, 7, 26. St. Paul's great deſign here, and all through the eleven firſt chapters of this epiſtle, being to convince the Romans, that God purpoſed, and in the old teſtament declared, that he would receive and ſave the Gentiles, by faith in the Meſſias, which was the only way, whereby Jews, or Gentiles (they being all ſinners, and equally deſtitute of righteouſneſs by works) were to be ſaved.

This

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TEXT.

God forbid: for then, how
6 ſhall God judge the world?
7 For, if the truth of God hath more abounded, through my lye, unto his glory; why yet am I alſo judged as a ſinner?
8 And not rather (as we be ſlanderouſly reported, and as ſome affirm that we ſay) "Let us do "evil, that good may come?" whoſe damnation is juſt.
9 What then? are we better than they? No, in no wiſe: for we have before proved both Jews and Gentiles, that they are all under ſin:

PARAPHRASE.

God forbid! For if God be unrighteous, how ſhall 6.
he judge the world[a]? For[b], if the truth and veracity 7.
of God hath the more appeared to his glory, by reaſon of my lye[c], i. e. my ſin, why yet am I condemned for a ſinner, and puniſhed for it? Why rather 8.
ſhould not this be thought a right conſequence, and a juſt excuſe? Let us do evil that good may come of it, that glory may come to God by it. This[d] ſome mal ciouſly and ſlanderouſly report us Chriſtians to ſay, for which they deſerve, and will from God receive, puniſhment, as they deſerve.

ARE we Jews, then, in any whit a better condi- 9.
tion than the Gentiles[e]? Not at all. For I have already[f] brought a charge of guilt and ſin, both againſt Jews and Gentiles, and urged that there is not one of them clear, which I ſhall prove now againſt you Jews;

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This was a doctrine, which the Jews could not bear, and therefore the Apoſtle here, in the perſon of a Jew, urges, and, in his own perſon, anſwers their objections againſt it, confirming to the Romans the veracity and faithfulneſs of God, on whom they might, with all aſſurance, depend, for the performance of whatever he ſaid.

6 [a] This, which is an argument in the mouth of Abraham, Gen. xviii. 25, St. Paul very appoſitely makes uſe of, to ſtop the mouths of the blaſphemous Jews.

7 [b] "For." This particle plainly joins what follows, in this and the next verſe, to "vengeance" in the 5th verſe, and ſhews it to be, as it is, a continuation of the objection begun in that verſe; why St. Paul broke it into pieces, by intruding the 6th verſe into the middle of it, there is a very plain reaſon. In the objection there were two things to be corrected; firſt, the charging God with unrighteouſneſs, which as ſoon as mentioned, it was a becoming interruption of St. Paul, to quaſh immediately, and to ſtop the Jews mouths, with the words of Abraham. 2dly, The other thing, in the objection, was a falſe calumny upon the Chriſtians, as if they, preaching juſtification by free grace, ſaid, "Let us do evil that good may come of it." To which the apoſtle's anſwer was the more diſtinct, being ſubjoined to that branch, ſeparated from the other.

[c] "Lye." The ſenſe of the place makes it plain, that St. Paul, by lye, here means ſin in general, but ſeems to have uſed the word lye, as having a more forcible and graceful antitheſis to the truth of God, which the objection pretends to be thereby illuſtrated.

8 [d] "Some." It is paſt doubt that theſe were the Jews. But St. Paul, always tender towards his own nation, forbears to name them, when he pronounces this ſentence, that their caſting-off and deſtruction now at hand, for this ſcandal and other oppoſition to the Chriſtian religion, was juſt.

9 [e] Having, in the ſix foregoing verſes, juſtified the truth of God, notwithſtanding his caſting off the Jews, and vindicated the doctrine of grace, againſt the cavils of the Jews, which two objections of theirs came naturally in his way, the Apoſtle takes up, here again, the Jews queſtion propoſed, ver. 1. and argues it home to the caſe in hand. Τί οὖν προέχόμεθα; being but the ſame with Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου; ver. 1. "Have Jews, then, any preference in the kingdom of the Meſſias?" To which he anſwers, "No, not at all." That this is the meaning, is viſible from the whole chapter, where he lays both Jews and Gentiles in an equal ſtate, in reference to juſtification.

[f] "Already," viz. chap. ii. 3, where St. Paul, under the gentler compellation of, "O man," charges the Jews to be ſinners, as well as the Gentiles: and ver. 17——24. ſhews, that, by having

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10. Jews; for it is written, There is none righteous, no
11. not one: There is none that underſtandeth, there is
12. none that ſeeketh after God. They are all gone out of the way, they are together become unprofitable,
13. there is none that doth good, no, not one. Their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps is under their
14. lips; Whoſe mouth is full of curſing and bitterneſs.
15. Their feet are ſwift to ſhed blood: Deſtruction and
16. miſery are in their ways: And the way of peace have
17. they not known. There is no fear of God before
18. their eyes. This is all ſaid in the ſacred book of our
19. law [a]; and what is ſaid there, we know is ſaid to the Jews, who are under the law, that the mouth of every Jew, that would juſtify himſelf, might be ſtopped, and all the world, Jews as well as Gentiles, may be forced to acknowledge themſelves guilty be-
20. fore God. From whence it is evident, that by his own performances, in obedience to a law [b], no [c] man can attain to an exact conformity to the rule of right, ſo as to be righteous in the ſight of God. For by law,

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As it is written, There is none righteous, no not one: 10

There is none that underſtandeth, there is none that ſeeketh after God. 11

They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one. 12

Their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps is under their lips; 13

Whoſe mouth is full of curſing and bitterneſs. 14

Their feet are ſwift to ſhed blood. 15

Deſtruction and miſery are in their ways: 16

And the way of peace have they not known. 17

There is no fear of God before their eyes. 18

Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped, and all the world may become guilty before God. 19

Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. 20

NOTES.

the law, they were no more kept from being ſinners, than the Gentiles were, without the law. And this charge againſt them, that they were ſinners, he here proves againſt them, from the teſtimony of their own ſacred books, contained in the old teſtament.

19 [a] The law here ſignifies the whole old teſtament, which containing revelations from God, in the time of the law, and being, to thoſe under the law, of divine authority, and a rule, as well as the law itſelf, it is ſometimes in the new teſtament called the law; and ſo our Saviour himſelf uſes the term law, John x. 34. The meaning of St. Paul here is, that the declarations of God, which he had cited out of the old teſtament, were ſpoken of the Jews, who were under the diſpenſation of the old teſtament, and were, by the word of God to them, all of them pronounced ſinners.

20 [b] Ἐξ ἔργων νόμου, I ſhould render, "by deeds of law," i. e. by actions of conformity to a law requiring the performance of the δικαίωμα Θεοῦ, the right rule of God (mentioned, chap. i. 32.) with a penalty annexed, "no fleſh can be juſtified:" but every one, failing of an exact conformity of his actions to the immutable rectitude of that eternal rule of right, will be found unrighteous, and ſo incur the penalty of the law. That this is the meaning of ἔργα νόμου, is evident, becauſe the Apoſtle's declaration here is concerning all men, πᾶσα σάρξ. But we know the heathen world were not under the law of Moſes: and accordingly St. Paul does not ſay, ἐξ ἔργων τοῦ νόμου, "by the deeds of the law," but ἐξ ἔργων νόμου, "by deeds of law." Though in the foregoing and following verſe, where he would ſpecify the law of Moſes, he uſes the article with νόμῳ three times.

[c] "No man." St. Paul uſes here the word fleſh, for man, emphatically, as that wherein the force of ſin is ſeated. Vid. chap. vii. 14, 18. and viii. 13.

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21 But now the righteouſneſs of God, without the law, is manifeſted, being witneſſed by the law and the prophets;

22 Even the righteouſneſs of God, which is by faith of Jeſus Chriſt, unto all, and upon all them that believe; for there is no difference:

23 For all have ſinned, and come ſhort of the glory of God;

24 Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt:

PARAPHRASE.

law, which is the publiſhing the rule with a penalty, we are not delivered from the power of ſin, nor can it help men to righteouſneſs [a], but by law we come experimentally to know ſin, in the force and power of it, ſince we find it prevail upon us, notwithſtanding the puniſhment of death is, by the law, annexed to it [b]. But the righteouſneſs of God, that righte- 21.
ouſneſs which he intended, and will accept, and is a righteouſneſs not within the rule and rigour of law, is now made manifeſt, and confirmed by the teſtimony of the law and the prophets, which bear witneſs of this truth, that Jeſus is the Meſſias, and that it is according to his purpoſe and promiſe, That the righteouſneſs of God, by faith in Jeſus the Meſſias, 22.
is extended to, and beſtowed on all who believe in him [c], (for there is no difference between them. They 23.
have all, both Jews and Gentiles, ſinned, and fail of attaining that glory [d] which God hath appointed for the righteous) Being made righteous gratis, by the 24.
favour of God, through the redemption [e] which is by

NOTES.

[a] The law cannot help men to righteouſneſs. This, which is but implied here, he is large and expreſs in, chap. vii. and is ſaid expreſly, chap. viii. 3. Gal. iii. 21.

[b] Chap. vii. 13.

22 [c] Vid. chap. x. 12. Gal. iii. 22—28.

23 [d] Here the glory, that comes from God, or by his appointment, is called "the glory of God," as the righteouſneſs, which comes from him, or by his appointment, is called, "the righteouſneſs of God," chap. i. 17. and the rule of moral rectitude, which has God for its author, or is appointed by him, is called δικαίωμα Θεοῦ, chap. i. 32. That this is the glory here meant, vid. chap. ii. 7, 10. In the ſame ſenſe the glory of God is uſed, chap. v. 2.

24 [e] Redemption ſignifies deliverance, but not deliverance from every thing, but deliverance from that, to which a man is in ſubjection, or bondage. Nor does redemption by Jeſus Chriſt import, there was any compenſation made to God, by paying what was of equal value, in conſideration whereof they were delivered; for that is inconſiſtent with what St. Paul expreſly ſays here, viz. that ſinners are juſtified by God gratis, and of his free bounty. What this redemption is, St. Paul tells us, Eph. i. 7. Col. i. 14. even the forgiveneſs of ſins. But if St. Paul had not been ſo expreſs in defining what he means by redemption, they yet would be thought to lay too much ſtreſs upon the criticiſm of a word, in the tranſlation, who would thereby force from the word, in the original, a neceſſary ſenſe, which it is plain it hath not. That redeeming, in the ſacred ſcripture language, ſignifies not preciſely paying an equivalent, is ſo clear, that nothing can be more. I ſhall refer my reader to three or four places amongſt a great number, Exod. vi. 6. Deut. vii. 8. and xv. 15, and xxiv. 18. But if any one will, from the literal ſignification of the word in Engliſh, perſiſt in it, againſt St. Paul's declarations, that it neceſſarily implies an equivalent price paid, I deſire him to conſider to whom: and that, if we will ſtrictly adhere to the metaphor, it muſt be to thoſe, whom the redeemed are in bondage to, and from whom we are redeemed, viz. ſin and Satan. If he will not believe his own ſyſtem for this, let him believe St. Paul's words, Tit. ii. 14, "Who gave himſelf for us, that he might redeem us

PARAPHRASE.

25. by Jeſus Chriſt; Whom God hath ſet forth to be the propitiatory, or mercy-ſeat [a] in his own blood [b], for the manifeſtation of his [God's] righteouſneſs [c], by paſſing over [d] their tranſgreſſions, formerly committed, which he hath bore with hitherto, ſo as to withhold his hand from caſting off the nation of the
26. Jews, as their paſt ſins deſerved. For the manifeſting of

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Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. CHAP. III. 25

To declare, I ſay, at this time his 26

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from all iniquity." Nor could the price be paid to God, in ſtrictneſs of juſtice (for that is made the argument here;) unleſs the ſame perſon ought, by that ſtrict juſtice, to have both the thing redeemed, and the price paid for its redemption. For it is to God we are redeemed, by the death of Chriſt, Rev. v. 9, "Thou waſt ſlain and haſt redeemed us to God by thy blood."

25 [a] Ἱλαστήριον, ſignifies propitiatory, or mercy-ſeat, and not propitiation, as Mr. Mede has rightly obſerved upon this place, in his diſcourſe on God's houſe, §. 1.

[b] The Alexandrine copy omits the words διὰ πίστεως, "by faith:" which ſeems conformable to the ſenſe of the Apoſtle here: he ſays, that God hath ſet forth Chriſt to be the propitiatory, in his blood. The atonement, under the law, was made by blood, ſprinkled on the propitiatory, or mercy-ſeat, Lev. xvi. 14. Chriſt, ſays St. Paul here, is now ſet out, and ſhewn by God, to be the real propitiatory, or mercy-ſeat, in his own blood; ſee Heb. ix. 25, 26, where the ſacrifice of himſelf is oppoſed to the blood of others. God hath ſet him out to be ſo, to declare his righteouſneſs; the mercy-ſeat being the place, wherein God ſpake and declared his pleaſure, Exod. xxv. 22. Numb. xvii. 8, 9. And it was there, where God always appeared, Lev. xvi. 2. It was the place of his preſence, and therefore he is ſaid to dwell between the cherubims, Pſal. lxxx. 1. 2 Kings xix. 15. For between the cherubims was the mercy-ſeat. In all which reſpects our Saviour, who was the antitype, is properly called the propitiatory.

[c] Δικαιοσύνη, "righteouſneſs," ſeems to be uſed here, in the ſame ſenſe it is ver. 5, for "the righteouſneſs of God," in keeping his word with the nation of the Jews, notwithſtanding their provocations. And indeed, with the following words of this verſe, contains in it a farther anſwer to the Jews inſinuation, of God's being hard to their nation, by ſhewing that God had been very favourable to them, in not caſting them off, as they had deſerved, till, according to his promiſe, he had ſent them the Meſſias, and they had rejected him.

[d] Διὰ τὴν πάρεσιν, "by paſſing over." I do not remember any place where πάρεσις ſignifies remiſſion, or forgiveneſs, but paſſing by, or paſſing over, as our tranſlation has it in the margin, i. e. over-looking, or as it were, not minding; in which ſenſe, it cannot be applied to the paſt ſins of private perſons, for God neither remits, nor paſſes them by, ſo as not to take notice of them. But this πάρεσις τῶν προγεγονότων ἁμαρτημάτων, paſſing over paſt ſins, is ſpoken nationally, in reſpect of the people of the Jews; who, though they were a very ſinful nation, as appears by the places here brought againſt them by St. Paul, yet God paſſed by all that, and would not be hindered by their paſt ſinfulneſs from being juſt, in keeping his promiſe, in exhibiting to them Chriſt, the propitiatory. But, though he would not be provoked by their paſt ſins, ſo as to caſt them off from being his people, before he had ſent them the promiſed Meſſias, to be their Saviour; yet, after that, when, at the due time, he had manifeſted his righteouſneſs to them, "that he might be juſt, and the juſtifier of thoſe who believe in Jeſus," he no longer bore with their ſinful obſtinacy; but, when they rejected the Saviour (whom he had ſent, according to his promiſe) from being their King, God rejected them from being his people, and took the Gentiles into his church, and made them his people, jointly and equally with the few believing Jews. This is plainly the ſenſe of the Apoſtle here, where he is diſcourſing of the nation of the Jews, and their ſtate, in compariſon with the Gentiles; not of the ſtate of private perſons. Let any one without prepoſſeſſion attentively read the context, and he will find it to be ſo.

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CHAP. III.

his righteouſneſs; that he might be juſt, and the juſtifier of him which believeth in Jeſus.

27 Where is boaſting then? it is excluded. By what law? of works? nay: but by the law of faith.

28 Therefore we conclude, that a man is juſtified by faith, without the deeds of the law.

29 Is he the God of the Jews only? Is he not alſo of the Gentiles? yes, of the Gentiles alſo.

30 Seeing it is one God, which ſhall juſtify the circumciſion by faith, and uncircumciſion through faith.

PARAPHRASE.

of his righteouſneſs [a] at this time [b], that he might be juſt, in keeping his promiſe, and be the juſtifier of every one, not who is of the Jewiſh nation, or extraction, but of the faith [c] in Jeſus Chriſt. What 27. reaſon, then, have you Jews to glory [d], and ſet yourſelves ſo much above the Gentiles, in judging them, as you do? None at all: boaſting is totally excluded. By what law? By the law of works? No, but by the law of faith. I conclude therefore [e], that a man 28. is juſtified by faith, and not by the works of the law [f]. Is God the God of the Jews only, and not 29. of the Gentiles alſo? Yea, certainly of the Gentiles alſo. Since the time is come that God is no longer 30. one to the Jews, and another to the Gentiles, but he is now become one and the ſame [g] God to them all, and will juſtify the Jews by faith, and the Gentiles

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26 [a] Δικαιοσύνης αὐτοῦ, "his righteouſneſs," is here to be underſtood in both ſenſes, in which St. Paul had uſed it before, in this chapter, viz. ver. 5. and 22. as it is manifeſt by St. Paul's explaining of it himſelf, in theſe words immediately following: "that he might be juſt, and the juſtifier of him who believeth in Jeſus," which are the two ſenſes, wherein the righteouſneſs of God is uſed.

[b] "At this time," viz. The fulneſs of time, according to his promiſe.

[c] Τὸν ἐκ πίστεως Ἰησοῦ, if this phraſe had been tranſlated, him that is of the faith of Jeſus, as it is chap. iv. 16. and Gal. iii. 7, rather than him which believeth in Jeſus, it would better have expreſſed the Apoſtle's meaning here, which was to diſtinguiſh οἱ ἐκ πίστεως, thoſe who are of faith, from οἱ ἐκ περιτομῆς, or οἱ ἐκ νόμου, thoſe who are of the circumciſion, or thoſe who are of the law, ſpeaking of them, as of two ſorts, or races of men, of two different extractions. To underſtand this place fully, let any one read chap. iv. 12—16. Gal. iii. 7—10, where he will find the Apoſtle's ſenſe more at large.

27 [d] The glorying here ſpoken of, is that of the Jews, i. e. their judging of the Gentiles, and their contempt of them, which St. Paul had before in ſeveral places taken notice of. And here, to take down their pride and vanity, he tells them, it is wholly excluded by the Goſpel, wherein God, who is the God of the Gentiles, as well as of the Jews, juſtifieth by faith alone the Jews as well as the Gentiles, ſince no man could be juſtified by the deeds of the law. This ſeems to be ſaid to the converted Jews, to ſtop their thinking that they had any advantage over the Gentiles under the Goſpel. No, ſays he, the Goſpel which is the law of faith lays you equal with the Gentiles, and you have no ground to aſſume any thing to yourſelves, or ſet yourſelves above them, now under the Meſſias. This, and all the reſt to this purpoſe in this epiſtle, is ſaid to eſtabliſh the converted Romans in their title to the favour of God, equally with the Jews, in the Goſpel, and to fortify them againſt any diſturbance that might be given them by the pretending Jews, which is the principal deſign of this epiſtle, as we have already obſerved.

28 [e] "Therefore." This inference is drawn from what he had taught, ver. 23.

[f] Vid. Acts xiii. 39. chap. viii. 3. Gal. ii. 16.

30 [g] Ἐπειπερ εἷς ὁ Θεὸς, "ſince God is one." He that will ſee the force of St. Paul's reaſoning here, muſt look to Zachary xiv. 9, from whence theſe words are taken, where the prophet ſpeaking of the time, when the Lord ſhall be King over all the earth, and not barely over the little people, ſhut up in the land of Canaan, he ſays, "in that day there ſhall be one Lord," i. e. God ſhall not be, as he is now, the God of the Jews alone, whom only he hath known, of all the people of

PARAPHRASE.

tiles alſo through faith, who, by the law of Moſes, were heretofore ſhut out [a] from being the people of
31. God. Do we then make the law [b] inſignificant, or uſeleſs, by our doctrine of faith? By no means: but, on the contrary, we eſtabliſh [c] and confirm the law.

TEXT.

Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law. 31

NOTES.

of the earth: but he ſhall be the God of the Gentiles alſo, the ſame merciful, reconciled God to the people of all nations. This prophecy the Jews underſtood of the times of the Meſſias, and St. Paul here preſſes them with it.

[a] It was impoſſible for remote nations to keep the law of Moſes, a great part of the worſhip, required by it, being local, and confined to the temple at Jeruſalem.

31 [b] Νόμον, "law," is here repeated twice, without the article; and it is plain that by it St. Paul does not mean preciſely the Moſaical law, but ſo much of it as is contained in the natural and eternal rule of right, mentioned chap. i. 33. and xi. 26. and is again by a poſitive command re-enacted and continued as a law under the Meſſias, vid. Mat. xxviii. 20.

[c] "Eſtabliſh." The doctrine of juſtification by faith neceſſarily ſuppoſeth a rule of righteouſneſs, which thoſe, who are juſtified by faith, come ſhort of; and alſo a puniſhment incurred, from which they are ſet free, by being juſtified: and ſo this doctrine eſtabliſhes a law; and accordingly the moral part of the law of Moſes, that Δικαίωμα τῦ Θεῦ, as the Apoſtle calls it in the place above quoted, chap. i. 32, is enforced again, by our Saviour and the Apoſtles, in the Goſpel, with penalties annexed to the breach of it.

SECT. IV.

CHAP. IV. 1——25.

CONTENTS.

ST. Paul having, in the foregoing ſection, cut off all glorying from the Jews upon the account of their having the law, and ſhewn, that that gave them no manner of title or pretence to be the people of God, more than the Gentiles under the Meſſias, and ſo they had no reaſon to judge, or exclude the Gentiles, as they did; he comes here to prove that their lineal extraction from their father Abraham gave them no better a pretence of glorying, or of ſetting themſelves upon that account above the Gentiles, now, in the time of the Goſpel.

1. Because Abraham himſelf was juſtified by faith, and ſo had not whereof to glory; for as much as he that receiveth righteouſneſs, as a boon, has no reaſon to glory: but he that attains it by works.

2. Because neither they, who had circumciſion derived down to them, as the poſterity of Abraham, nor they who had the law; but they only, who had faith, were the ſeed of Abraham, to whom the promiſe was made. And therefore the bleſſing of juſtification was intended for the Gentiles, and beſtowed on them as well as on the Jews, and upon the ſame ground.

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Neronis 3.

CHAP. IV.

TEXT.

1 WHAT ſhall we ſay then, that Abraham our father, as pertaining to the fleſh, hath found?

2 For, if Abraham were juſtified by works, he hath whereof to glory, but not before God.

3 For what ſaith the ſcripture? Abraham believed God, and it was counted unto him for righteouſneſs.

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him, that juſtifieth the ungodly, his faith is counted for righteouſneſs.

6 Even as David alſo deſcribeth the bleſſedneſs of the man, unto whom God imputeth righteouſneſs without works,

7 Saying, Bleſſed are they, whoſe iniquities are forgiven, and whoſe ſins are covered.

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WHAT then ſhall we ſay of Abraham our father, according to the fleſh[a], what has he obtained? has not he found matter of glorying? Yes; if he were juſtified by works, he had matter of glorying[b], he might then have gloried over the reſt of the Gentile world, in having God for his God, and he and his family being God's people; but he had no ſubject of glorying before God, As it is evident from ſacred ſcripture, which telleth us, that Abraham believed God, and it was counted to him for righteouſneſs. Now there had been no need of any ſuch counting, any ſuch allowance, if he had attained righteouſneſs by works of obedience, exactly conformable, and coming up, to the rule of righteouſneſs. For what reward a man has made himſelf a title to, by his performances, that he receives as a debt that is due, and not as a gift of favour. But to him, that by his works attains not righteouſneſs, but only believeth on God, who juſtifieth him, being ungodly[c], to him juſtification is a favour of grace: becauſe his believing is accounted to him for righteouſneſs, or perfect obedience. Even as David ſpeaks of the bleſſedneſs of the man, to whom God reckoneth righteouſneſs without works, Saying, "Bleſſed "are they whoſe iniquities are forgiven, and whoſe "ſins

1. 2. 3. 4. 5. 6. 7.

NOTES.

1 [a] "Our father, according to the fleſh." St. Paul ſpeaks here, as lineally deſcended from Abraham, and joins himſelf therein, with the reſt of his nation, of whom he calls Abraham the father, according to the fleſh, to diſtinguiſh the Jews by birth, from thoſe, who were Abraham's ſeed according to the promiſe, viz. thoſe, who were of the faith of Abraham, whether Jews, or Gentiles, a diſtinction, which he inſiſts on, all through this chapter.

2 [b] Κάυχημα, tranſlated here, "glorying," I take to ſignify the ſame with καυχᾶσαι, tranſlated "boaſting," chap. ii. 17, 23. in which places it is uſed to ſignify the Jews valuing themſelves, upon ſome national privileges, above the reſt of the world, as if they had thereby ſome peculair right to the favour of God, above other men. This the Jewiſh nation, thinking themſelves, alone, to have a title to be the people of God, expreſſed, in their judging the Gentiles, whom they deſpiſed, and looked on as unworthy and uncapable to be received into the kingdom of the Meſſias, and admitted into fellowſhip with their nation, under the goſpel. This conceit of theirs St. Paul oppoſes here, and makes it his buſineſs to ſhew the falſehood and groundleſſneſs of it, all through the eleven firſt chapters of this epiſtle. I aſk, whether it would not help the Engliſh reader the better to find and purſue the ſenſe of St. Paul, if the Greek term were every-where rendered by the ſame Engliſh word? whether "boaſting," or "glorying," I think of no great conſequence, ſo one of them be kept to.

5 [c] Τὸν ἀσεβῆ, "him being ungodly." By theſe words St. Paul plainly points out Abraham, who was ἀσεβὴς, "ungodly," i. e. a Gentile, not a worſhipper of the true God, when God called him. Vid. note, ch. i. 18.

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8. " ſins are covered. Bleſſed is the man to whom the
9. " Lord will not reckon [a] ſin." Is this bleſſedneſs then upon the circumciſed only, or upon the uncircumciſed alſo? for we ſay that faith was reckoned
10. to Abraham for righteouſneſs. When, therefore, was it reckoned to him? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but
11. in uncircumciſion. For he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had, being yet uncircumciſed [b], that he might be the father of all thoſe who believe, being uncircumciſed, that righteouſneſs might be reck-
12. oned to them alſo; And the father of the circumciſed, that righteouſneſs might be reckoned, not to thoſe who were barely of the circumciſion, but to ſuch of the circumciſion, as did alſo walk in the ſteps of the faith of our father Abraham, which he had, being uncircumciſed [c]. For the promiſe,

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CHAP. IV.

Bleſſed is the man, to whom the Lord will not impute ſin. 8

Cometh this bleſſedneſs, then, upon the circumciſion only, or upon the uncircumciſion alſo? for we ſay, that faith was reckoned to Abraham for righteouſneſs. 9

How was it, then, reckoned? when he was in cicumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion. 10

And he received a ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had, being yet uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo: 11

And the father of circumciſion to them, who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. 12

NOTES.

8 [a] Λογίσηται, " reckoneth." What this imputing or reckoning of righteouſneſs is, may be ſeen in ver. 8. viz. the not reckoning of ſin to any one, the not putting ſin to his account: the Apoſtle, in theſe two verſes, uſing theſe two expreſſions, as equivalent. From hence the expreſſion, of blotting out of iniquity, ſo frequently uſed in ſacred ſcripture, may be underſtood, i. e. ſtriking it out of the account. Λογίσεσθαι ſignifies to reckon, or account, and, with a dative caſe, to put to any one's account; and accordingly, ver. 3, 4, 5, it is tranſlated, counted, or reckoned; which word, for the ſake of Engliſh readers, I have kept to in this, and ver. 9, 10, and 11.

11 [b] See Gen. xvii. 11.

11, 12 [c] What righteouſneſs reckoned to any one, or as it is uſually called, imputed righteouſneſs, is, St. Paul explains, ver. 6——8. Whom this bleſſing belongs to, he inquires, ver. 9. and here, ver. 11. and 12, he declares, who are the children of Abraham, that from him inherit this bleſſing; ver. 11, he ſpeaks of the Gentiles, and there ſhews that Abraham, who was juſtified by faith, before he was circumciſed, (the want whereof, the Jews looked on as a diſtinguiſhing mark of a Gentile) was the father of all thoſe, among the Gentiles, who ſhould believe, without being circumciſed. And here, ver. 12, he ſpeaks of the Jews, and ſays, that Abraham was their father; but not that all ſhould be juſtified, who were only circumciſed: but thoſe, who, to their circumciſion, added the faith of Abraham, which he had, before he was circumciſed. That which miſled thoſe, who miſtook the ſenſe of St. Paul here, ſeems to be, their not obſerving that τοῖς οὐκ ἐκ περιτομῆς is referred to, and governed by εἰς τὸ λογισθῆναι, which muſt be ſuppoſed repeated here, after πατέρα περιτομῆς. Or elſe the Apoſtle's ſenſe and argument will not ſtand in its full force, but the antitheſis will be loſt, by preſerving of which the ſenſe runs thus: And the father of the circumciſed, that righteouſneſs might be imputed to thoſe who, &c. Another thing, very apt to miſlead them, was the joining of μόνον only, to οὐκ not, as if it were οὐ μόνον τοῖς, not only thoſe who are of the circumciſion; whereas it ſhould be underſtood, as it ſtands joined to περιτομῆς,

and

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13 For the promiſe that he ſhould be the heir of the world, was not to Abraham, or to his ſeed, through the law, but through the righteouſneſs of faith.

14 For if they, which are of the law, be heirs, faith is made void, and the promiſe made of none effect.

15 Becauſe the law worketh wrath: for where no law is, there is no tranſgreſſion.

PARAPHRASE.

miſe [a], that he ſhould be poſſeſſor of the world, was not that Abraham, and thoſe of his ſeed, who were under the law, ſhould, by virtue of their having and owning the law, be poſſeſſed of it; but by the righteouſneſs of faith, whereby thoſe who were, without the law, ſcattered all over the world, beyond the borders of Canaan, became his poſterity, and had him for their father [b], and inherited the bleſſing of juſtification by faith. For, if they only who had the law of Moſes given them, were heirs of Abraham, faith is made void and uſeleſs [c], it receiving no benefit of the promiſe, which was made to the heirs of Abraham's faith, and ſo the promiſe becomes of no effect. Becauſe the law procures them not juſtification [d], but renders them liable to the wrath and puniſhment of God [e], who, by the law, has made known to them what is ſin, and what puniſhment he has annexed to it. For there is no incurring wrath, or puniſhment, where there is no law that ſays any thing

13. 14. 15.

NOTES.

and ſo περιτομῆς μόνον are beſt tranſlated barely circumciſion, and the Apoſtle's ſenſe runs thus: "That he might be the father of the Gentiles that believe, though they be not circumciſed, that "righteouſneſs might be imputed to them alſo: and the father of the Jews, that righteouſneſs "might be imputed, not to them who have circumciſion only, but to them who alſo walk in the "ſteps of the faith of our father Abraham, which he had being uncircumciſed." In which way of underſtanding this paſſage, not only the Apoſtle's meaning is very plain, eaſy, and coherent; but the conſtruction of the Greek exactly correſponds to that of ver. 11, and is genuine, eaſy, and natural, which any other way will be very perplexed.

13 [a] The promiſe, here meant, is that which he ſpeaks of ver. 11, whereby Abraham was made the father of all that ſhould believe, all the world over; and, for that reaſon, he is called κληρόνομον κόσμου, "heir, or lord of the world." For the believers, of all nations of the world, being given to him for a poſterity, he becomes, thereby, lord and poſſeſſor (for ſo heir amongſt the Hebrews ſignified) of the world. For it is plain, the Apoſtle, in this verſe, purſues the argument he was upon, in the two former. And it is alſo plain, that St. Paul makes circumciſion to be the ſeal of the promiſe made to Abraham, Gen. xii. as well as of that made to him, Gen. xvii. and ſo both theſe to be but one covenant, and that of ch. xvii. to be but a repetition and farther explication of the former, as is evident from this chapter, compared with Gal. iii. In both which the Apoſtle argues, that the Gentiles were intended to be juſtified, as well as the Jews; and that both Jews and Gentiles, who are juſtified, are juſtified by faith, and not by the works of the law.

[b] Gal. iii. 7.

14 [c] See Gal. iii. 18.

15 [d] Ch. viii. 3. Gal. iii. 21.

[e] See ch. iii. 19, 20. and v. 10, 13, 20. and vii. 7, 8, 10. 1 Cor. xv. 56. Gal. iii. 19. John ix. 41. and xv. 22.

PARAPHRASE.

16. thing of it[a]: Therefore the inheritance[b] is of faith, that it might be merely of favour, to the end that the promiſe might be ſure to all the ſeed of Abraham; not to that part of it only, which has faith, being under the law; but to that part alſo, who, without the law, inherit the faith of Abraham, who is the father of us all who believe, whether Jews
17. or Gentiles, (As it is written[c], "I have made thee a father of many nations." I ſay the father of us all (in the account of God, whom he believed, and who accordingly quickened the dead, i. e. Abraham and Sarah, whoſe bodies were dead: and calleth
18. things that are not, as if they were[d]:) Who without any hope, which the natural courſe of things could afford, did in hope believe, that he ſhould become the father of many nations, according to what God had ſpoken, by God's ſhewing him the ſtars of hea-
19. ven, ſaying, So ſhall thy ſeed be. And being firm and unſhaken in his faith, he regarded not his own body, now dead, he being about an hundred years
20. old; nor the deadneſs of Sarah's womb; He ſtaggered not at the promiſe of God, through unbelief, but was ſtrong in faith, thereby giving glory to God;
21. By the full perſuaſion he had, that God was able to
22. perform what he had promiſed: And therefore it was
23. accounted to him for righteouſneſs. Now this, of its being reckoned to him, was not written for his ſake
24. alone, But for ours alſo, to whom faith alſo will be reckoned for righteouſneſs, viz. to as many as believe in

TEXT.

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CHAP. IV.

Therefore it is of faith, that it might be by grace; to the 16
end the promiſe might be ſure to all the ſeed, not to that only, which is of the law, but to that alſo, which is of the faith of Abraham, who is the father of us all.

(As it is written, "I have 17
"made thee a father of many "nations") before him whom he believed, even God, who quickeneth the dead, and calleth thoſe things, which be not, as though they were:

Who, againſt hope, believed 18
in hope, that he might become the father of many nations, according to that which was ſpoken, "So ſhall thy ſeed be."

And being not weak in faith, 19
he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sarah's womb.

He ſtaggered not at the pro- 20
miſe of God, through unbelief; but was ſtrong in faith, giving glory to God:

And being fully perſuaded, 21
that what he had promiſed, he was able alſo to perform.

And, therefore, it was im- 22
puted to him for righteouſneſs.

Now it was not written for his 23
ſake alone, that it was imputed to him;

But for us alſo, to whom it 24
ſhall

NOTES.

[a] Οὗ οὐκ ἔστιν νόμος, ἐκεῖ παράβασις, of that, concerning which there is no law, with the ſanction of a puniſhment annexed, there can be no tranſgreſſion, incurring wrath or puniſhment. Thus it may be rendered, if we read οὗ with an aſpiration as ſome do. But whether it be taken to ſignify where, or whereof, the ſenſe will be the ſame. Παράβασις here, to make St. Paul's argument of force, muſt ſignify ſuch a tranſgreſſion, as draws on the tranſgreſſor wrath and puniſhment, by the force and ſanction of a law. And ſo the Apoſtle's propoſition is made good, that it is the law alone, that expoſes us to wrath, and that is all that the law can do, for it gives us no power to perform.

16 [b] The grammatical conſtruction does not ſeem much to favour "inheritance," as the word to be ſupplied here, becauſe it does not occur in the preceding verſes. But he, that obſerves St. Paul's way of writing, who more regards things, than forms of ſpeaking, will be ſatisfied, that it is enough that he mentioned "heirs," ver. 13. and 14. and that he does mean inheritance here, Gal. iii. 18. puts it paſt doubt.

17 [c] See Gen. xvii. 16. [d] Gen. xvi. 5.

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TEXT.	PARAPHRASE.
CHAP. IV. shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,	in him, who raised Jesus our Lord from the dead[a],
25 Who was delivered for our offences, and was raised again for our justification.	Who was delivered to death for our offences[b], and was raised again for our[c] justification. 25.

NOTES.

24 [a] St. Paul seems to mention this here, in particular, to shew the analogy between Abraham's faith, and that of believers, under the Gospel: see ver. 17.

25 [b] See Rom. iii. 25. and v. 6, 10. Eph. i. 7, 11, 14. and v. 2. Col. i. 14, 20—22. 1 Tim. ii. 6. Tit. ii. 14.

[c] 1 Cor. xv. 17. I have set down all these texts out of St. Paul, that in them might be seen his own explication of what he says here, viz. that our Saviour, by his death, atoned for our sins, and so we were innocent, and thereby freed from the punishment due to sin. But he arose again to ascertain to us eternal life, the consequence of justification; for the reward of righteousness is eternal life, which inheritance we have a title to, by adoption in Jesus Christ. But, if he himself had not that inheritance, if he had not rose into the possession of eternal life, we who hold by and under him, could not have risen from the dead, and so could never have come to be pronounced righteous, and to have received the reward of it, everlasting life. Hence St. Paul tells us, 1 Cor. xv. 17, that "if Christ be not raised, our faith is vain, we are yet in our sins," i. e. as to the attainment of eternal life, it is all one as if our sins were not forgiven. And thus he rose for our justification, i. e. to assure to us eternal life, the consequence of justification. And this I think is confirmed by our Saviour in these words, "because "I live, ye shall live also," John xiv. 19.

SECT. V.

CHAP. V. 1—11.

CONTENTS.

ST. Paul, in the foregoing chapters, has examined the glorying of the Jews, and their valuing themselves so highly above the Gentiles, and shewn the vanity of their boasting in circumcision and the law, since neither they, nor their father Abraham, were justified, or found acceptance with God, by circumcision, or the deeds of the law: and therefore they had no reason so as they did to press circumcision and the law on the Gentiles, or exclude those, who had them not, from being the people of God, and unfit for their communion, in and under the Gospel. In this section, he comes to shew what the convert Gentiles, by faith, without circumcision, or the law, had to glory in, viz. the hope of glory, ver. 2. their sufferings for the Gospel, ver. 3. And God as their God, ver. 11. In these three it is easy to observe the thread and coherence of St. Paul's discourse here, the intermediate verses (according to that abounding with matter, and overflowing of thought, he was filled with) being taken up with an accidental train of considerations, to shew the reason they had to glory in tribulations.

PARAPHRASE.

1. THEREFORE, being juſtified by faith, we [a] have peace with God, through our Lord Jeſus Chriſt,
2. By whom we have had admittance, through faith, into that favour, in which we have ſtood, and glory [b] in the hope of the glory, which God has in ſtore
3. for us. And not only ſo, but we glory in tribulation alſo, knowing that tribulation worketh patience;
4. And patience giveth us a proof of ourſelves, which
5. furniſhes us with hope; And our hope maketh not aſhamed, will not deceive us, becauſe [c] the ſenſe of the love of God is poured out into our hearts by the
6. Holy Ghoſt, which is given unto us *. For, when we Gentiles were yet without ſtrength †, void of all help, or ability to deliver ourſelves, Chriſt, in the time that God had appointed and foretold, died for us, who lived without the acknowledgement and
7. worſhip of the true God †. Scarce is it to be found that any one will die for a juſt man, if peradventure
8. one ſhould dare to die for a good man; But God recommends, and herein ſhews the greatneſs of his love [d] towards us, in that, whilſt we Gentiles were a
9. maſs of profligate ſinners [e], Chriſt died for us. Much more, therefore, now being juſtified by his death, ſhall

TEXT.

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THEREFORE being juſtified by faith, we have peace 1
with God, through our Lord Jeſus Chriſt:

By whom alſo we have acceſs, 2
by faith, into this grace, wherein we ſtand, and rejoice in hope of the glory of God.

And not only ſo, but we glory 3
in tribulations alſo, knowing that tribulation worketh patience;

And patience, experience; 4
and experience, hope;

And hope maketh not a- 5
ſhamed, becauſe the love of God is ſhed abroad in our hearts, by the Holy Ghoſt, which is given unto us.

For, when we were yet with- 6
out ſtrength, in due time Chriſt died for the ungodly.

For ſcarcely for a righteous 7
man will one die: yet, peradventure, for a good man ſome would even dare to die.

But God commendeth his 8
love towards us, in that, while we were yet ſinners, Chriſt died for us.

Much more then, being 9
now

NOTES.

1 [a] "We," i. e. we Gentiles that are not under the law. It is in their names, that St. Paul ſpeaks, in the three laſt verſes of the foregoing chapter, and all through this ſection, as is evident from the illation here, "therefore, being juſtified by faith, we." It being an inference, drawn from his having proved, in the former chapter, that the promiſe was not to the Jews alone, but to the Gentiles alſo; and that juſtification was, not by the law, but by faith, and conſequently deſigned for the Gentiles, as well as the Jews.

2 [b] Καυχώμεθα, "we glory." The ſame word here for the convert Gentiles, that he had uſed before, for the boaſting of the Jews, and the ſame word he uſed, where he examined what Abraham had found. The taking notice whereof, as we have already obſerved, may help to lead us into the Apoſtle's ſenſe: and plainly ſhews us here, that St. Paul, in this ſection, oppoſes the advantages the Gentile converts to Chriſtianity have, by faith, to thoſe the Jews gloried in, with ſo much haughtineſs and contempt of the Gentiles.

5 [c] "Becauſe." * The force of this inference ſeems to ſtand thus: The hope of eternal happineſs, which we glory in, cannot deceive us, becauſe the gifts of the Holy Ghoſt, beſtowed upon us, aſſure us of the love of God towards us, the Jews themſelves acknowledging that the Holy Ghoſt is given to none, but thoſe who are God's own people.

8 [d] Another evidence St. Paul gives them here, of the love of God towards them, and the ground they had to glory in the hopes of eternal ſalvation, is the death of Chriſt for them, whilſt they were yet in their Gentile ſtate, which he deſcribes by calling them,

6, 8 [e] † Ἀσθενεῖς, "without ſtrength;" Ἀσεβεῖς, "ungodly;" Ἁμαρτωλοὶ, "ſinners;" Ἐχθροὶ, "enemies:" theſe four epithets are given to them as Gentiles, they being uſed by St. Paul, as the

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TEXT.

now juſtified by his blood, we ſhall be ſaved from wrath through him.

PARAPHRASE.

ſhall we through him be delivered from condemnation

NOTES.

proper attributes of the heathen world, as conſidered in contra-diſtinction to the Jewiſh nation. What St. Paul ſays of the Gentiles, in other places, will clear this. The helpleſs condition of the Gentile world in the ſtate of Gentiliſm, ſignified by ἀσθενεῖς, without ſtrength, he terms, Col. ii. 13, dead in ſin, a ſtate, if any, of weakneſs. And hence he ſays to the Romans, converted to Jeſus Chriſt, "yield yourſelves unto God, as thoſe that are alive from the dead, and yourſelves as inſtruments of "righteouſneſs unto God, chap. vi. 13. How he deſcribes ἀσέβειαν, ungodlineſs, mentioned chap. i. 18, as the proper ſtate of the Gentiles, we may ſee ver. 21, 23. That he thought the title ἁμαρτωλοὶ, "ſinners," belonged peculiarly to the Gentiles, in contra-diſtinction to the Jews, he puts it paſt doubt, in theſe words, "we who are Jews by nature, and not ſinners of the Gentiles," Gal. ii. 15. See alſo chap. vi. 17—22. And as for ἐχθροὶ, "enemies," you have the Gentiles before their converſion to Chriſtianity ſo called, Col. i. 21. St. Paul, Eph. ii. 1—13, deſcribes the heathen, a little more at large, but yet the parts of the character he there gives them we may find comprized in theſe four epithets; the ἀσθενεῖς, "weak," ver. 1, 5. the ἀσεβεῖς, "ungodly," and ἁμαρτωλοὶ, "ſinners," ver. 2, 3. and the ἐχθροὶ, "enemies," ver. 11, 12.

If it were remembered that St. Paul all along, through the eleven firſt chapters of this epiſtle, ſpeaks nationally of the Jews and Gentiles, as it is viſible he does, and not perſonally, of ſingle men, there would be leſs difficulty, and fewer miſtakes, in underſtanding this epiſtle. This one place, we are upon, is a ſufficient inſtance of it. For if, by theſe terms here, we ſhall underſtand him to denote all men perſonally, Jews as well as Gentiles, before they are ſavingly ingrafted into Jeſus Chriſt, we ſhall make his diſcourſe here disjointed, and his ſenſe mightily perplexed, if at all conſiſtent.

That there were ſome among the heathen as innocent in their lives, and as far from enmity to God, as ſome among the Jews, cannot be queſtioned. Nay, that many of them were not ἀσεβεῖς, but σεβόμενοι, worſhippers of the true God, if we could doubt of it, is manifeſt out of the Acts of the Apoſtles; but yet St. Paul, in the places above quoted, pronounces them all together, ἀσεβεῖς, and ἄθεοι, (for that, by theſe two terms, applied to the ſame perſons, he means the ſame, i. e. ſuch as did not acknowledge and worſhip the true God, ſeems plain) ungodly, and ſinners of the Gentiles, as nationally belonging to them, in contra-diſtinction to the people of the Jews, who were the people of God, whilſt the other were the provinces of the kingdom of Satan: Not but that there were ſinners, heinous ſinners among the Jews: but the nation, conſidered as one body and ſociety of men, diſowned and declared againſt, and oppoſed itſelf to, thoſe crimes and impurities, which are mentioned by St. Paul, chap. i. 24, &c. as woven into the religious and politic conſtitutions of the Gentiles. There they had their full ſcope and ſwing, had allowance, countenance, and protection. The idolatrous nations had, by their religions, laws, and forms of government, made themſelves the open votaries, and were the profeſſed ſubjects of devils. So St. Paul, 1 Cor. x. 20, 21, truly calls the gods they worſhipped and paid their homage to. And ſuitably hereunto, their religious obſervances, it is well known, were not without great impurities, which were of right charged upon them, when they had a place in their ſacred offices, and had the recommendation of religion, to give them credit. The reſt of the vices, in St. Paul's black liſt, which were not warmed at their altars, and foſtered in their temples, were yet, by the connivance of the law, cheriſhed in their private houſes, and made a part of the uncondemned actions of common life, and had the countenance of cuſtom to authorize them, even in the beſt regulated and moſt civilized governments of the heathen. On the contrary, the frame of the Jewiſh commonwealth was founded on the acknowledgment and worſhip of the one only, true, and inviſible God, and their laws required an extraordinary purity of life, and ſtrictneſs of manners.

That the Gentiles were ſtyled ἐχθροὶ, "enemies," in a political or national ſenſe, is plain from Eph. ii. where they are called, "aliens from the commonwealth of Iſrael, and ſtrangers from the covenant." Abraham, on the other ſide, was called, the friend of God, i. e. one in covenant with him, and his profeſſed ſubject, that owned God to the world: and ſo were his poſterity, the people of

NOTES.

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Chap. V.

of the Jews, whilſt the reſt of the world were under revolt, and lived in open rebellion againſt him, vid. Iſa. xli. 8. And here in this epiſtle, St. Paul expreſly teaches, that when the nation of the Jews by rejecting of the Meſſias put themſelves out of the kingdom of God, and were caſt off, from being any longer the people of God, they became enemies, and the Gentile world were reconciled. See chap. xi. 15, 28. Hence St. Paul, who was the Apoſtle of the Gentiles, calls his performing that office, the miniſtry of reconciliation, 2 Cor. v. 18. And here in this chapter, ver. 1, the privilege, which they receive, by the accepting of the covenant of grace in Jeſus Chriſt, he tells them is this, that they have peace with God, i. e. are no longer incorporated with his enemies, and of the party of the open rebels againſt him, in the kingdom of Satan, being returned to their natural allegiance, in their owning the one, true, ſupreme God, in ſubmitting to the kingdom he had ſet up in his ſon, and being received by him, as his ſubjects. Suitably hereunto St. James, ſpeaking of the converſion of the Gentiles to the profeſſion of the Goſpel, ſays of it, that "God did viſit the Gentiles, to take out of them a people for his name." Acts xv. 14, and ver. 19, he calls the converts, thoſe who, "from among the Gentiles, are turned to God."

Beſides what is to be found, in other parts of St. Paul's epiſtles, to juſtify the taking of theſe words here, as applied nationally to the Gentiles, in contra-diſtinction to the children of Iſrael, that which St. Paul ſays, ver. 10, 11, makes it neceſſary to underſtand them ſo. "We," ſays he, "when we were enemies, were reconciled to God, and ſo we now glory in him, as our God." "We," here, muſt unavoidably be ſpoken in the name of the Gentiles, as is plain, not only by the whole tenor of this ſection, but from this paſſage, "of glorying in God," which he mentions as a privilege now of the believing Gentiles, ſurpaſſing that of the Jews, whom he had taken notice of before, chap. ii. 17, as being forward to glory in God, as their peculiar right, though with no great advantage to themſelves. But the Gentiles, who were reconciled now to God, by Chriſt's death, and taken into covenant with God, as many as received the Goſpel, had a new and better title to this glorying, than the Jews. Thoſe, that now are reconciled, and glory in God as their God, he ſays were enemies. The Jews, who had the ſame corrupt nature, common to them with the reſt of mankind, are no-where, that I know, called ἐχθροὶ, enemies, or ἀσεβεῖς, ungodly, whilſt they publickly owned him for their God, and profeſſed to be his people. But the heathen were deemed enemies for being "aliens to the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe." There were never but two kingdoms in the world, that of God, and that of the devil; theſe were oppoſite, and, therefore, the ſubjects of the latter could not but be in the ſtate of enemies, and fall under that denomination. The revolt from God was univerſal, and the nations of the earth had given themſelves up to idolatry, when God called Abraham, and took him into covenant with himſelf, as he did afterwards the whole nation of the Iſraelites, whereby they were re-admitted into his kingdom, came under his protection, and were his people and ſubjects, and no longer enemies, whilſt all the reſt of the nations remained in the ſtate of rebellion, the profeſſed ſubjects of other gods, who were uſurpers upon God's right, and enemies of his kingdom. And, indeed, if the four epithets be not taken to be ſpoken here of the Gentile world, in this political and truly evangelical ſenſe, but in the ordinary, ſyſtematical notion, applied to all mankind, as belonging univerſally to every man perſonally, whether by profeſſion Gentile, Jew, or Chriſtian, before he be actually regenerated by a ſaving faith, and an effectual thorough converſion; the illative particle "wherefore," in the beginning of ver. 12, will hardly connect it, and what follows, to the foregoing part of this chapter. But the eleven firſt verſes muſt be taken for a parentheſis, and then the "therefore," in the beginning of this fifth chapter, which joins it to the fourth, with a very clear connexion, will be wholly inſignificant; and, after all, the ſenſe of the 12th verſe will but ill ſolder with the end of the fourth chapter, notwithſtanding the "wherefore," which is taken to bring them in, as an inference. Whereas theſe eleven firſt verſes, being ſuppoſed to be ſpoken of the Gentiles, make them not only of a piece with St. Paul's deſign, in the foregoing and the following chapters, but the thread of the whole diſcourſe goes very ſmooth, and the inferences (uſhered in with "therefore," in the firſt verſe, and with "wherefore," in the 12th verſe) are very eaſy, clear, and natural, from the immediately preceding verſes. That of the firſt verſe may be ſeen, in what we have already ſaid; and that of the 12th verſe in ſhort ſtands thus: "We "Gentiles have, by Chriſt, received the reconciliation, which we cannot doubt to be intended for us, "as well as for the Jews, ſince ſin and death entered into the world by Adam, the common father "of us all. And as, by the diſobedience of that one, condemnation of death came on all; ſo, by "the obedience of one, juſtication to life came upon all."

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CHAP. V.

TEXT.

For if, when we were enemies, we were reconciled to God, by the death of his ſon: much more being reconciled, we ſhall be ſaved by his life.

And not only ſo, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement.

PARAPHRASE.

tion [a] at the day of judgment. For if, when we were enemies †, we were reconciled to God, by the death of his ſon, much more, being reconciled, ſhall we be ſaved by his life. And not only [b] do we glory in tribulation, but alſo in God, through our Lord Jeſus Chriſt, by whom now [c] we have received reconciliation.

10.

11.

NOTES.

9 [a] What St. Paul here calls "wrath," he calls "the wrath to come," 1 Theſſ. i. 10. and generally, in the new teſtament, "wrath," is put for the puniſhment of the wicked at the laſt day.

11 [b] Οὐ μόνον δὲ, "and not only ſo." I think no-body can with the leaſt attention read this ſection, without perceiving that theſe words join this verſe to the 3d. The Apoſtle in the 2d verſe ſays, "we the Gentiles, who believe, glory in the hopes of an eternal, ſplendid ſtate of bliſs." In the third verſe he adds οὐ μόνον δὲ, "and not only ſo, but our afflictions are to us matter of glorying," which he proves in the ſeven following verſes, and then ver. 11. adds οὐ μόνον δὲ, "and not only ſo; but we glory in God alſo, as our God, being reconciled to him in Jeſus Chriſt." And thus he ſhews, that the convert Gentiles had whereof to glory, as well as the Jews, and were not inferior to them, though they had not circumciſion and the law, wherein the Jews gloried ſo much, but with no ground, in compariſon of what the Gentiles had to glory in, by faith in Jeſus Chriſt, now under the Goſpel.

[c] It is true, we Gentiles could not formerly glory in God, as our God; that was the privilege of the Jews, who alone of all the nations owned him for their King and God; and were his people, in covenant with him. All the reſt of the kingdoms of the earth had taken other lords, and given themſelves up to falſe gods, to ſerve and worſhip them, and ſo were in a ſtate of war with the true God, the God of Iſrael. But now we, being reconciled by Jeſus Chriſt, whom we have received, and own for our Lord, and thereby being returned into his kingdom, and to our ancient allegiance, we can truly glory in God, as our God, which the Jews cannot do, who have refuſed to receive Jeſus for their Lord, whom God hath appointed Lord over all things.

SECT. VI.

CHAP. V. 12.—VII. 25.

CONTENTS.

THE Apoſtle here goes on with his deſign, of ſhewing that the Gentiles, under the Goſpel, have as good a title to the favour of God, as the Jews; there being no other way, for either Jew or Gentile, to find acceptance with God, but by faith in Jeſus Chriſt. In the foregoing ſection he reckoned up ſeveral ſubjects of glorying, which the convert Gentiles had without the law, and concludes them with this chief and principal matter of glorying, even God himſelf, whom, now that they were, by Jeſus Chriſt their Lord, reconciled to him, they could glory in as their God.

To

To give them a more full and ſatisfactory comprehenſion of this, he leads them back to the times before the giving of the law, and the very being of the Jewiſh nation; and lays before them, in ſhort, the whole ſcene of God's œconomy, and his dealing with mankind, from the beginning, in reference to life and death. An. Ch. 57. Neronis 3. Chap. V.

1. He teaches them, that by Adam's lapſe all men were brought into a ſtate of death, and by Chriſt's death all are reſtored to life. By Chriſt alſo, as many as believe are inſtated in eternal life.

2. That the law, when it came, laid the Iſraelites faſter under death, by enlarging the offence, which had death annexed to it. For, by the law, every tranſgreſſion, that any one under the law committed, had death for its puniſhment, notwithſtanding which, by Chriſt, thoſe under the law, who believe, receive life.

3. That, though the Gentiles, who believe, come not under the rigour of the law, yet the covenant of grace, which they are under, requires that they ſhould not be ſervants and vaſſals to ſin, to obey it in the luſts of it, but ſincerely endeavour after righteouſneſs, the end whereof would be everlaſting life.

4. That the Jews alſo, who receive the Goſpel, are delivered from the law; not that the law is ſin; but becauſe, though the law forbid the obeying of ſin, as well as the Goſpel; yet not enabling them to reſiſt their ſinful luſts, but making each compliance with any ſinful luſt deadly, it ſettles upon them the dominion of ſin, by death, from which they are delivered by the grace of God alone, which frees them from the condemnation of the law, for every actual tranſgreſſion, and requires no more, but that they ſhould, with the whole bent of their mind, ſerve the law of God, and not their carnal luſts. In all which caſes the ſalvation of the Gentiles is wholly by grace, without their being at all under the law. And the ſalvation of the Jews is wholly by grace alſo, without any aid, or help from the law: from which alſo, by Chriſt, they are delivered.

Thus lies the thread of St. Paul's argument, wherein we may ſee how he purſues his deſign, of ſatisfying of Gentile converts at Rome, that they were not required to ſubmit to the law of Moſes: and of fortifying them againſt the Jews, who troubled them about it.

For the more diſtinct and eaſy apprehenſion of St. Paul's diſcourſing on theſe four heads, I ſhall divide this ſection into the four following numbers, taking them up, as they lie in the order of the text.

SECT. VI. No. 1.

CHAP. V. 12—19.

CONTENTS.

HERE he inſtructs them in the ſtate of mankind in general, before the law, and before the ſeparation that was made thereby of the Iſraelites from

An. Ch. 57. Neronis 3. CHAP. V.

from all the other nations of the earth. And here he ſhews, that Adam, tranſgreſſing the law, which forbad him the eating of the tree of knowledge, upon pain of death, forfeited immortality, and becoming thereby mortal, all his poſterity, deſcending from the loins of a mortal man, were mortal too, and all died, though none of them broke that law, but Adam himſelf: but, by Chriſt, they are all reſtored to life again. And, God juſtifying thoſe who believe in Chriſt, they are reſtored to their primitive ſtate of righteouſneſs and immortality; ſo that the Gentiles, being the deſcendants of Adam, as well as the Jews, ſtand as fair for all the advantages, that accrue to the poſterity of Adam, by Chriſt, as the Jews themſelves, it being all wholly and ſolely from Grace.

TEXT.

12 WHerefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

13 For until the law ſin was in the world: but ſin is not imputed when there is no law.

PARAPHRASE.

WHerefore, to give you a ſtate of the whole matter, from the beginning, you muſt know, that, as by the act of one man, Adam, the father of us all, ſin entered into the world, and death, which was the puniſhment annexed to the offence of eating the forbidden fruit, entered by that ſin, for that all Adam's poſterity thereby became mortal [a]. It is true, indeed, ſin was univerſally committed in the world by all men, all the time before the poſitive law of God delivered by Moſes: but it is as true [b] that there is no certain, determined puniſhment affixed 12. 13.

NOTES.

12 [a] "Having ſinned," I have rendered became mortal, following the rule I think very neceſſary for the underſtanding St. Paul's epiſtles, viz. the making him, as much as is poſſible, his own interpreter, 1 Cor. xv. 22. cannot be denied to be parallel to this place. This and the following verſes here being, as one may ſay, a comment on that verſe in the Corinthians, St. Paul treating here of the ſame matter, but more at large. There he ſays, "as in Adam all die," which words cannot be taken literally, but thus, that in Adam all became mortal. The ſame he ſays here, but in other words, putting, by a no very unuſual Metonymy, the cauſe for the effect, viz. the ſin of eating the forbidden fruit, for the effect of it on Adam, viz. Mortality, and, in him, on all his poſterity: a mortal father, infected now with death, being able to produce no better than a mortal race. Why St. Paul differs in his phraſe, here, from that which we find he uſed to the Corinthians, and prefers here, that which is harder and more figurative, may perhaps be eaſily accounted for, if we conſider his ſtyle and uſual way of writing, wherein is ſhewn a great liking of the beauty and force of antitheſis, as ſerving much to illuſtration and impreſſion. In the xvth chapter of 1 Cor. he is ſpeaking of life reſtored by Jeſus Chriſt, and, to illuſtrate and fix that in their minds, the death of mankind beſt ſerved: here, to the Romans, he is diſcourſing of righteouſneſs reſtored to men by Chriſt, and therefore, here, the term ſin is the moſt natural and propereſt to ſet that off. But that neither actual or imputed ſin is meant here, or ver. 19, where the ſame way of expreſſion is uſed, he, that has need of it, may ſee proved in Dr. Whitby upon the place. If there can be any need of any other proof, when it is evidently contrary to St. Paul's deſign here, which is to ſhew, that all men, from Adam to Moſes, died ſolely, in conſequence of Adam's tranſgreſſion, ſee ver. 17.

13 [b] Οὐκ ἐλλογεῖται, "is not imputed," ſo our tranſlation, but poſſibly not exactly to the ſenſe of the Apoſtle; Ἐλλογεῖν ſignifies to reckon, but cannot be interpreted reckon to, which is the meaning of impute, without a perſon aſſigned, to whom it is imputed. And ſo we ſee, when the word is uſed in that ſenſe, the dative caſe of the perſon is ſubjoined. And therefore it is well tranſlated, Philem. 18.

If

PARAPHRASE.

fixed to ſin, without a poſitive [a] law declaring it.
14. Nevertheleſs, we ſee that, in all that ſpace of time, which was before the poſitive law of God by Moſes, men from the beginning of the world, died, all as well as their father Adam; though none of them, but he alone, had eaten of the forbidden fruit[b]: and thereby, as he had committed that ſin, to which ſin alone the puniſhment of death was annexed, by the poſitive ſanction of God, denounced to Adam, who was the figure and type of Chriſt, who was to come.

But

TEXT.

Nevertheleſs, death reigned from Adam to Moſes, even over them that had not ſinned, after the ſimilitude of Adam's tranſgreſſion, who is the figure of him that was to come.

An. Ch. 57. Neronis 3.

CHAP. V. 14

NOTES.

If he owes thee any thing, ἐμοὶ ἐλλόγει, put it to my account, reckon, or impute it to me. Beſides St. Paul here tells us, the ſin, here ſpoken of, as not reckoned, was in the world, and had actual exiſtence, during the time between Adam and Moſes; but the ſin, which is ſuppoſed to be imputed, is Adam's ſin, which he committed in paradiſe, and was not in the world, during the time from Adam till Moſes, and therefore ἐλλογεῖται cannot here ſignify imputed. Sins in ſacred ſcripture are called debts, but nothing can be brought to account, as a debt, till a value be ſet upon it. Now ſins can no way be taxed, or a rate ſet upon them, but by the poſitive declaration and ſanction of the lawmaker. Mankind, without the poſitive law of God, knew, by the light of nature, that they tranſgreſſed the rule of their nature, reaſon, which dictated to them what they ought to do. But, without a poſitive declaration of God, their ſovereign, they could not tell at what rate God taxed their treſpaſſes againſt this rule; till he pronounced that life ſhould be the price of ſin, that could not be aſcertained, and conſequently ſin could not be brought to account: and, therefore, we ſee that where there was no poſitive law, affixing death to ſin, men did not look on death as the wages, or retribution for their ſin; they did not account, that they paid their lives as a debt and forfeit for their tranſgreſſion. This is the more to be conſidered, becauſe St. Paul, in this epiſtle, treats of ſin, puniſhment, and forgiveneſs, by way of an account, as it were, of debtor and creditor.

He will be farther confirmed in this ſenſe of theſe words, who will be at the pains to compare chap. iv. 15. and v. 13, 20. and vii. 8, 9. together. St. Paul, chap. iv. 15, ſays, the law worketh wrath, i. e. carrieth puniſhment with it. For where there is no law, there is no tranſgreſſion. Whereby is not meant, that there is no ſin, where there is no poſitive law, (the contrary whereof he ſays in this verſe, viz. that ſin was in the world all the time, before the law) but that there is no tranſgreſſion, with a penalty annexed to it, without a poſitive law. And hence he tells the Romans, chap. i. 32, that they knew not that thoſe things deſerved death, [vid. note, chap. i. 32.] but it was by the poſitive law of God only, that men knew that death was certainly annexed to ſin, as its certain and unavoidable puniſhment; and ſo St. Paul argues, chap. vii. 8, 9.

[a] Νόμου, "law." Whether St. Paul by νόμος here means law in general, as for the moſt part he does, where he omits the article; or whether he means the law of Moſes in particular, in which ſenſe he commonly joins the article to νόμος; this is plain, that St. Paul's notion of a law was conformable to that given by Moſes, and ſo he uſes the word νόμος, in Engliſh, law, for the poſitive command of God, with a ſanction of a penalty annexed to it; of which kind there never having been any one given to any people, but that by Moſes to the children of Iſrael, till the revelation of the will of God by Jeſus Chriſt to all mankind, which, for ſeveral reaſons, is always called the Goſpel, in contradiſtinction to the law of Moſes; when St. Paul ſpeaks of law, in general, it reduces itſelf, in matter of fact, to the law of Moſes.

14 [b] In this verſe St. Paul proves, that all men became mortal, by Adam's eating the forbidden fruit, and by that alone, becauſe no man can incur a penalty, without the ſanction of a poſitive law, declaring and eſtabliſhing that penalty; but death was annexed, by no poſitive law, to any ſin, but

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Neronis 3.

TEXT.

CHAP. V.

15 But not as the offence, ſo alſo is the free gift. For if, through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man, Jeſus Chriſt, hath abounded unto many.

16 And not as it was by one that ſinned, ſo is the gift: for the judgment was by one, to condemnation; but the free gift is of many offences, unto juſtification.

PARAPHRASEE.

But yet though he were the type of Chriſt, yet the gift, or benefit, received by Chriſt, is not exactly conformed and confined to the dimenſions of the damage, received by Adam's fall. For if, by the lapſe of one man, the multitude[a], i. e. all men died[a], much more did the favour of God, and the free gift, by the bounty or good-will which is in Jeſus Chriſt, exceed to the multitude[a], i. e. to all men. Further- 16. more, neither is the gift, as was the lapſe, by one ſin[b]. For the judgment or ſentence was for one[b] offence, to condemnation: but the gift of favour reaches, notwithſtanding many[b] ſins, to juſtification of

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the eating the forbidden fruit; and therefore men's dying, before the law of Moſes, was purely in conſequence of Adam's ſin, in eating the forbidden fruit; and the poſitive ſanction of death annexed to it, an evident proof of man's mortality coming from thence.

15 [a] Οἱ πολλοὶ, and τῆς πολλῆς, I ſuppoſe may be underſtood to ſtand here for the multitude, or collective body of mankind. For the Apoſtle, in expreſs words, aſſures us, 1 Cor. xv. 22, "That in Adam all died, and in Chriſt all are made alive:" and ſo here, ver. 18, All men fell under the condemnation of death, and all men were reſtored unto juſtification of life, which all men, in the very next words, ver. 19, are called οἱ πολλοὶ, the many. So that the many in the former part of this verſe, and the many at the end of it, comprehending all mankind, muſt be equal. The compariſon therefore, and the inequality of the things compared, lies not, here, between the numbers of thoſe that died, and the numbers of thoſe that ſhall be reſtored to life; but the compariſon lies between the perſons, by whom this general death, and this general reſtoration to life came, Adam the type, and Jeſus Chriſt the antitype; and it ſeems to lie in this, that Adam's lapſe came barely for the ſatisfaction of his own appetite, and deſire of good to himſelf; but the reſtoration was from the exuberant bounty and good-will of Chriſt towards men, who at the coſt of his own painful death, purchaſed life for them. The want of taking the compariſon here right, and the placing it amiſs, in a greater number reſtored to life by Jeſus Chriſt, than thoſe brought into death by Adam's ſin, hath led ſome men ſo far out of the way, as to alledge, that men, in the deluge, died for their own ſins. It is true they did ſo, and ſo did the men of Sodom and Gomorrah, and the Philiſtines cut off by the Iſraelites, and multitudes of others: but it is as true, that, by their own ſins, they were not made mortal: they were ſo before, by their father Adam's eating the forbidden fruit; ſo that what they paid, for their own ſins, was not immortality, which they had not, but a few years of their own finite lives, which having been let alone, would every one of them in a ſhort time have come to an end. It cannot be denied, therefore, but that it is as true of theſe as any of the reſt of mankind, before Moſes, that they died ſolely in Adam, as St. Paul has proved in the three preceding verſes. And it is as true of them, as of any of the reſt of mankind in general, that they died in Adam. For this St. Paul expreſsly aſſerts of all, "that in Adam all died," 1 Cor. xv. 22. and in this very chapter, ver. 18, in other words. It is then a flat contradiction to St. Paul to ſay, that thoſe, whom the flood ſwept away, did not die in Adam.

16 [b] Δι' ἑνὸς ἁμαρτήματος, "by one ſin;" ſo the Alexandrine copy reads it, more conformable to the Apoſtle's ſenſe. For if ἑνὸς, "one," in this verſe be to be taken for the perſon of Adam, and not for his one ſin, of eating the forbidden fruit, there will be nothing to anſwer πολλῶν παραπτωμάτων, "many offences" here, and ſo the compariſon, St. Paul is upon, will be loſt; whereas it is plain, that in this verſe he ſhews another diſproportion in the caſe, wherein Adam, the type, comes ſhort of Chriſt, the antitype; and that is, that it was but for one only tranſgreſſion, that death came upon all men: but Chriſt reſtores life unto all, notwithſtanding multitudes of ſins. Theſe two exceſſes both

PARAPHRASE.

17. of life [a]. For if, by one lapſe, death reigned, by reaſon of one offence, much more ſhall they, who receiving the [b] ſurpluſage of favour, and of the gift of righteouſneſs, reign in life by one, even Jeſus Chriſt.
18. Therefore [c] as, by one [d] offence (viz.) Adam's eating, the forbidden fruit, all men fell under the condemnation of death: ſo, by one act of righteouſneſs, viz. Chriſt's obedience to death upon the croſs [e], all men are

TEXT.

An. Ch. 57. Neronis 3.

CHAP. V.

For if by one man's offence death reigned by one; much 17
more they, which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt.

Therefore as, by the offence 18
of one, judgment came upon all men to condemnation: even ſo by the righteouſneſs of one, the free gift came upon all men, unto juſtification of life.

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of the good-will of the donor, and the greatneſs of the gift, are both reckoned up together, in the following verſe, and are there plainly expreſſed in περισσειαν της χαριτος και της δωρεας; the exceſs of the favour, in the greater good-will and coſt of the donor; and the inequality of the gift itſelf, which exceeds, as many exceeds one; or the deliverance from the guilt of many ſins, does exceed the deliverance from the guilt of one.

[a] Ζωης, "of life," is found in the Alexandrine copy. And he that will read ver. 18. will ſcarce incline to the leaving of it out here.

17 [b] "Surpluſage," ſo περισσεια ſignifies. The ſurpluſage of χαριτος, favour, was the painful death of Chriſt, whereas the fall coſt Adam no more pains, but eating the fruit. The ſurpluſage of δωρεας, the gift, or benefit received, was a juſtification to life from a multitude of ſins, whereas the loſs of life came upon all men, only for one ſin; but all men, how guilty ſoever of many ſins, are reſtored to life.

18 [c] "Therefore," here, is not uſed as an illative, introducing an inference from the immediately preceding verſes, but is the ſame "therefore," which began, ver. 12. repeated here again, with part of the inference, that was there begun and left incomplete, the continuation of it being interrupted, by the intervention of the proofs of the firſt part of it. The particle "as," immediately following "therefore," ver. 12, is a convincing proof of this, having there, or in the following verſes, nothing to anſwer it, and ſo leaves the ſenſe imperfect and ſuſpended, till you come to this verſe, where the ſame reaſoning is taken up again, and the ſame protaſis, or firſt part of the compariſon repeated: and then the apodoſis, or latter part, is added to it; and the whole ſentence made complete: which to take right, one muſt read thus, ver. 12, "Therefore, as by one man ſin entered into the world, and death "by ſin, and ſo death paſſed upon all men, &c." ver. 18, I ſay, therefore, "as by the offence of one, "judgment came upon all men to condemnation, even ſo by the righteouſneſs of one, the free gift "came upon all men to juſtification of life." A like interruption of what he began to ſay, may be ſeen, 2 Cor. xii. 14. and the ſame diſcourſe, after the interpoſition of eight verſes, began again, ch. xiii. 1. not to mention others, that I think may be found in St. Paul's epiſtles.

[d] That ἑνὸς παραπτώματος ought to be rendered "one offence;" and not the "offence of one man:" and ſo ἑνὸς δικαιώματος, "one act of righteouſneſs," and not the "righteouſneſs of one;" is reaſonable to think: becauſe, in the next verſe, St. Paul compares one man to one man, and therefore it is fit to underſtand him here (the conſtruction alſo favouring it) of one fact, compared with one fact, unleſs we will make him here (where he ſeems to ſtudy conciſeneſs) guilty of a tautology. But, taken as I think they ſhould be underſtood, one may ſee a harmony, beauty, and fulneſs, in this diſcourſe, which at firſt ſight ſeems ſomewhat obſcure and perplexed. For thus, in theſe two verſes, 18, 19, he ſhews the correſpondence of Adam the type, with Chriſt the antitype, as we may ſee, ver. 14, he deſigned, as he had ſhewn the diſparity between them, ver. 15, 16, 17.

[e] That this is the meaning of δι' ἑνος δικαιώματος, is plain by the following verſe. St. Paul every one may obſerve to be a lover of antitheſis. In this verſe it is ἑνὸς παραπτώματος, one per-

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Neronis 3.

TEXT.	PARAPHRASE.
CHAP. V. 19 For, as by one man's diſobedience, many were made ſinners: ſo, by the obedience of one, ſhall many be made righteous.	are reſtored to life[a]. For as, by one man's diſobedience, many were brought into a ſtate of mortality, which is the ſtate of ſinners[b]; ſo, by the obedience of one, ſhall many be made righteous, i. e. be reſtored to life again, as if they were not ſinners. 19.

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verſe act of tranſgreſſion," and ἑνὸς δικαιώματος, "one right act of ſubmiſſion:" in the next verſe, it is παρακοὴ "diſobedience," and ὑπακοὴ "obedience," the ſame thing being meant in both verſes. And that this δικαίωμα, this act of obedience, whereby he procured life to all mankind, was his death upon the croſs, I think no-body queſtions, ſee ver. 7—9. Heb. ii. 10, 14. Phil. ii. 8. and that δικαιώματα, when applied to men, ſignifies actions conformable to the will of God, ſee Rev. xix. 8.

[a] By δικαίωσις ζωῆς, "juſtification of life," which are the words of the text, is not meant that righteouſneſs by faith, which is to eternal life. For eternal life is no-where, in ſacred ſcripture, mentioned, as the portion of all men, but only of the Saints. But the "juſtification of life," here ſpoken of, is what all men partake in, by the benefit of Chriſt's death, by which they are juſtified from all that was brought upon them by Adam's ſin, i. e. they are diſcharged from death, the conſequence of Adam's tranſgreſſion; and reſtored to life, to ſtand, or fall by that plea of righteouſneſs, which they can make, either of their own by works, or of the righteouſneſs of God by faith.

19 [b] "Sinners." Here St. Paul uſes the ſame metonymy as above, ver. 12. putting ſinners for mortal, whereby the antitheſis to righteous is the more lively.

SECT. VI. No. 2.

CHAP. V. 20, 21.

CONTENTS.

ST Paul, purſuing his deſign in this epiſtle, of ſatisfying the Gentiles, that there was no need of their ſubmitting to the law, in order to their partaking of the benefits of the Goſpel, having, in the foregoing eight verſes taught them, that Adam's one ſin had brought death upon them all, from which they were all reſtored by Chriſt's death, with addition of eternal bliſs and glory, to all thoſe who believe in him; all which being the effect of God's free grace and favour, to thoſe, who were never under the law, excludes the law, from having any part in it, and ſo fully makes out the title of the Gentiles to God's favour, through Jeſus Chriſt, under the Goſpel, without the intervention of the law. Here, for the farther ſatisfaction of the Gentile converts, he ſhews them, in theſe two verſes, that the nation of the Hebrews, who had the law, were not delivered from the ſtate of death by it, but rather plunged deeper under it, by the law, and ſo ſtood more in need of favour, and indeed had a greater abundance of

of grace afforded them, for their recovery to life by Jeſus Chriſt, than the Gentiles themſelves. Thus the Jews themſelves, not being ſaved by the law, but by an exceſs of grace, this is a farther proof of the point St. Paul was upon, viz. that the Gentiles had no need of the law, for the obtaining of life, under the Goſpel.

An. Ch. 57. Neronis 3. Chap. V.

PARAPHRASE.

20. THIS was the ſtate of all [a] mankind, before the law, they all died for the one παράπτωμα, lapſe, or offence, of one man, which was the only irregularity, that had death annexed to it: but the law entered, and took place over a ſmall part of mankind [b], that this παράπτωμα, lapſe, or offence, to which death was annexed, might abound, i. e. the multiplied tranſgreſſions of many men, viz. all that were under the law of Moſes, might have death annexed to them, by the poſitive ſanction of that law, whereby

TEXT.

MOreover, the law entered, 20
that the offence might abound: but where ſin abounded, grace did much more abound:

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20 [a] There can be nothing plainer, than that St. Paul here, in theſe two verſes, makes a compariſon between the ſtate of the Jews, and the ſtate of the Gentiles, as it ſtands deſcribed in the eight preceding verſes, to ſhew wherein they differed, or agreed, ſo far as was neceſſary to his preſent purpoſe, of ſatisfying the convert Romans, that, in reference to their intereſt in the Goſpel, the Jews had no advantage over them, by the law. With what reference to thoſe eight verſes, St. Paul writ theſe two, appears by the very choice of his words. He tells them, ver. 12, "that death by ſin εἰσῆλθε entered into the world," and here he tells them that the law (for ſin and death were entered already) παρεισῆλθεν, entered a little, a word that, ſet in oppoſition to εἰσῆλθε, gives a diſtinguiſhing idea of the extent of the law, ſuch as it really was, little and narrow, as was the people of Iſrael (whom alone it reached) in reſpect of all the other nations of the earth, with whom it had nothing to do. For the law of Moſes was given to Iſrael alone, and not to all mankind. The vulgate, therefore, tranſlates this word right, ſubintravit, it entered, but not far, i. e. the death, which followed, upon the account of the Moſaical law, reigned over but a ſmall part of mankind, viz. the children of Iſrael, who alone were under that law: whereas, by Adam's tranſgreſſion of the poſitive law given him in paradiſe, death paſſed upon all men.

[b] Ἵνα, "that." Some would have this ſignify barely the event, and not the intention of the lawgiver, and ſo underſtand by theſe words, "that the offence might abound," the increaſe of ſin, or the aggravations of it, as a conſequence of the law. But it is to be remembered, that St. Paul here ſets forth the difference, which God intended to put, by the law which he gave them, between the children of Iſrael and the Gentile world, in reſpect of life and death; life and death being the ſubject St. Paul was upon. And, therefore, to mention barely accidental conſequences of the law, that made the difference, had come ſhort of St. Paul's purpoſe.

All mankind was in an irrecoverable ſtate of death, by Adam's lapſe. It was plainly the intention of God to remove the Iſraelites out of this ſtate, by the law: and ſo he ſays himſelf, that he gave "them ſtatutes and judgments, which if a man do, he ſhall live in them," Lev. xviii. 5. And ſo St. Paul tells us here, chap. vii. 10, that the law was ordained for life. Whence it neceſſarily follows, that if life were intended them for their obedience, death was intended them for their diſobedience; and accordingly Moſes tells them, Deut. xxx. 19, "that he had ſet before them life and death." Thus, by the law, the children of Iſrael were put into a new ſtate: and by the covenant God made with them, their remaining under death, or their recovery of life, was to be the conſequence,

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CHAP. V.

TEXT.

21 That, as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

PARAPHRASE.

whereby the offence [a], to which death was annexed, did abound, i. e. ſins that had death for their puniſhment, were increaſed. But, by the goodneſs of God, where ſin [b], with death annexed to it, did abound, grace did much more abound [c]. That as ſin 21. had reigned, or ſhewed its maſtery, in the death of the Iſraelites, who were under the law; ſo grace, in its turn, might reign, or ſhew its maſtery, by juſtifying them, from all thoſe many ſins, which they had committed, each whereof, by the law, brought death with it; and ſo beſtowing on them the righteouſneſs of faith, inſtate them in eternal life, through Jeſus Chriſt our Lord.

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ſequence, not of what another had done, but of what they themſelves did. They were thenceforth put to ſtand or fall, by their own actions, and the death they ſuffered, was for their tranſgreſſions. Every offence, they committed againſt the law, did, by this covenant, bind death upon them. It is not eaſy to conceive, that God ſhould give them a law, to the end ſin and guilt ſhould abound amongſt them, but yet he might, and did give them a law, that the offence, which had death annexed, ſhould abound, i. e. that death, which before was the declared penalty of but one offence, ſhould to the Jews be made the penalty of every breach, by the ſanction of this new law, which was not a hardſhip, but a privilege to them. For in their former ſtate, common to them, with the reſt of mankind, death was unavoidable to them. But, by the law, they had a trial for life: accordingly our Saviour to the young man, who aſked "what he ſhould do to obtain eternal life," anſwers, "keep the commandments." The law, increaſing the offence in this ſenſe, had alſo another benefit, viz. that the Jews, perceiving they incurred death by the law, which was ordained for life, might thereby, as by a ſchool-maſter, be led to Chriſt, to ſeek life by him. This St. Paul takes notice of, Gal. iii. 24.

[a] Παράπτωμα is another word, ſhewing St. Paul's having an eye, in what he ſays here, to what he ſaid in the foregoing verſes. Our bibles tranſlate it "offence;" it properly ſignifies "fall," and is uſed in the foregoing verſes, for that tranſgreſſion, which, by the poſitive law of God, had death annexed to it, and in that ſenſe the Apoſtle continues to uſe it here alſo. There was but one ſuch ſin, before the law, given by Moſes, viz. Adam's eating the forbidden fruit. But the poſitive law of God, given to the Iſraelites, made all their ſins ſuch, by annexing the penalty of death to each tranſgreſſion, and thus the offence abounded, or was increaſed by the law.

[b] "Sin." That by "ſin" St. Paul here means ſuch failure, as, by the ſanction of a poſitive law, had death annexed to it, the beginning of the next verſe ſhews, where it is declared to be ſuch ſin, as reigned in, or by death, which all ſin doth not, all ſin is not taxed at that rate, as appears by ver. 13. ſee the note. The article joined here both to παράπτωμα and ἁμαρτία, for it is τὸ παράπτωμα, and ἡ ἁμαρτία the offence and the ſin, limiting the general ſignification of thoſe words to ſome particular ſort, ſeems to point out this ſenſe. And that this is not a mere groundleſs criticiſm, may appear from ver. 12, and 13. where St. Paul uſes ἁμαρτία, in theſe two different ſenſes, with the diſtinction of the article and no article.

[c] "Grace might much more abound." The reſt of mankind were in a ſtate of death, only for one ſin of one man. This the Apoſtle is expreſs in, not only in the foregoing verſes, but elſewhere. But thoſe who were under the law (which made each tranſgreſſion they were guilty of mortal) were under the condemnation of death, not only for that one ſin of another, but alſo for every one of their own ſins. Now to make any one righteous to life, from many, and thoſe his own ſins, beſides that one, that lay on him before, is greater grace, than to beſtow on him juſtification to life, only from one ſin, and that of another man. To forgive the penalty of many ſins, is a greater grace, than to remit the penalty of one.

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ST. Paul having, in the foregoing chapter, very much magnified free grace, by ſhewing that all men, having loſt their lives by Adam's ſin, were, by grace, through Chriſt, reſtored to life again; and alſo, as many of them as believed in Chriſt, were re-eſtabliſhed in immortality by grace; and that even the Jews, who, by their own treſpaſſes againſt the law, had forfeited their lives, over and over again, were alſo, by grace, reſtored to life, grace ſuper-abounding, where ſin abounded; he here obviates a wrong inference, which might be apt to miſlead the convert Gentiles, viz. "therefore, let us continue in ſin, that grace may "abound." The contrary whereof he ſhews their very taking upon them the profeſſion of Chriſtianity required of them, by the very initiating ceremony of baptiſm, wherein they were typically buried with Chriſt, to teach them that they, as he did, ought to die to ſin; and, as he roſe to live to God, they ſhould riſe to a new life of obedience to God, and be no more ſlaves to ſin, in an obedience and reſignation of themſelves to its commands. For, if their obedience were to ſin, they were vaſſals of ſin, and would certainly receive the wages of that maſter, which was nothing but death: but, if they obeyed righteouſneſs, i. e. ſincerely endeavoured after righteouſneſs, though they did not attain it, ſin ſhould not have dominion over them, by death, i. e. ſhould not bring death upon them. Becauſe they were not under the law, which condemned them to death, for every tranſgreſſion; but under grace, which, by faith in Jeſus Chriſt, juſtified them to eternal life, from their many tranſgreſſions. And thus he ſhews the Gentiles not only the no neceſſity, but the advantage of their not being under the law.

PARAPHRASE.

1. WHAT ſhall we ſay then? Shall we continue
2. in ſin, that grace may abound? God forbid: how can it be that we [a], who, by our embracing Chriſtianity, have renounced our former ſinful courſes, and have profeſſed a death to ſin, ſhould live any
3. longer in it? For this I hope you are not ignorant of, that we Chriſtians, who by baptiſm were admitted into the kingdom and church of Chriſt, were baptized

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WHAT ſhall we ſay then? 1
ſhall we continue in ſin, that grace may abound?

God forbid: how ſhall we that 2
are dead to ſin, live any longer therein?

Know ye not, that ſo many 3
of us as were baptized into Jeſus Chriſt, were baptized into his death?

NOTE.

2 [a] "We," i. e. I and all converts to Chriſtianity. St. Paul, in this chapter, ſhews it to be the profeſſion and obligation of all Chriſtians, even by their baptiſm, and the typical ſignification of it, to be "dead to ſin, and alive to God," i. e. as he explains it, not to be any longer vaſſals to ſin, in

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4 Therefore we are buried with him by baptiſm, into death; that, like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

5 For, if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection:

6 Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

PARAPHRASE.

tized into a ſimilitude of his death; We did own ſome kind of death, by being buried under water, which, being buried with him, i. e. in conformity to his burial, as a confeſſion of our being dead, was to ſignify, that as Chriſt was raiſed up from the dead, [a] into a glorious life with his father, even ſo we, being raiſed from our typical death and burial in baptiſm, ſhould lead a new ſort of life, wholly different from our former, in ſome approaches towards that heavenly life that Chriſt is riſen to. For, if we have been ingrafted into him in the ſimilitude of his death, we ſhall be alſo in a conformity to the life, which he is entered into, by his reſurrection: Knowing this, that we are to live ſo, as if our old man, our wicked and corrupt fleſhly ſelf [b] which we were before, were crucified with him, that the prevalency of our carnal ſinful propenſities, which are from our bodies, might be deſtroyed, that henceforth we ſhould not ſerve ſin [c], 4. 5. 6.

as

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in obeying our luſts, but to be ſervants to God, in a ſincere purpoſe and endeavour of obeying him. For, whether under the law, or under grace, whoever is a vaſſal to ſin, i. e. indulges himſelf in a compliance with his ſinful luſts, will receive the wages which ſin pays, i. e. death. This he ſtrongly repreſents here, to the Gentile converts of Rome (for it is to them he ſpeaks in this chapter) that they might not miſtake the ſtate they were in, by being, not under the law, but under grace, of which, and the freedom and largeneſs of it, he had ſpoken ſo much, and ſo highly in the foregoing chapter, to let them ſee, that to be under grace, was not a ſtate of licence, but of exact obedience, in the intention and endeavour of every one under grace, though in the performance they came ſhort of it. This ſtrict obedience, to the utmoſt reach of every one's aim and endeavours, he urges as neceſſary, becauſe obedience to ſin unavoidably produces death, and he urges as reaſonable, for this very reaſon, that they were not under the law, but under grace. For as much as all the endeavours after righteouſneſs, of thoſe who were under the law, were loſt labour, ſince any one ſlip forfeited life: but the ſincere endeavours after righteouſneſs of thoſe, who were under grace, were ſure to ſucceed, to the attaining the gift of eternal life.

4 [a] Δια, in the Helleniſtick Greek, ſometimes ſignifies into, and ſo our tranſlation renders it, 2 Pet. i. 3. And, if it be not ſo taken here, the force of St. Paul's argument is loſt, which is to ſhew into what ſtate of life we ought to be raiſed out of baptiſm, in ſimilitude and conformity to that ſtate of life Chriſt was raiſed into, from the grave.

6 [b] See Gal. v. 24. Eph. iv. 22. Col. ii. 11. 1 Pet. iv. 1.

[c] It will conduce much to the underſtanding of St. Paul, in this and the two following chapters, if it be minded that theſe phraſes, "to ſerve ſin, to be ſervants of ſin, ſin reign in our mortal bodies, "to obey ſin in the luſts of our bodies, to yield our members inſtruments of unrighteouſneſs unto ſin, "or ſervants of uncleanneſs, and to iniquity unto iniquity, to be freed from righteouſneſs, to walk, "live, or be after the fleſh, to be carnally minded," all ſignify one and the ſame thing, viz. the giving ourſelves up to the conduct of our ſinful, carnal appetites, to allow any of them the command over us, and the conduct and prevalency in determining us. On the contrary, "that walking after the ſpirit, "or in newneſs of life, the crucifixion of the old man, the deſtruction of the body of ſin, the deli-

"verance

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7. as vaſſals to it. For he, that is dead, is ſet free from the vaſſalage [a] of ſin, as a ſlave is from the vaſſalage
8. of his maſter. Now, if we underſtand by our being buried in baptiſm, that we died with Chriſt, we cannot but think and believe, that we ſhould live a life
9. conformable to his; Knowing that Chriſt, being raiſed from the dead, returns no more to a mortal life, death hath no more dominion over him, he is no more
10. ſubject to death. For in that he died, he died unto ſin, i. e. upon the account of ſin, once [b] for all: but his life, now after his reſurrection, is a life wholly appropriated to God, with which ſin, or death, ſhall
11. never have any more to do, or come in reach of. In like manner, do you alſo make your reckoning, account yourſelves dead to ſin [c], freed from that maſter; ſo as not to ſuffer yourſelves, any more, to be commanded, or employed by it, as if it were ſtill your maſter; but alive to God, i. e. that it is your buſineſs now to live wholly for his ſervice, and to his glory [d], through Jeſus Chriſt our Lord. Permit

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For he that is dead, is freed from ſin. 7

Now if we be dead with Chriſt, we believe that we ſhall alſo live with him: 8

Knowing that Chriſt, being raiſed from the dead, dieth no more; death hath no more dominion over him. 9

For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. 10

Likewiſe, reckon ye alſo your ſelves to be dead indeed, unto ſin; but alive unto God, through Jeſus Chriſt our Lord. 11

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"verance from the body of death, to be freed from ſin, to be dead to ſin, alive unto God, to yield "yourſelves unto God, as thoſe who are alive from the dead, yield your members ſervants of righ- "teouſneſs unto holineſs, or inſtruments of righteouſneſs unto God, to be ſervants of obedience "unto righteouſneſs, made free from ſin, ſervants of righteouſneſs, to be after the ſpirit, to be ſpiri- "tually minded, to mortify the deeds of the body," do all ſignify a conſtant and ſteady purpoſe, and ſincere endeavour to obey the law and will of God, in every thing, theſe ſeveral expreſſions being uſed in ſeveral places, as beſt ſerves the occaſion, and illuſtrates the ſenſe.

7 [a] The tenor of St. Paul's diſcourſe here, ſhews this to be the ſenſe of this verſe; and to be aſſured that it is ſo, we need go no farther than ver. 11, 12, 13. He makes it his buſineſs in this chapter, not to tell them what they certainly and unchangeably are, but to exhort them to be what they ought and are engaged to be, by becoming Chriſtians, viz. that they ought to emancipate themſelves from the vaſſalage of ſin; not that they were ſo emancipated, without any danger of return, for then he could not have ſaid what he does, ver. 11, 12, 13. which ſuppoſes it in their power to continue in their obedience to ſin, or return to that vaſſalage, if they would.

10 [b] See Heb. ix. 26—28. 1 Pet. iv. 1, 2.

11 [c] "Sin" is here ſpoken of as a perſon, a Proſopopœia made uſe of, all through this and the following chapter, which muſt be minded, if we will underſtand them right. The like exhortation upon the ſame ground, ſee 1 Pet. iv. 1—3.

[d] See Gal. ii. 19. 2 Cor. v. 15. Rom. v. 4. The force of St. Paul's argument here ſeems to be this: in your baptiſm you are engaged into a likeneſs of Chriſt's death and reſurrection. He once died to ſin, ſo do you count yourſelves dead to ſin. He roſe to life, wherein he lives wholly to God; ſo muſt your new life, after your reſurrection from your typical burial in the water, be under the vaſſalage of ſin no more, but you muſt live intirely to the ſervice of God, to whom you are devoted, in obedience to his will in all things.

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CHAP. VI.

12 Let not ſin, therefore, reign in your mortal body, that ye ſhould obey it, in the luſts thereof.

13 Neither yield ye your members, as inſtruments of unrighteouſneſs unto ſin: but yield yourſelves unto God, as thoſe that are alive from the dead; and your members, as inſtruments of righteouſneſs, unto God.

14 For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

15 What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid!

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Permit not, therefore, ſin to reign over you, by [a] your mortal bodies, which you will do, if you obey your carnal luſts: Neither deliver up your members [b] to ſin, to be employed by ſin, as inſtruments of iniquity, but deliver up yourſelves unto God, as thoſe who have got to a new life from among the dead [c], and chuſing him for your Lord and Maſter, yield your members to him, as inſtruments of righteouſneſs. For if you do ſo, ſin ſhall not have dominion over you [d], you ſhall not be as its ſlaves, in its power, to be by it delivered over to death. [e] For you are not under the law, in the legal ſtate; but you are under grace, in the goſpel-ſtate of the covenant of grace. What then, ſhall we ſin, becauſe we are not under the law, but under the covenant of grace [f]? God forbid! 12. 13. 14. 15.

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12 [a] "In your mortal bodies;" ἐν, in the Apoſtle's writings, often ſignifies, by. And he here, as alſo in the following chapters, ver. 18. and 24, and elſewhere, placing the root of ſin in the body, his ſenſe ſeems to be, let not ſin reign over you, by the luſts of your mortal bodies.

13 [b] "Sinful luſts," at leaſt thoſe, to which the Gentiles were moſt eminently enſlaved, ſeem ſo much placed in the body and the members, that they are called, "the members," Col. iii. 5.

[c] Ἐκ νεκρῶν, "from among the dead." The Gentile world were dead in ſins, Eph. ii. 1, 5. Col. ii. 13. thoſe, who were converted to the Goſpel, were raiſed to life, from among thoſe dead.

14 [d] "Sin ſhall not have dominion over you," i. e. Sin ſhall not be your abſolute maſter, to diſpoſe of your members and faculties, in its drudgery and ſervice, as it pleaſes; you ſhall not be under its controul, in abſolute ſubjection to it, but your own men, that are alive, and at your own diſpoſal, unleſs, by your own free choice, you inthral yourſelves to it, and by a voluntary obedience, give it the command over you, and are willing to have it your maſter. It muſt be remembered, that St. Paul here, and in the following chapter, perſonates ſin, as ſtriving with men for maſtery, to deſtroy them.

[e] "For." The force of St. Paul's reaſoning here ſtands thus: you are obliged, by your taking on you the profeſſion of the Goſpel, not to be any longer ſlaves and vaſſals to ſin, nor to be under the ſway of your carnal luſts, but to yield yourſelves up to God, to be his ſervants, in a conſtant and ſincere purpoſe and endeavour of obeying him in all things; this if you do, ſin ſhall not be able to procure you death, for you Gentiles are not under the law, which condemns to death for every the leaſt tranſgreſſion, though it be but a ſlip of infirmity; but, by your baptiſm, are entered into the covenant of grace, and, being under grace, God will accept of your ſincere endeavours in the place of exact obedience; and give you eternal life, through Jeſus Chriſt; but if you, by a willing obedience to your luſts, make yourſelves vaſſals to ſin, ſin, as the lord and maſter to whom you belong, will pay you with death, the only wages that ſin pays.

15 [f] What is meant by being "under grace," is eaſily underſtood, by the undoubted and obvious meaning of the parallel phraſe, "under the law." They, it is unqueſtioned, were under the law, who having by circumciſion, the ceremony of admittance, been received into the common-wealth of the Jews, owned the God of the Jews for their God and King, profeſſing ſubjection to the law he gave by Moſes. And ſo, in like manner, he is under grace, who, having by baptiſm, the ceremony of admittance, been received into the kingdom of Chriſt, or the ſociety of Chriſtians, called by a peculiar name, the Chriſtian Church, owns Jeſus of Nazareth to be the Meſſias, his King, profeſſing ſubjection to his law, delivered in the Goſpel. By which it is plain, that being under grace, is

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16. forbid! Know ye not that, to whom you ſubject yourſelves [a] as vaſſals, to be at his beck, his vaſſals you are whom you thus obey, whether it be of ſin, which vaſſalage ends in death; or of Chriſt, in obeying the Goſpel, to the obtaining of righteouſneſs and
17. life. But God be thanked, that you who were the vaſſals of ſin, have ſincerely, and from your heart, obeyed, ſo as to receive the form, or be caſt into the mould of that doctrine, under whoſe direction or regulation [b] you were put, that you might conform your-
18. ſelves to it. Being therefore ſet free from the vaſſalage of ſin, you became the ſervants, or vaſſals of
19. righteouſneſs [c]. (I make uſe of this metaphor, of the paſſing

TEXT.

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Know ye not, that, to whom ye yield yourſelves ſervants to obey, his ſervants ye are, to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs? — CHAP. VI. 16

But God be thanked, that ye were the ſervants of ſin; but ye have obeyed from the heart that form of doctrine, which was delivered you. — 17

Being then made free from ſin, ye became the ſervants of righteouſneſs. — 18

I ſpeak after the manner of men, — 19

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ſpoken here, as being under the law is, in a political and national ſenſe. For whoever was circumciſed, and owned God for his King, and the authority of his law, ceaſed not to be a Jew or member of that ſociety, by every or any tranſgreſſion of the precepts of that law, ſo long as he owned God for his Lord, and his ſubjection to that law; ſo likewiſe, he who, by baptiſm, is incorporated into the kingdom of Chriſt, and owns him for his ſovereign, and himſelf under the law and rule of the Goſpel, ceaſes not to be a Chriſtian, though he offend againſt the precepts of the Goſpel, till he denies Chriſt to be his King and Lord, and renounces his ſubjection to his law in the Goſpel. But God, in taking a people to himſelf to be his, not doing it barely as a temporal prince, or head of a politic ſociety in this world, but in order to his having as many, as in obeying him perform the conditions neceſſary, his ſubjects for ever, in the ſtate of immortality reſtored to them in another world; has, ſince the fall, erected two kingdoms in this world, the one of the Jews, immediately under himſelf; another of Chriſtians under his ſon Jeſus Chriſt, for that farther and more glorious end, of attaining eternal life, which prerogative and privilege, of eternal life, does not belong to the ſociety in general, nor is the benefit granted nationally, to the whole body of the people of either of theſe kingdoms of God; but perſonally, to ſuch of them, who perform the conditions required in the terms of each covenant. To thoſe who are Jews, or under the law, the terms are perfect and complete obedience to every tittle of the law, "do this and live:" to thoſe who are Chriſtians, or under grace, the terms are ſincere endeavours after perfect obedience, though not attaining it, as is manifeſt, in the remaining part of this chapter, where St. Paul acquaints thoſe, who aſk whether they ſhall ſin, becauſe they are not under the law, but under grace? that, though they are under grace, yet they, who obey ſin, are the vaſſals of ſin; and thoſe, who are the vaſſals of ſin, ſhall receive death, the wages of ſin.

16 [a] Ὑπακοήν, "obedience." That which he calls here ſimply ὑπακοὴ, "obedience," he in other places calls ὑπακοὴ πίστεως, "obedience of faith," and ὑπακοὴ τοῦ Χριστοῦ, "obedience of Chriſt," meaning a reception of the Goſpel of Chriſt.

17 [b] Εἰς ὃν παρεδόθητε, "unto which you were delivered;" no harſh, but an elegant expreſſion, if we obſerve that St. Paul here ſpeaks of ſin and the Goſpel, as of two maſters, and that thoſe, he writes to, were taken out of the hands of the one, and delivered over to the other, which they having from their hearts obeyed, were no longer the ſlaves of ſin, he whom they obeyed being, by the rule of the foregoing verſe, truly their maſter.

18 [c] Ἐδουλώθητε τῇ δικαιοσύνῃ, "ye became the ſlaves of righteouſneſs." This will ſeem an harſh expreſſion, unleſs we remember that St. Paul, going on ſtill with the metaphor of maſter and ſervant, makes ſin and righteouſneſs here two perſons, two diſtinct maſters, and men paſſing from the dominion of the one into the dominion of the other.

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men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs.	paſſing of ſlaves from one maſter to another [a], well known to you Romans, the better to let my meaning into your underſtandings, that are yet weak in theſe matters, being more accuſtomed to fleſhly than ſpiritual things.) For as you yielded your natural [b] faculties obedient, ſlaviſh inſtruments to uncleanneſs, to be wholly employed in all manner of iniquity [c]; ſo now ye ought to yield up your natural faculties to a perfect and ready obedience to righteouſneſs.
20 For, when ye were the ſervants of ſin, ye were free from righteouſneſs.	For, when you were the vaſſals of ſin, you were not at all ſubject to, nor paid any obedience to righteouſneſs: therefore, by a parity of reaſon, now righteouſneſs is your maſter, you ought to pay no obedience to ſin. 20.
21 What fruit had ye then, in thoſe things, whereof ye are now aſhomed? for the end of thoſe things is death.	What fruit, or benefit, had you then in thoſe things, in that courſe of things, whereof you are now aſhamed? For the end of thoſe things, which are done in obedience to ſin, is death. 21.
22 But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.	But now, being ſet free from ſin, being no longer vaſſals to that maſter, but having God now for your lord and maſter, to whom you are become ſubjects or vaſſals, your courſe of life tends to holineſs, and will end in everlaſting life. 22.
23 For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.	For the wages [d] that ſin pays, is death: But that which God's ſervants receive, from his bounty, is the gift of eternal life [e], through Jeſus Chriſt our Lord. 23.

NOTES.

19 [a] Ἀνθρώπινον λέγω, "I ſpeak after the manner of men." He had ſome reaſon to make ſome little kind of apology, for a figure of ſpeech, which he dwells upon, quite down to the end of this chapter.

[b] "Members," ſee ch. vii. 5. Note.

[c] "To iniquity unto iniquity," ſee Note, ch. i. 17.

23 [d] "The wages of ſin," does not ſignify here the wages, that are paid for ſinning, but the wages, that ſin pays. This is evident, not only by the oppoſition that is put, here in this verſe, between "the wages of ſin, and the gift of God," viz. That ſin rewards men with death, for their obedience; but that which God gives to thoſe, who, believing in Jeſus Chriſt, labour ſincerely after righteouſneſs, is life eternal. But it farther appears, by the whole tenor of St. Paul's diſcourſe, wherein he ſpeaks of ſin, as a perſon and a maſter, who hath ſervants, and is ſerved and obeyed, and ſo the wages of ſin, being the wages of a perſon here, muſt be what it pays.

[e] "The gift of God." Sin pays death to thoſe, who are its obedient vaſſals: But God rewards the obedience of thoſe, to whom he is lord and maſter, by the gift of eternal life. Their utmoſt endeavours and higheſt performances can never entitle them to it of right; and ſo it is to them not wages, but a free gift. See ch. iv. 4.

SECT.

An. Ch. 57.
Neronis 3.

SECT. VI. No. 4.

Chap. VII.

CHAP. VII. 1—25.

CONTENTS.

ST. Paul, in the foregoing chapter, addreſſing himſelf to the convert Gentiles, ſhews them, that, not being under the law, they were obliged only to keep themſelves free from the vaſſalage of ſin, by a ſincere endeavour after righteouſneſs, foraſmuch as God gave eternal life to all thoſe who, being under grace, i. e. being converted to Chriſtianity, did ſo.

In this chapter, addreſſing himſelf to thoſe of his own nation in the Roman church, he tells them, that, the death of Chriſt having put an end to the obligation of the law, they were at their liberty to quit the obſervances of the law, and were guilty of no diſloyalty, in putting themſelves under the Goſpel. And here St. Paul ſhews the deficiency of the law, which rendered it neceſſary to be laid aſide, by the coming and reception of the Goſpel. Not that it allowed any ſin, but, on the contrary, forbad even concupiſcence, which was not known to be ſin, without the law. Nor was it the law, that brought death upon thoſe who were under it, but ſin, that herein it might ſhew the extreme malignant influence it had, upon our weak fleſhly natures, in that it could prevail on us to tranſgreſs the law (which we could not but acknowledge to be holy, juſt and good) though death was the declared penalty of every tranſgreſſion: but herein lay the deficiency of the law, as ſpiritual and oppoſite to ſin as it was, that it could not maſter and root it out, but ſin remained and dwelt in men, as before, and by the ſtrength of their carnal appetites, which were not ſubdued by the law, carried them to tranſgreſſions, that they approved not. Nor did it avail them to diſapprove, or ſtruggle, ſince, though the bent of their minds were the other way, yet their endeavours after obedience delivered them not from that death, which their bodies, or carnal appetites, running them into tranſgreſſions, brought upon them. That deliverance was to be had from grace, by which thoſe who, putting themſelves from under the law into the Goſpel-ſtate, were accepted, if with the bent of their minds they ſincerely endeavoured to ſerve and obey the law of God, though ſometimes, through the frailty of their fleſh, they fell into ſin.

This is a farther demonſtration to the converted Gentiles of Rome, that they are under no obligation of ſubmitting themſelves to the law, in order to be the people of God, or partake of the advantages of the Goſpel, ſince it was neceſſary, even to the Jews themſelves, to quit the terms of the law, that they might be delivered from death, by the Goſpel. And thus we ſee how ſteadily and ſkilfully he purſues his deſign, and with what evidence and ſtrength he fortifies the Gentile converts, againſt all attempts of the Jews, who went about to bring them under the obſervances of the law of Moſes.

An. Ch. 57. Neronis 3.

CHAP. VII.

TEXT.

1 KNow ye not, brethren, (for I ſpeak to them that know the law) how that the law hath dominion over a man, as long as he liveth.

2 For the woman, which hath an huſband, is bound by the law to her huſband, ſo long as he liveth: but, if the huſband be dead, ſhe is looſed from the law of her huſband.

3 So then, if while her huſband liveth, ſhe be married to another man, ſhe ſhall be called an adultereſs: but, if her huſband be dead, ſhe is free from that law; ſo that ſhe is no adultereſs, though ſhe be married to another man.

4 Wherefore, my brethren, ye alſo

PARAPHRASE.

I Have let thoſe of you, who were formerly Gentiles, 1. ſee, that they are not under the law, but under grace [a]: I now apply myſelf to you, my brethren, of my own nation [b], who know the law. You cannot be ignorant that the authority of the law reaches, or concerns a man [c], ſo long as he liveth, and no longer. For [d] a woman who hath an huſband, is bound 2. by the law [e] to her living huſband; but if her huſband dieth, ſhe is looſed from the law, which made her her huſband's, becauſe the authority of the law, whereby he had a right to her, ceaſed in reſpect of him, as ſoon as he died. Wherefore ſhe ſhall be called 3. an adultereſs, if while her huſband liveth, ſhe become another man's. But if her huſband dies, the right he had to her by the law ceaſing, ſhe is freed from the law, ſo that ſhe is not an adultereſs, though ſhe become another man's. So that even ye, my brethren [f], 4.

by

NOTES.

1 [a] See chap. vi. 14.

[b] That his diſcourſe here, is addreſſed to thoſe converts of this church, who were of the Jewiſh nation, is ſo evident, from the whole tenor of this chapter, that there needs no more, but to read it with a little attention, to be convinced of it, eſpecially ver. 1, 4, 6.

[c] Κυριεύει τȣ̃ ἀνθρώπȣ, hath dominion over a man." So we render it rightly: but I imagine we underſtand it in too narrow a ſenſe, taking it to mean only that dominion, or force, which the law has to compel, or reſtrain us in things, which we have otherwiſe no mind to; whereas it ſeems to me to be uſed in the conjugation Hiphil, and to comprehend, here, that right and privilege alſo of doing, or enjoying, which a man has, by virtue and authority of the law, which all ceaſes, as ſoon as he is dead. To this large ſenſe of theſe words St. Paul's expreſſions, in the two next verſes, ſeem ſuited; and ſo underſtood, have a clear and eaſy meaning, as may be ſeen in the paraphraſe.

2 [d] "For." That which follows in the 2d verſe, is no proof of what is ſaid in the 1ſt verſe, either as a reaſon, or an inſtance of it, unleſs κυριεύει be taken in the ſenſe I propoſe, and then the whole diſcourſe is eaſy and uniform.

[e] Ἀπὸ τȣ̃ νόμȣ τȣ̃ ἀνδρός, "From the law of her huſband." This expreſſion confirms the ſenſe above-mentioned. For it can in no ſenſe be termed, "the law of her huſband," but as it is the law, whereby he has the right to his wife. But this law, as far as it is her huſband's law, as far as he has any concern in it, or privilege by it, dies with him, and ſo ſhe is looſed from it.

4 [f] Καὶ ὑμεῖς, "Ye alſo;" καὶ "alſo," is not added here by chance, and without any meaning, but ſhews plainly that the Apoſtle had in his mind ſome perſon, or perſons before-mentioned, who were free from the law, and that muſt be either the woman, mentioned in the two foregoing verſes, as free from the law of her huſband, becauſe he was dead; or elſe the Gentile converts mentioned chap. vi. 14, as free from the law, becauſe they were never under it. If we think καὶ refers to the woman, then St. Paul's ſenſe is this, "Ye alſo are free from the law, as well as ſuch a woman, and may without "any imputation ſubject yourſelves to the Goſpel." If we take καὶ to refer to the Gentile converts, then his ſenſe is this: "even ye alſo, my brethren, are free from the law, as well as the Jewiſh con-"verts, and as much at liberty to ſubject yourſelves to the Goſpel, as they." I confeſs myſelf moſt

inclined

PARAPHRASE.

by the body of Chriſt [a], are become dead [b] to the law, whereby the dominion of the law over you has ceaſed, that you ſhould ſubject yourſelves to the dominion of Chriſt, in the Goſpel, which you may do with as much freedom from blame, or the imputation of diſloyalty [c], as a woman whoſe huſband is dead, may, without the imputation of adultery, marry another man. And this making yourſelves another's, even Chriſt's, who is riſen from the dead, is, that we [d] ſhould bring forth fruit unto God.

TEXT.

alſo are become dead to the law, by the body of Chriſt; that ye ſhould be married to another, even to him, who is raiſed from the dead, that we ſhould bring forth fruit unto God.

NOTES.

inclined to this latter, both becauſe St. Paul's main drift is to ſhew, that both Jews and Gentiles are wholly free from the law: and becauſe ἐθανατώθητε τῷ νόμῳ, "ye have been made dead to the law," the phraſe here uſed to expreſs that freedom, ſeems to refer rather to the 1ſt verſe, where he ſays, "the law hath dominion over a man as long as he liveth," implying, and no longer, rather than to the two intervening verſes, where he ſays, "not the death of the woman, but the death of the huſband ſets the woman free," of which more by and by.

[a] "By the body of Chriſt, in which you, as his members, died with him;" ſee Col. ii. 20. and ſo, by a like figure, believers are ſaid to be circumciſed with him, Col. ii. 11.

[b] "Are become dead to the law." There is a great deal of needleſs pains taken by ſome, to reconcile this ſaying of St. Paul to the two immediately preceding verſes, which they ſuppoſe do require he ſhould have ſaid here what he does ver. 6. viz. that the law was dead, that ſo the perſons, here ſpoken of, might rightly anſwer to the wife, who there repreſents them. But he, that will take this paſſage together, will find that the firſt part of this 4th verſe refers to ver. 1. and the latter part of it to ver. 2. and 3. and conſequently that St. Paul had ſpoken improperly, if he had ſaid, what they would make him ſay here. To clear this, let us look into St. Paul's reaſoning, which plainly ſtands thus: "the dominion of the law over a man ceaſes, when he is dead, ver. 1. you are become dead to "the law, by the body of Chriſt, ver. 4. and ſo the dominion of the law over you is ceaſed, then "you are free to put yourſelves under the dominion of another, which can bring on you no charge "of diſloyalty to him, who had before the dominion over you, any more than a woman can be "charged with adultery, when, the dominion of her former huſband being ceaſed by his death, ſhe "marrieth herſelf to another man." For the uſe of what he ſays, ver. 2. and 3, is to ſatisfy the Jews, that the dominion of the law over them being ceaſed, by their death to the law, in Chriſt, they were no more guilty of diſloyalty, by putting themſelves wholly under the law of Chriſt, in the Goſpel, than a woman was guilty of adultery, when, the dominion of her huſband ceaſing, ſhe gave herſelf up wholly to another man in marriage.

[c] "Diſloyalty." One thing that made the Jews ſo tenacious of the law, was, that they looked upon it as a revolt from God, and a diſloyalty to him, their King, if they retained not the law that he had given them. So that even thoſe of them, who embraced the Goſpel, thought it neceſſary to obſerve thoſe parts of the law, which were not continued, and as it were re-enacted by Chriſt, in the Goſpel. Their miſtake herein is what St. Paul, by the inſtance of a woman marrying a ſecond huſband, the former being dead, endeavours to convince them of.

[d] "We." It may be worth our taking notice of, that St. Paul, having all along from the beginning of the chapter, and even in this very ſentence, ſaid "ye," here, with neglect of grammar, on a ſudden changes it into "we," and ſays, "that we ſhould, &c." I ſuppoſe to preſs the argument the ſtronger, by ſhewing himſelf to be in the ſame circumſtances and concern with them, he being a Jew, as well as thoſe he ſpoke to.

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TEXT.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death.

PARAPHRASE.

God[a]. For when we were after so fleshly[b] a manner, under the law, as not to comprehend the spiritual meaning of it, that directed us to Christ, the spiritual end of the law, our sinful lust[c], that remained in us under the law[d], or in the state under the law, wrought in our members, i. e. set our members and faculties[e] 5. on

NOTES.

[a] "Fruit unto God." In these words St. Paul visibly refers to chap. vi. 10. where he saith, that "Christ, in that he liveth, he liveth unto God," and therefore he mentions here, his being raised from the dead, as a reason, for their bringing forth fruit unto God, i. e. living to the service of God, obeying his will, to the utmost of their power, which is the same that he says, chap. viii. 11.

5 [b] "When we were in the flesh." The understanding and observance of the law, in a bare, literal sense, without looking any farther, for a more spiritual intention in it, St. Paul calls "being in the flesh." That the law had, besides a literal and carnal sense, a spiritual and evangelical meaning, see 2 Cor. iii. 6. and 17. compared. Read also ver. 14, 15, 16, where the Jews in the flesh are described; and what he says of the ritual part of the law, see Heb. ix 9, 11. which whilst they lived in the observance of, they were in the flesh. That part of the Mosaical law was wholly about fleshly things, Col. ii. 14—23. was sealed in the flesh, and proposed no other, but temporal, fleshly rewards.

[c] Παθήματα τῶν ἁμαρτιῶν, literally "passions of sin," in the scripture Greek (wherein the genitive case of the substantive is often put for the adjective) "sinful passions, or lusts."

[d] Τὰ διὰ τῦ νόμυ, "which were by the law," is a very true literal translation of the words, but leads the reader quite away from the Apostle's sense, and is fain to be supported (by interpreters, that so understand it) by saying, that the law excited men to sin, by forbidding it. A strange imputation on the law of God, such as, if it be true, must make the Jews more defiled, with the pollutions set down in St. Paul's black list, ch. i, than the heathen themselves. But herein they will not find St. Paul of their mind, who, besides the visible distinction wherewith he speaks of the Gentiles all through his epistles, in this respect, doth, here, ver. 7, declare quite the contrary; see also 1 Pet. iv. 3, 4. If St. Paul's use of the preposition, διὰ, a little backwards in this very epistle, were remembered, this and a like passage or two more, in this chapter, would not have so harsh and hard a sense put on them as they have. Τῶν πιςεύοντων δι' ἀκροβυςίας, our translation renders, ch. iv. 11, "that believe, though they be not circumcised," where they make δι' ἀκροβυςίας, to signify, "during the state, or during their being under uncircumcision." If they had given the same sense to διὰ νόμυ here, which plainly signifies their being in a contrary state, i. e. under the law, and rendered it, "sinful affections," which they had, though they were under the law, the Apostle's sense here would have been easy, clear, and conformable to the design he was upon. This use of the word διὰ, I think we may find in other epistles of St. Paul; τὰ διὰ τῦ σώματ@, 2 Cor. v. 10, may possibly, with better sense, be understood of things done during the body, or during the bodily state, than by the body; and so 1 Tim. ii. 15. διὰ τεκνογονίας, "during the state of child-bearing. Nor is this barely an hellenistical use of διὰ, for the Greeks themselves say δι' ἡμέρας, "during the day;" and διὰ νυκτὸς, "during the night." And so I think δία τῦ εὐαγγελίυ, Eph. iii. 6, should be understood to signify, "in the time of the Gospel, under the Gospel dispensation."

[e] "Members," here, doth not signify barely the fleshly parts of the body, in a restrained sense, but the animal faculties and powers, all in us that is employed as an instrument in the works of the flesh, which are reckoned up, Gal. v. 19—21. some of which do not require the members of our body, taken in a strict sense for the outward gross parts, but only the faculties of our minds, for their performance.

PARAPHRASE.

on work, in doing that, whoſe end was death[a].
6. But now the law, under which we were heretofore held in ſubjection, being dead, we are ſet free from the dominion of the law, that we ſhould perform our obedience, as under the new[b] and ſpiritual covenant of the Goſpel, wherein there is a remiſſion of frailties, and not as ſtill under the old rigour of the letter of the law, which condemns every one, who does not
7. perform exact obedience to every tittle[c]. What ſhall we then think, that the law, becauſe it is ſet aſide, was unrighteous, or gave any allowance, or contributed any thing to ſin[d]? By no means; for the law, on the contrary, tied men ſtricter up from ſin, forbidding concupiſcence, which they did not know to be ſin, but by the law. For I[e] had not known concupiſcence to be ſin, unleſs the law had ſaid, Thou ſhalt

TEXT.

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But now we are delivered from the law, that being dead, wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter. CHAP. VII. 6

What ſhall we ſay then? is the law ſin? God forbid. Nay, I had not known ſin, but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet. 7

NOTES.

[a] Καρποφορῆσαι τῷ θανάτῳ, "Bringing forth fruit unto death," here, is oppoſed to "bringing forth fruit unto God," in the end of the foregoing verſe. Death here being conſidered as a maſter, whom men ſerve by ſin, as God in the other place is conſidered as a maſter, who gives life to them, who ſerve him, in performing obedience to his law.

6 [b] "In newneſs of ſpirit," i. e. ſpirit of the law, as appears by the antitheſis, oldneſs of the letter, i. e. letter of the law. He ſpeaks in the former part of the verſe of the law, as being dead; here he ſpeaks of its being revived again, with a new ſpirit. Chriſt, by his death, aboliſhed the Moſaical law, but revived as much of it again, as was ſerviceable to the uſe of his ſpiritual kingdom, under the Goſpel, but left all the ceremonial and purely typical part dead, Col ii. 14—18. the Jews were held, before Chriſt, in an obedience to the whole letter of the law, without minding the ſpiritual meaning, which pointed at Chriſt. This the Apoſtle calls here ſerving in the oldneſs of the letter, and this he tells them they ſhould now leave, as being freed from it, by the death of Chriſt, who was the end of the law for the attaining of righteouſneſs, chap. x. 4. i. e. in the ſpiritual ſenſe of it, which 2 Cor. iii. 6. he calls ſpirit, which ſpirit, ver. 17, he explains to be Chriſt. That chapter and this verſe here give light to one another. Serving in the ſpirit, then, is obeying the law, as far as it is revived, and as it is explained by our Saviour, in the Goſpel, for the attaining of evangelical righteouſneſs.

[c] That this ſenſe alſo is comprehended, in not ſerving in "the oldneſs of the letter," is plain from what St. Paul ſays, 2 Cor. iii. 6. "The letter killeth, but the ſpirit giveth life." From this killing letter of the law, whereby it pronounced death, for every the leaſt tranſgreſſion, they were alſo delivered, and therefore St. Paul tells them here, chap. viii. 15, that they "have not received the ſpirit of bondage again to fear," i. e. to live in perpetual bondage and dread under the inflexible rigour of the law, under which it was impoſſible for them to expect aught but death.

7 [d] "Sin." That ſin here comprehends both theſe meanings expreſſed in the paraphraſe, appears from this verſe, where the ſtrictneſs of the law againſt ſin is aſſerted, in its prohibiting of deſires, and from ver. 12, where its rectitude is aſſerted.

[e] "I." The ſkill St. Paul uſes, in dexterouſly avoiding, as much as poſſible, the giving offence to the Jews, is very viſible in the word I, in this place. In the beginning of this chapter, where he mentions their knowledge in the law, he ſays, "ye." In the 4th verſe he joins himſelf with them and ſays "we." But here, and ſo to the end of this chapter, where he repreſents the

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CHAP. VII.

8 But ſin, taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin was dead.

9 For I was alive without the law, once: but when the commandment came, ſin revived, and I died.

PARAPHRASE.

ſhalt not covet. Nevertheleſs ſin, taking opportunity [a], during the law [b], or whilſt I was under the commandment, wrought in me all manner of concupiſcence: For without the law, ſin is dead [c], not able to hurt me; and there was a time once [d], 9. when I being without the law, was in a ſtate of life; but the commandment coming, ſin got life and ſtrength again, and I found myſelf a dead man; &

And

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power of ſin, and the inability of the law to ſubdue it wholly, he leaves them out, and ſpeaks altogether in the firſt perſon, he means all thoſe, who were under the law.

8 [a] St. Paul here, and all along this chapter, ſpeaks of ſin as a perſon, endeavouring to compaſs his death; and the ſenſe of this verſe amounts to no more but this, that, in matter of fact, that concupiſcence, which the law declared to be ſin, remained and exerted itſelf in him, notwithſtanding the law. For if ſin, from St. Paul's proſopopœia, or making it a perſon, ſhall be taken to be a real agent, the carrying this figure too far will give a very odd ſenſe to St. Paul's words, and, contrary to his meaning, make ſin to be the cauſe of itſelf, and of concupiſcence, from which it has its riſe.

[b] See note [a] ver. 5.

[c] "Dead." It is to be remembered not only that St. Paul, all along this chapter, makes ſin a perſon, but ſpeaks of that perſon and himſelf, as two incompatible enemies, the being and ſafety of the one conſiſting in the death, or inability of the other to hurt. Without carrying this in mind, it will be very hard to underſtand this chapter. For inſtance, in this place St. Paul has declared, ver. 7, that the law was not aboliſhed, becauſe it at all favoured, or promoted ſin, for it lays reſtraints upon our very deſires, which men, without the law, did not take notice to be ſinful; nevertheleſs ſin, perſiſting in its deſign to deſtroy me, took the opportunity of my being under the law, to ſtir up concupiſcence in me; for without the law, which annexes death to tranſgreſſion, ſin is as good as dead, is not able to have its will on me, and bring death upon me. Conformable hereunto St. Paul ſays, 1 Cor. xv. 56, "the ſtrength of ſin is the law;" i. e. it is the law, that gives ſin the ſtrength and power to kill men. Laying aſide the figure, which gives a lively repreſentation of the hard ſtate of a well-minded Jew, under the law, the plain meaning of St. Paul here is this: "Though the law lays a ſtricter re-
"ſtraint upon ſin, than men have without it; yet it betters not my condition thereby, becauſe it
"enables me not wholly to extirpate ſin, and ſubdue concupiſcence, though it hath made every tranſ-
"greſſion a mortal crime. So that being no more totally ſecured from offending, under the law,
"than I was before, I am, under law, expoſed to certain death." This deplorable ſtate could not be more feelingly expreſſed than it is here, by making ſin (which ſtill remained in man, under the law) a perſon who implacably aiming at his ruin, cunningly took the opportunity of exciting concupiſcence, in thoſe, to whom the law had made it mortal.

9 [d] Ποτὲ, "once." St. Paul declares there was a time once, when he was in a ſtate of life. When this was, he himſelf tells us, viz. when he was without the law, which could only be, before the law was given. For he ſpeaks here, in the perſon of one of the children of Iſrael, who never ceaſed to be under the law, ſince it was given. This ποτὲ therefore muſt deſign the time between the covenant made with Abraham, and the law. By that covenant, Abraham was made bleſſed, i. e. delivered from death. That this is ſo, ſee Gal. iii. 9, &c. And, under him, the Iſraelites claimed the bleſſing, as his poſterity, comprehended in that covenant, and as many of them, as were of the faith of their father, faithful Abraham, were bleſſed with him. But, when the law came, and they put themſelves wholly into the covenant of works, wherein each tranſgreſſion of the law became mortal, then ſin recovered life again, and a power to kill; and an Iſraelite, now under the law, found himſelf in a ſtate of death, a dead man. Thus we ſee it correſponds with the deſign of the Apoſtle's diſcourſe here. In the ſix firſt verſes of this chapter, he ſhews the Jews that they were at liberty from the law, and might put themſelves ſolely

under

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10. And that very law, which was given me for the attaining of life [a], was found to produce death [b] to me.
11. For my mortal enemy, ſin, taking the opportunity of my being under [c] the law, ſlew me by the law, which it inveigled [d] me to diſobey, i. e. the frailty and vicious inclinations of nature remaining in me under the law, as they were before, able ſtill to bring me into tranſgreſſions, each whereof was mortal, ſin had, by my being under the law, a ſure op-
12. portunity of bringing death upon me. So that [e] the law is holy, juſt, and good, ſuch as the eternal, immutable rule of right and good required it to be.
13. Was then the law, that in itſelf was good, made death to me? No [f], by no means: but it was ſin, that by the law was made death unto me, to the end that the power [g] of ſin might appear, by its being able to bring death upon me, by that very law, that was

TEXT.

An. Ch. 57. Neronis 3.

CHAP. VII.

And the commandment, which was ordained to life, I found to be unto death. 10

For ſin, taking occaſion by the commandment, deceived me, and by it ſlew me. 11

Wherefore the law is holy; and the commandment holy, and juſt, and good. 12

Was then that, which is good, made death unto me? God forbid! but ſin, that it might appear ſin, working death in me, by that which is good; that ſin, by the commandment, might become exceeding ſinful. 13

NOTES.

under the terms of the Goſpel. In the following part of this chapter, he ſhews them, that it is neceſſary for them ſo to do; ſince the law was not able to deliver them from the power, ſin had to deſtroy them, but ſubjected them to it. This part of the chapter ſhewing at large what he ſays, chap. viii. 3, and ſo may be looked on as an explication and proof it.

10 [a] That the commandments of the law were given to the Iſraelites, that they might have life by them; ſee Lev. xviii. 5. Matt. xix. 17.

[b] The law, which was juſt, and ſuch as it ought to be, in having the penalty of death annexed to every tranſgreſſion of it, Gal. iii. 10, came to produce death, by not being able ſo to remove the frailty of human nature, and ſubdue carnal appetites, as to keep men entirely free from all treſpaſſes againſt it, the leaſt whereof, by the law, brought death. See chap. viii. 3. Gal. iii. 21.

11 [c] The ſenſe wherein I underſtand διὰ τοῦ νόμου, "by the law," ver. 5, is very much confirmed by διὰ τῆς ἐντολῆς, in this and ver. 8. by which interpretation the whole diſcourſe is made plain, eaſy, and conſonant to the Apoſtle's purpoſe.

[d] "Inveigled." St. Paul ſeems here to allude to what Eve ſaid in a like caſe, Gen. iii. 13. and uſes the word "deceived," in the ſame ſenſe ſhe did, i. e. drew me in.

12 [e] Ὥστε, "ſo that." Ver. 7, he laid down this poſition, that the law was not ſin; ver. 8, 9, 10. 11, he proves it, by ſhewing, that the law was very ſtrict in forbidding of ſin, ſo far as to reach the very mind and the internal acts of concupiſcence, and that it was ſin, that remaining under the law (which annexed death to every tranſgreſſion) brought death on the Iſraelites; he here infers, that the law was not ſinful, but righteous, juſt, and good, juſt ſuch as by the eternal rule of right it ought to be.

13 [f] "No." In the five foregoing verſes the Apoſtle had proved, that the law was not ſin. In this, and the ten following verſes, he proves the law not to be made death; but that it was given to ſhew the power of ſin, which remained in thoſe, under the law, ſo ſtrong, notwithſtanding the law, that it could prevail on them to tranſgreſs the law, notwithſtanding all its prohibitions, with the penalty of death annexed to every tranſgreſſion. Of what uſe, this ſhewing the power of ſin, by the law, was, we may ſee, Gal. iii. 24.

[g] That ἁμαρτία καθ' ὑπερβολὴν ἁμαρτωλός, "ſin exceeding ſinful," is put here to ſignify, the great power of ſin, or luſt, is evident from the following diſcourſe, which only tends to ſhew, that let a man

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Neronis 3.
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TEXT.

14 For we know that the law is ſpiritual: but I am carnal, ſold under ſin.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.
16 If then I do that which I would not, I conſent unto the law, that it is good.
17 Now then it is no more I that do it, but ſin that dwelleth in me.

18 For I know that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but how to perform that which is good, I find not.

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was intended for my good, that ſo, by the commandment, the power [a] of ſin and corruption in me might be ſhewn to be exceeding great; For we know 14.
that the law is ſpiritual, requiring actions quite oppoſite [b] to our carnal affections. But I am ſo carnal, as to be enſlaved to them, and forced againſt my will to do the drudgery of ſin, as if I were a ſlave, that had been ſold into the hands of that my domineering enemy. For what I do, is not of my own 15.
contrivance [c]; for that which I have a mind to, I do not; and what I have an averſion to, that I do. If then my tranſgreſſing the law be what I, in my 16.
mind, am againſt, it is plain the conſent of my mind goes with the law, that it is good. If ſo, then it is 17.
not I, a willing agent of my own free purpoſe, that do what is contrary to the law, but as a poor ſlave in captivity, not able to follow my own underſtanding and choice, forced by the prevalency of my own ſinful affections, and ſin that remains ſtill in me, notwithſtanding the law. For I know, by woeful 18.
experience, that in me, viz. in my fleſh [d], that part, which is the ſeat of carnal appetites, there inhabits no good. For, in the judgment and purpoſe of my mind,

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under the law be right in his mind and purpoſe; yet the law in his members, i. e. his carnal appetites, would carry him to the committing of ſin, though his judgment and endeavours were averſe to it. He that remembers that ſin, in this chapter, is all along repreſented as a perſon, whoſe very nature it was to ſeek and endeavour his ruin, will not find it hard to underſtand, that the Apoſtle here, by "ſin exceeding ſinful," means ſin ſtrenuouſly exerting its ſinful, i. e. deſtructive nature, with mighty force.

[a] Ἵνα γενήται, "that ſin might become," i. e. might appear to be. It is of appearance he ſpeaks in the former part of this verſe, and ſo it muſt be underſtood here, to conform to the ſenſe of the words, not only to what immediately precedes in this verſe, but to the Apoſtle's deſign in this chapter, where he takes pains to prove, that the law was not intended any way to promote ſin, and to underſtand, by theſe words, that it was, is an interpretation that neither holy ſcripture nor good ſenſe will allow: though the ſacred ſcripture ſhould not, as it does, give many inſtances of putting "being," for "appearing," Vid ch. iii. 19.

14 [b] Πνευματικὸς, "ſpiritual," is uſed here to ſignify the oppoſition of the law to our carnal appetites. The antitheſis in the following words makes it clear.

15 [c] Οὐ γινώσκω, "I do not know," i. e. it is not from my own underſtanding, or forecaſt of mind; the following words, which are a reaſon brought to prove this ſaying, give it this ſenſe. But if οὐ γινώσκω be interpreted, "I do not approve," what in the next words is brought for a reaſon, will be but tautology.

18 [d] St. Paul conſiders himſelf, and in himſelf other men, as conſiſting of two parts, which he calls fleſh and mind, ſee ver. 25. meaning, by the one, the judgment and purpoſe of his mind, guided by

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mind, I am readily carried into a conformity and obedience to the law: but, the ſtrength of my carnal affections not being abated by the law, I am not able to execute what I judge to be right, and intend
19. to perform. For the good, that is my purpoſe and aim, that I do not: but the evil, that is contrary to my intention, that in my practice takes place, i. e. I purpoſe and aim at univerſal obedience, but cannot
20. in fact attain it. Now if I do that, which is againſt the full bent and intention of me [a] myſelf, it is, as I ſaid before, not I, my true ſelf, who do it, but the true author of it is my old enemy, ſin, which ſtill remains and dwells in me, and I would fain get rid
21. of. I find it, therefore, as by a law ſettled in me, that when my intentions aim at good, evil is ready
22. at hand, to make my actions wrong and faulty. For that which my inward man is delighted with, that, which with ſatisfaction my mind would make its
23. rule, is the law of God. But I ſee in my members [b] another principle of action, equivalent to a law [c], directly waging war againſt that law, which my mind would follow, leading me captive into an unwilling ſubjection to the conſtant inclination and impulſe of my carnal appetite, which, as ſteadily as if it were a
24. law, carries me to ſin. O miſerable man that I am, who

TEXT.

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CHAP. VII.

For the good, that I would, 19
I do not: but the evil, which I would not, that I do.

Now if I do that I would not, 20
it is no more I, that do it; but ſin, that dwelleth in me.

I find then a law, that, when 21
I would do good, evil is preſent with me.

For I delight in the law of 22
God, after the inward man.

But I ſee another law, in my 23
members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

O wretched man that I am, 24
who ſhall deliver me from the body of this death?

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the law, or right reaſon; by the other, his natural inclination, puſhing him to the ſatisfaction of his irregular, ſinful deſires. Theſe he alſo calls, the one the law of his members, and the other the law of his mind, ver. 23. and Gal. v. 16, 17. a place parallel to the ten laſt verſes of this chapter, he calls the one fleſh, and the other ſpirit. Theſe two are the ſubject of his diſcourſe, in all this part of the chapter, explaining particularly how, by the power and prevalency of the fleſhly inclinations, not abated by the law, it comes to paſs, which he ſays, chap. viii. 2, 3, that the law being weak, by reaſon of the fleſh, could not ſet a man free from the power and dominion of ſin and death.

20 [a] Οὐ θέλω ἐγὼ, "I would not." I, in the Greek, is very emphatical, as is obvious, and denotes the man, in that part which is chiefly to be counted himſelf, and therefore with the like emphaſis, ver. 25, is called αὐτὸς ἐγὼ, "I my own ſelf."

23 [b] St. Paul, here and in the former chapter, uſes the word members, for the lower faculties and affections of the animal man, which are as it were the inſtruments of actions.

[c] He having, in the foregoing verſe, ſpoken of the law of God, as a principle of action, but yet ſuch as had not a power to rule and influence the whole man, ſo as to keep him quite clear from ſin, he here ſpeaks of natural inclination, as of a law alſo, a law in the members, and a law of ſin in the members, to ſhew that it is a principle of operation in men, even under the law, as ſteady and conſtant in its direction and impulſe to ſin, as the law is to obedience, and failed not, through the frailty of the fleſh, often to prevail.

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CHAP. VII.

TEXT.

I thank God, through Jeſus Chriſt our Lord. So then, with
25 the mind, I myſelf ſerve the law of God; but with the fleſh, the law of ſin.

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who ſhall deliver me [a] from this body of death? The grace of God [b], through Jeſus Chriſt our Lord. 25. To comfort myſelf, therefore, as that ſtate requires, for my deliverance from death, I myſelf [c], with full purpoſe and ſincere endeavours of mind, give up myſelf to obey the law of God; though my carnal inclinations are enſlaved, and have a conſtant tendency to

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24 [a] What is it, that St. Paul ſo pathetically deſires to be delivered from? The ſtate, he had been deſcribing, was that of human weakneſs, wherein, notwithſtanding the law, even thoſe, who were under it, and ſincerely endeavoured to obey it, were frequently carried, by their carnal appetites, into the breach of it. The ſtate of frailty, he knew men, in this world, could not be delivered from. And therefore, if we mind him, it is not that, but the conſequence of it, death, or ſo much of it that brings death, that he inquires after a deliverer from. "Who ſhall deliver me," ſays he "from this body?" He does not ſay of frailty, but of death: what ſhall hinder that my carnal appetites, that ſo often make me fall into ſin, ſhall not bring death upon me, which is awarded me by the law? And to this he anſwers, "the grace of God, through our Lord Jeſus Chriſt." It is the favour of God alone, through Jeſus Chriſt, that delivers frail men from death. Thoſe under grace obtain life, upon ſincere intentions and endeavours after obedience, and thoſe endeavours a man may attain to, in this ſtate of frailty. But good intentions and ſincere endeavours are of no behoof againſt death, to thoſe under the law, which requires complete and punctual obedience, but gives no ability to attain it. And ſo it is grace alone, through Jeſus Chriſt, that, accepting of what a frail man can do, delivers from the body of death. And thereupon, he concludes with joy, "ſo then I, being now a Chriſtian, not any longer "under the law, but under grace, this is the ſtate I am in, whereby I ſhall be delivered from death; I, "with my whole bent and intention, devote myſelf to the law of God, in ſincere endeavours after "obedience, though my carnal appetites are enſlaved to, and have their natural propenſity towards "ſin."

25 [b] Our tranſlators read εὐχαριστῶ τῷ Θεῷ, "I thank God:" the author of the vulgate, χάρις τοῦ Θεοῦ, "the grace or favour of God," which is the reading of the Clermont, and other Greek manuſcripts. Nor can it be doubted, which of theſe two readings ſhould be followed, by one who conſiders, not only that the Apoſtle makes it his buſineſs to ſhew, that the Jews ſtood in need of grace, for ſalvation, as much as the Gentiles: but alſo, that the grace of God is a direct and appoſite anſwer to, "who ſhall deliver me?" which, if we read it, I thank God, has no anſwer at all; an omiſſion, the like whereof, I do not remember any where in St. Paul's way of writing. This I am ſure, it renders the paſſage obſcure and imperfect in itſelf. But much more diſturbs the ſenſe, if we obſerve the illative, therefore, which begins the next verſe, and introduces a concluſion eaſy and natural, if the queſtion, "who ſhall deliver me?" has for anſwer, "the grace of God." Otherwiſe it will be hard to find premiſes, from whence it can be drawn. For thus ſtands the argument plain and eaſy. The law cannot deliver from the body of death, i. e. from thoſe carnal appetites, which produce ſin, and ſo bring death: but the grace of God, through Jeſus Chriſt, which pardons lapſes, where there is ſincere endeavour after righteouſneſs, delivers us from this body, that it doth not deſtroy us. From whence naturally reſults this concluſion, "there is, therefore now, no condemnation, &c." But what it is grounded on, in the other reading, I confeſs I do not ſee.

[c] Αὐτὸς ἐγὼ, "I my ſelf," i. e. I the man, with all my full reſolution of mind. Αὐτὸς and ἐγὼ might have both of them been ſpared, if nothing more had been meant here, than the nominative caſe to δουλεύω. See note, ver. 20.

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to ſin. This is all I [a] can do, and this is all, I being under grace, that is required of me, and through Chriſt will be accepted.

NOTES.

[a] Δουλεύω, "I ſerve," or I make myſelf a vaſſal, i. e. I intend and devote my whole obedience. The terms of life, to thoſe under grace, St. Paul tells us at large, ch. vi, are δουλωθῆναι τῇ δικαιοσύνῃ, and τῷ Θεῷ, to become vaſſals to righteouſneſs, and to God; conſonantly he ſays here αὐτὸς ἐγὼ, "I myſelf," I the man, being now a Chriſtian, and ſo no longer under the law, but under grace, do what is required of me, in that ſtate; δουλεύω, "I become a vaſſal to the law of God," i. e. dedicate myſelf to the ſervice of it, in ſincere endeavours of obedience; and ſo αὐτὸς ἐγὼ, "I the man, ſhall be delivered from death;" for he that, being under grace, makes himſelf a vaſſal to God, in a ſteady purpoſe of ſincere obedience, ſhall from him receive the gift of eternal life, though his carnal appetite, which he cannot get rid of, having its bent towards ſin, makes him ſometimes tranſgreſs, which would be certain death to him, if we were ſtill under the law.

See chap. vi. 18. and 22.

And thus St. Paul having ſhewn here in this chapter that the being under grace alone, without being under the law, is neceſſary even to the Jews, as in the foregoing chapter he had ſhewn it to be to the Gentiles, he hereby demonſtratively confirms the Gentile converts in their freedom from the law, which is the ſcope of this epiſtle thus far.

SECT. VII.

CHAP. VIII. 1——39.

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ST. Paul having, chap. vi, ſhewn that the Gentiles, who were not under the law, were ſaved only by grace, which required that they ſhould not indulge themſelves in ſin, but ſteadily and ſincerely endeavour after perfect obedience: having alſo, chap. vii, ſhewn, that the Jews who were under the law, were alſo ſaved by grace only, becauſe the law could not enable them wholly to avoid ſin, which, by the law, was in every the leaſt ſlip made death; he in this chapter ſhews, that both Jews and Gentiles, who are under grace, i. e. converts to Chriſtianity, are free from condemnation, if they perform what is required of them; and thereupon he ſets forth the terms of the covenant of grace, and preſſes their obſervance, viz. not to live after the fleſh, but after the ſpirit, mortifying the deeds of the body; foraſmuch as thoſe, that do ſo, are the ſons of God. This being laid down, he makes uſe of it to arm them with patience againſt afflictions, aſſuring them, that, whilſt they remain in this ſtate, nothing can ſeparate them from the love of God, nor ſhut them out from the inheritance of eternal life with Chriſt, in glory, to which all the ſufferings of this life bear not any the leaſt proportion.

TEXT.

An. Ch. 57.
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CH. VIII.

TEXT.

1 THere is therefore now no condemnation to them, which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit.

2 For the law of the ſpirit of life, in Chriſt Jeſus, hath made me free from the law of ſin and death

3 For what the law could not do, in that it was weak, through the

PARAPHRASE.

THERE is, therefore[a], now[b], no condemnation[c] to, i. e. no ſentence of death ſhall paſs upon, 1.
thoſe who are Chriſtians[d], if ſo be they obey[e] not the ſinful luſts of the fleſh, but follow, with ſincerity of heart, the dictates of the [f] ſpirit, [g] in the goſpel. For the [h] grace of God, which is effectual to 2.
life, has ſet me free from that law in my members, which cannot now produce ſin in me, unto death[i]. For this (viz. the delivering us from ſin) being be- 3.
yond the power of the law, which was too weak[k]

to

NOTES.

1 [a] "Therefore." This is an inference, drawn from the laſt verſe of the foregoing chapter, where he ſaith, that it is grace that delivers from death, as we have already obſerved.

[b] "Now." Now that, under the Goſpel, the law is aboliſhed to thoſe, who entertain the Goſpel.

[c] The "condemnation" here ſpoken of, refers to the penalty of death, annexed to every tranſgreſſion, by the law, wherof he had diſcourſed in the foregoing chapter.

[d] "In Chriſt Jeſus," expreſſed chap. vi. 14, by "under grace," and Gal. iii. 27, by "having put on Chriſt; all which expreſſions plainly ſignify, to any one that reads and conſiders the places, the profeſſing the religion, and owning a ſubjection to the law of Chriſt, contained in the Goſpel, which is, in ſhort, the profeſſion of Chriſtianity.

[e] Περιπατῶσι, "walking," or "who walk," does not mean, that all, who are in Chriſt Jeſus, do walk, not after the fleſh, but after the ſpirit; but all who, being in Chriſt Jeſus, omit not to walk ſo. This, if the tenor of St. Paul's diſcourſe, here, can ſuffer any one to doubt of, he may be ſatisfied is ſo, from ver. 13, "If ye live after the fleſh." The "ye," he there ſpeaks to, are no leſs than thoſe that, chap. i. 6, 7, he calls, "the called of Jeſus Chriſt, and the beloved of God," terms equivalent to, "being in Jeſus Chriſt," ſee chap. vi. 12—14. Gal. v. 16—18. which places compared together, ſhew that, by Chriſt, we are delivered from the dominion of ſin and luſt; ſo that it ſhall not reign over us, unto death, if we will ſet ourſelves againſt it, and ſincerely endeavour to be free; a voluntary ſlave, who inthrals himſelf by a willing obedience, who can ſet free?

[f] "Fleſh and ſpirit," ſeem here plainly to refer to fleſh, wherewith he ſays he ſerves ſin; and "mind," wherewith he ſerves the law of God, in the immediately preceding words.

[g] "Walking after the ſpirit," is, ver. 13, explained by "mortifying the deeds of the body, through the ſpirit."

2 [h] That it is grace, that delivers from the law in the members, which is the law of death, is evident from chap. vii. 23—25. why it is called a law, may be found, in the antitheſis to the law of ſin and death, grace being as certain a law, to give life to Chriſtians, that live not after the fleſh, as the influence of ſinful appetites is, to bring death on thoſe, who are not under grace. In the next place, why it is called the law of the ſpirit of life, has a reaſon, in that the Goſpel, which contains this doctrine of grace, is dictated by the ſame ſpirit, that raiſed Chriſt from the dead, and that quickens us to newneſs of life, and has, for its end, the conferring of eternal life.

[i] "The law of ſin and death." Hereby is meant that, which he calls "the law in his members," chap. vii. 23, where it is called "the law of ſin;" and ver. 24, it is called "the body of death," from which grace delivers. This is certain, that no-body, who conſiders what St. Paul has ſaid, ver. 7. and 13. of the foregoing chapter, can think, that he can call the law of Moſes, "the law of ſin, or the law of death." And that the law of Moſes, is not meant, is plain from his reaſoning in the very next words. For the law of Moſes could not be complained of, as being weak, for not delivering thoſe under it from itſelf; yet its weakneſs might, and is all along, chap. vii. as well as ver. 3, complained of, as not being able to deliver thoſe under it, from their carnal, ſinful appetites, and the prevalence of them.

3 [k] "Weak;" the weakneſs, and as he there alſo calls it, "the unprofitableneſs of the law," is

again

PARAPHRASE.

to maſter the propenſities of the fleſh, God, ſending his ſon in fleſh, that in all things, except ſin, was like unto our frail, ſinful fleſh [a], and ſending [b] him alſo to be an offering [c] for ſin, he put to death, or extinguiſhed, or ſuppreſſed ſin [d] in the fleſh, i. e. ſending his ſon into the world, with the body, wherein the fleſh could never prevail, to the producing of any one
4. ſin; To the end that, under this example of the fleſh, wherein ſin was perfectly maſtered and excluded from

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the fleſh, God, ſending his own ſon, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh:

That the righteouſneſs of the 4
law might be fulfilled in us, who walk not after the fleſh, but after the ſpirit.

NOTES.

again taken notice of, by the Apoſtle, Heb. vii. 18, 19. There were two defects in the law, whereby it became unprofitable, as the author to the Hebrews ſays, ſo as to make nothing perfect. The one was its inflexible rigour, againſt which it provided no allay, or mitigation; it left no place for atonement: the leaſt ſlip was mortal: death was the inevitable puniſhment of tranſgreſſion, by the ſentence of the law, which had no temperament: death the offender muſt ſuffer, there was no remedy. This St. Paul's epiſtles are full of, and how we are delivered from it, by the body of Chriſt, he ſhews Heb. x. 5—10. The other weakneſs, or defect, of the law was, that it could not enable thoſe, who were under it, to get a maſtery over the fleſh, or fleſhly propenſities, ſo as to perform the obedience required. The law exacted complete obedience, but afforded men no help againſt their frailty, or vicious inclinations. And this reigning of ſin, in their mortal bodies, St. Paul ſhews here, how they are delivered from, by the ſpirit of Chriſt enabling them, upon their ſincere endeavours after righteouſneſs, to keep ſin under, in their mortal bodies, in conformity to Chriſt, in whoſe fleſh it was condemned, executed, and perfectly extinct, having never had there any life, or being, as we ſhall ſee, in the following note. The proviſion, that is made in the new covenant, againſt both theſe defects of the law, is in the epiſtle to the Hebrews expreſſed thus: "God will make a new covenant with the "houſe of Iſrael, wherein he will do theſe two things; he will write his law in their hearts, and he "will be merciful to their iniquities." See Heb. viii. 7—12.

[a] See Heb. iv. 15.

[b] Καὶ, "and" joins here, "in the likeneſs," &c. with "to be an offering;" whereas, if "and" be made to copulate "ſending" and "condemned," neither grammar, nor ſenſe, would permit it. Nor can it be imagined the Apoſtle ſhould ſpeak thus: God ſending his ſon, and condemned ſin: But "God ſending his own ſon, in the likeneſs of ſinful fleſh," and ſending him to be an offering for ſin, with very good ſenſe, joins the manner and end of his ſending.

[c] Περὶ ἁμαρτίας, which in the text is tranſlated, "for ſin," ſignifies an offering for ſin, as the margin of our bibles takes notice: See 2 Cor. v. 21. Heb. x. 5—10. So that the plain ſenſe is, God ſent his ſon in the likeneſs of ſinful fleſh, and ſent him an offering for ſin.

[d] Κατέκρινε, "condemned." The Proſopopœia, whereby ſin was conſidered as a perſon, all the foregoing chapter, being continued here, the condemning of ſin here, cannot mean, as ſome would have it, that Chriſt was condemned for ſin, or in the place of ſin, for that would be to ſave ſin, and leave that perſon alive, which Chriſt came to deſtroy. But the plain meaning is, that ſin itſelf was condemned, or put to death, in his fleſh, i. e. was ſuffered to have no life, nor being, in the fleſh of our Saviour: he was in all points tempted as we are, yet without ſin, Heb. iv. 15. By the ſpirit of God, the motions of the fleſh were ſuppreſſed in him, ſin was cruſhed in the egg, and could never faſten, in the leaſt, upon him. This farther appears to be the ſenſe, by the following words. This antitheſis between κατάκριμα, ver. 1, and κατέκρινε, here, will alſo ſhew, why th t word is uſed, here, to expreſs the death, or no being, of ſin in our Saviour, 2 Cor. v. 2. 1 Pet. ii. 22. That St. Paul ſometimes uſes condemnation, for putting to death, ſee chap. v. 16. and 18.

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TEXT.

5 For they, that are after the flesh, do mind the things of the flesh: but they, that are after the spirit, the things of the spirit.

6 For to be carnally minded, is death; but to be spiritually minded, is life and peace:

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

PARAPHRASE.

from any life, the moral rectitude of the law [a] might be conformed to [b] by us, who, abandoning the lusts of the flesh, follow the guidance of the spirit, in the law of our minds, and make it our business to live, not after the flesh, but after the spirit. For, as for 5. those who [c] are still under the direction of the flesh, and its sinful appetites, who are under obedience to the law in their members, they have the thoughts and bent of their minds set upon the things of the flesh, to obey it in the lusts of it: But they, who are under the spiritual law of their minds, the thoughts and bent of their hearts is to follow the dictates of the spirit, in that law. For [d] to have our minds set 6. upon the satisfaction of the lusts of the flesh, in a slavish obedience to them, does certainly produce and bring death upon us; but our setting ourselves, seriously and sincerely, to obey the dictates and direction of the spirit, produces life [e] and peace, which are not to be had in the contrary, carnal state: Because 7. to be carnally minded [f] is direct enmity and opposition against God, for such a temper of mind, given up to the lusts of the flesh, is in no subjection to the law of

NOTES.

4 [a] Τὸ δικαίωμα τοῦ νόμου, "the righteousness of the law." See note, chap. ii. 26.

[b] "Fulfilled," does not here signify a complete, exact obedience, but such an unblameable life, by sincere endeavours after righteousness, as shews us to be the faithful subjects of Christ, exempt from the dominion of sin, see chap. xiii. 8. Gal. vi. 2. A description of such, who thus fulfilled "the righteousness of the law," we have Luke i. 6. As Christ in the flesh was wholly exempt from all taint of sin; so we, by that spirit which was in him, shall be exempt from the dominion of our carnal lusts, if we make it our choice and endeavour to live after the spirit, ver. 9, 10, 11. For that, which we are to perform by that spirit, is the mortification of the deeds of the body, ver. 13.

5 [c] Οἱ κατὰ σάρκα ὄντες, "those that are after the flesh," and "those that are after the spirit," are the same with those that walk after the flesh, and after the spirit. A description of these two different sorts of Christians, see Gal. v. 16—26.

6 [d] "For" joins what follows here to ver. 1, as the reason of what is here laid down, viz. deliverance from condemnation is to such Christian converts only, "who walk not after the flesh, but after the spirit. For," &c.

[e] See Gal. vi. 8.

7 [f] φρόνημα τῆς σαρκὸς should have been translated, here, "to be carnally minded," as it is in the foregoing verse, which is justified by φρονοῦσι τὰ τῆς σαρκὸς, "do mind the things of the flesh," ver. 5, which signifies the employing the bent of their minds, or subjecting the mind intirely, to the fulfilling the lusts of the flesh.

PARAPHRASE.

of God, nor indeed can be [a], it having a quite contrary tendency. So then [b] they that are in the fleſh, i. e. under the fleſhly diſpenſation of the law [c], without regarding Chriſt, the ſpirit of it, in it cannot pleaſe God. But ye are not in that ſtate, of having all your expectation from the law, and the benefits, that are to be obtained barely by that; but are in the ſpiritual ſtate of the law, i. e. the [d] Goſpel, which is the end of the law, and to which the law leads you. And ſo, having received the Goſpel, you have therewith received the ſpirit of God: For, as many as receive Chriſt, he gives power to become the [e] ſons of God: and to thoſe, that are his ſons, God gives his Spirit [f]. And if Chriſt be in you, by his ſpirit, the body is dead as to all activity to ſin [g], ſin no longer reigns in it [h], but your ſinful, carnal luſts are mortified. But

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So then they that are in the fleſh, cannot pleaſe God. 8

But ye are not in the fleſh, but in the ſpirit, if ſo be that the ſpirit of God dwell in you. Now if any man have not the ſpirit of Chriſt, he is none of his. 9

And if Chriſt be in you, the body is dead, becauſe of ſin, but the ſpirit is life, becauſe of righteouſneſs. 10

NOTES.

[a] Here the Apoſtle gives the reaſon, why even thoſe, that are in Chriſt Jeſus, have received the Goſpel, and are Chriſtians, (for to ſuch he is here ſpeaking) are not ſaved, unleſs they ceaſe to walk after the fleſh, becauſe that runs directly counter to the law of God, and can never be brought into conformity and ſubjection to his commands. Such a ſettled contravention to his precepts cannot be ſuffered, by the ſupreme Lord and Governor of the world, in any of his creatures, without foregoing his ſovereignty, and giving up the eternal, immutable rule of right, to the overturning the very foundations of all order and moral rectitude, in the intellectual world. This, even in the judgment of men themſelves, will be always thought a neceſſary piece of juſtice, for the keeping out of anarchy, diſorder and confuſion, that thoſe refractory ſubjects, who ſet up their own inclinations for their rule, againſt the law, which was made to reſtrain thoſe very inclinations, ſhould feel the ſeverity of the law, without which the authority of the law, and law-maker, cannot be preſerved.

8 [b] This is a concluſion drawn from what went before. The whole argumentation ſtands thus: "They that are under the dominion of their carnal luſts, cannot pleaſe God; therefore they who "are under the carnal, or literal diſpenſation of the law, cannot pleaſe God; becauſe they have not "the ſpirit of God: Now it is the ſpirit of God alone, that enlivens men ſo, as to enable them to "caſt off the dominion of their luſts." See Gal. iv. 3—6.

[c] Οἱ ἐν σαρκὶ ὄντες, "They that are in the fleſh." He that ſhall conſider, that this phraſe is applied, chap. vii. 5, to the Jews, as reſting in the bare, literal, or carnal ſenſe and obſervance of the law, will not be averſe to the underſtanding the ſame phraſe, in the ſame ſenſe, here; which I think is the only place beſides in the new teſtament, where ἐν σαρκὶ εἶναι is uſed in a moral ſenſe. This I dare ſay, it is hard to produce any one text, wherein εἶναι ἐν σαρκὶ is uſed to ſignify a man's being under the power of his luſts, which is the ſenſe wherein it is, and muſt be, taken here, if what I propoſe be rejected. Let it be alſo remembered, that St. Paul makes it the chief buſineſs of this epiſtle (and he ſeldom forgets the deſign he is upon) to perſuade both Jew and Gentile from a ſubjection to the law, and that the argument, he is upon here, is the weakneſs and inſufficiency of the law to deliver men from the power of ſin, and then, perhaps, it will not be judged that the interpretation I have given of theſe words, is altogether remote from the Apoſtle's ſenſe.

9 [d] See 2 Cor. iii. 6——18, particularly ver. 6, 13, 16.

[e] See John i. 12.

[f] See Gal. iv. 6.

10 [g] See chap. vi. 1—14, which explains this place, particularly ver. 2, 6, 11, 12. Gal. ii. 20. Eph. iv. 22, 23. Col. ii. 11. and iii. 8—10.

[h] See Eph. iv. 23.

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TEXT.

11 But if the ſpirit of him, that raiſed up Jeſus from the dead, dwell in you: he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies by his ſpirit that dwelleth in you.

PARAPHRASE.

But the ſpirit of your mind liveth, i. e. is enlivened, in order to righteouſneſs, or living righteouſly. But, if the ſpirit of God, who had power 11.
able to raiſe Jeſus Chriſt from the dead, dwell in you, as certainly it does, he, that raiſed Chriſt from the dead, is certainly able, and will, by his ſpirit that dwells in you, enliven even your [a] mortal bodies,

NOTES.

11 [a] To lead us into the true ſenſe of this verſe, we need only obſerve, that St. Paul, having, in the four firſt chapters of this epiſtle, ſhown that neither Jew nor Gentile could be juſtified by the law, and in the vth chapter how ſin entered into the world by Adam, and reigned by death, from which it was grace and not the law that delivered men: in the vi[th] chapter, he ſheweth the convert Gentiles, that, though they were not under the law, but under grace; yet they could not be ſaved, unleſs they caſt off the dominion of ſin, and became the devoted ſervants of righteouſneſs, which was what their very baptiſm taught and required of them: and in chap. vii. he declares to the Jews the weakneſs of the law, which they ſo much ſtood upon; and ſhews that the law could not deliver them from the dominion of ſin; that deliverance was only by the grace of God, through Jeſus Chriſt; from whence he draws the conſequence, which begins this viii[th] chapter, and ſo goes on with it, here, in two branches relating to his diſcourſe in the foregoing chapter, that complete it in this. The one is to ſhew, "that the law of the ſpirit of life," i. e. the new covenant in the Goſpel, required that thoſe, that are in Chriſt Jeſus, "ſhould not live after the fleſh, but after the ſpirit." The other is to ſhew how, and by whom, ſince the law was weak, and could not enable thoſe, under the law, to do it, they are enabled to keep ſin from reigning in their "mortal bodies," which is the ſanctification required. And here he ſhews, that Chriſtians are delivered from the dominion of their carnal, ſinful luſts, by the ſpirit of God, that is given to them, and dwells in them, as a new, quickening principle and power, by which they are put into the ſtate of a ſpiritual life, wherein their members are made capable of being made the inſtruments of righteouſneſs, if they pleaſe, as living men, alive now to righteouſneſs, ſo to employ them. If this be not the ſenſe of this chapter to ver. 14, I deſire to know how ἄρα νῦν in the 1ſt verſe comes in, and what coherence there is in what is here ſaid? Beſides the connexion of this to the former chapter, contained in the illative, "therefore," the very antitheſis of the expreſſions, in one and the other, ſhews that St. Paul, in writing this very verſe, had an eye to the foregoing chapter. There it was, "ſin that dwelleth in me," that was the acting and over-ruling principle: here it is "the ſpirit of God that dwelleth in you," that is the principle of your ſpiritual life. There it was, "who ſhall deliver me from this body of death?" here it is, "God, by his ſpirit, ſhall quicken your mortal bodies," i. e. bodies which, as the ſeat and harbour of ſinful luſts, that poſſeſs it, are indiſpoſed and dead to the actions of a ſpiritual life, and have a natural tendency to death. In the ſame ſenſe, and upon the ſame account, he calls the bodies of the Gentiles, "their mortal bodies," chap. vi. 12, where his ſubject is, as here, "freedom from the reign of ſin," upon which account they are ſtyled, ver. 13, "alive from the dead." To make it yet clearer, that it is deliverance from the reign of ſin, in our bodies, that. St. Paul ſpeaks of here, I deſire any one to read what he ſays, chap. vi. 1—14, to the Gentiles on the ſame ſubject, and compare it with the thirteen firſt verſes of this chapter; and then tell me, whether they have not a mutual correſpondence, and do not give a great light one to another? If this be too much pains, let him at leaſt read the two next verſes, and ſee how they could poſſibly be, as they are, an inference from this 11th verſe, if the "quickening of your mortal bodies," in it, mean any thing, but a "quickening to a newneſs of life, or to a ſpiritual life of righteouſneſs." This being ſo, I cannot but wonder to ſee a late learned commentator and paraphraſt poſitive, that ζωοποιήσει τὰ θνητὰ σώματα ὑμῶν, "ſhall quicken your mortal bodies," does here ſignify, "ſhall raiſe your dead bodies out of the grave," as he contends

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in his preface to his paraphraſe on the epiſtles to the Corinthians, ζωοποιῆν, "quicken," he ſays imports the ſame with ἐγείρειν, "raiſe." His way of proving it is very remarkable; his words are "ζωοποιεῖν and ἐγείρειν are as to this matter [viz. the reſurrection] words of "the ſame import," i. e. where in diſcourſing of the reſurrection, ζωοποιῆν, "quicken," is uſed, it is of the ſame import with ἐγείρειν, "raiſe." But what if St. Paul, which is the queſtion, be not here ſpeaking of the reſurrection? why then, according to our author's own confeſſion, ζωοποιεῖν, "quicken," does not neceſſarily import the ſame with ἐγείρειν, "raiſe." So that this argument, to prove that St. Paul here, by the words in queſtion, means the raiſing of their dead bodies out of the grave, is but a fair begging of the queſtion, which is enough I think, for a commentator, that hunts out of his way for controverſy. He might, therefore, have ſpared the ζωοποιεῖν, "quicken," which he produces out of St. John v. 21, as of no force to his purpoſe, till he had proved that St. Paul here in Romans viii. 11. was ſpeaking of the reſurrection of men's bodies out of the grave, which he will never do, till he can prove that θνητὰ, "mortal," here ſignifies the ſame with νεκρὰ, "dead." And I demand of him to ſhew θνητὸν, "mortal," any where in the new teſtament, attributed to any thing void of life; θνητὸν, "mortal," always ſignifies the thing it is joined to, to be living; ſo that ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, "ſhall quicken even your mortal bodies," in that learned author's interpretation of theſe words of St. Paul, here ſignify, "God ſhall raiſe to life your living, dead bodies," which no one can think, in the ſofteſt terms can be given to it, a very proper way of ſpeaking; though it be very good ſenſe and very emphatical to ſay, God ſhall by his ſpirit, put into even your mortal bodies, a principle of immortality, or ſpiritual life, which is the ſenſe of the Apoſtle here; ſee Gal. vi. 8. And ſo he may find ζωοποιῆσαι uſed, Gal. iii. 21, to the ſame purpoſe it is here. I next deſire to know, of this learned writer, how he will bring in the reſurrection of the dead into this place, and to ſhew what coherence it has with St. Paul's diſcourſe here, and how he can join this verſe with the immediately preceding and following, when the words under conſideration are rendered, "ſhall raiſe your dead bodies out of their graves, at the laſt day?" It ſeems as if he himſelf found this would make but an aukward ſenſe, ſtanding in this place, with the reſt of St. Paul's words here, and ſo never attempted it by any ſort of paraphraſe, but has barely given us the Engliſh tranſlation to help us, as it can, to ſo uncouth a meaning, as he would put upon this paſſage, which muſt make St. Paul, in the midſt of a very ſerious, ſtrong, and coherent diſcourſe, concerning "walking not after the fleſh, but after the ſpirit," ſkip on a ſudden into the mention of "the reſurrection of the dead;" and having juſt mentioned it, ſkip back again into his former argument. But I take the liberty to aſſure him, that St. Paul has no ſuch ſtarts, from the matter he has in hand, to what gives no light or ſtrength to his preſent argument. I think there is not any where to be found a more pertinent, cloſe arguer, who has his eye always on the mark he drives at. This men would find, if they would ſtudy him, as they ought, with more regard to the divine authority, than to hypotheſes of their own, or to opinions of the ſeaſon. I do not ſay that he is every-where clear in his expreſſions, to us now: but I do ſay he is every-where a coherent, pertinent writer; and wherever, in his commentators and interpreters, any ſenſe is given to his words, that diſjoints his diſcourſe, or deviates from his argument, and looks like a wandering thought, it is eaſy to know whoſe it is, and whoſe the impertinence is, his, or theirs that father it on him. One thing more the text ſuggeſts, concerning this matter; and that is, if by "quickening your mortal bodies, &c." be meant, here, the raiſing them into life after death, how can this be mentioned as a peculiar favour to thoſe, who have the ſpirit of God? for God will alſo raiſe the bodies of the wicked, and as certainly as thoſe of believers. But that, which is promiſed here, is promiſed to thoſe only who have the ſpirit of God: and therefore it muſt be ſomething peculiar to them, viz. that "God ſhall ſo enliven their mortal bodies, by his ſpirit, which is the principle and pledge of immortal life, that they may be able to yield up themſelves to God, as thoſe that are alive from the dead, and their members ſervants to righteouſneſs unto holineſs," as he expreſſes himſelf, chap. vi. 13. and 19. If any one can yet doubt, whether this be the meaning of St. Paul here, I refer him for farther ſatisfaction to St. Paul himſelf, in Eph. ii. 4—6. where he will find the ſame notion of St. Paul, expreſſed in the ſame terms, but ſo that it is impoſſible to underſtand by ζωοποιεῖν, or ἐγείρειν (which are both uſed there, as well as here) "the reſurrection of the dead, out of their graves." The full explication of this verſe may be ſeen Eph. i. 19. and ii. 10. See alſo Col. ii. 12. 13. to the ſame purpoſe; and Rom. vii. 4.

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CH. VIII.

TEXT.

12 Therefore, brethren, we are debtors, not to the flesh to live after the flesh.

13 For, if ye live after the flesh, ye shall die: but if ye, through the spirit, do mortify the deeds of the body, ye shall live.

14 For as many as are led by the spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

16 The spirit itself beareth witness with our spirit, that we are the children of God.

17 And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

18 For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

PARAPHRASE.

bodies [a], that sin shall not have the sole power and rule there, but your members may be made living instruments of righteousness. Therefore, 12. brethren, we are not under any obligation to the flesh, to obey the lusts of it. For, if ye 13. live after the flesh, that mortal part shall lead you to death irrecoverable; but if by the spirit, whereby Christ totally suppressed and hindered sin from having any life in his flesh, you mortify the deeds of the body [b], ye shall have eternal life. For, as 14. many as are led by the spirit of God, they are the sons of God, of an immortal race, and consequently like their Father immortal [c]. For ye have not re- 15. ceived the spirit of bondage [d] again [e], to fear; but ye have received the [f] spirit of God, (which is given to those who, having received adoption, are sons) whereby we are all enabled to call God our Father [g]. The spirit of God himself beareth witness [h] with our 16. spirits that we are the children of God. And if 17. children, then heirs of God, joint-heirs with Christ, if so be we suffer [i] with him, that we may also be glorified with him. For I count that the sufferings 18. of this transitory life bear no proportion to that glorious state, that shall be hereafter [k] revealed, and set before the eyes of the whole world, at our admittance into

NOTES.

[a] Ζωοποιήσει καὶ, "shall quicken even your mortal bodies," seems more agreeable to the original than "shall also quicken your mortal bodies; for the καὶ doth not copulate ζωοποιήσει with ὁ ἐγείρας, for then it must have been καὶ ζωοποιήσει; for the place of the copulative is between the two words that it joins, and so must necessarily go before the latter of them.

13 [b] "Deeds of the body:" what they are may be seen, Gal. v. 19, &c. as we have already remarked.

14 [c] In that lies the force of his proof, that they shall live. The sons of mortal men are mortal, the sons of God are like their Father, partakers of the divine nature, and are immortal. See 2 Pet. i. 4. Heb. ii. 13—15.

15 [d] What "the spirit of bondage" is, the Apostle hath plainly declared, Heb. ii. 15. See note, ver. 21.

[e] "Again," i. e. now again under Christ, as the Jews did from Moses, under the law.

[f] See Gal. iv. 5, 6.

[g] "Abba, Father." The Apostle here expresses this filial assurance, in the same words, that our Saviour applies himself to God, Mark xiv. 36.

16 [h] See the same thing taught, 2 Cor. i. 21, 22. and v. 5. Eph. i. 11——14. and Gal. iv. 6.

17 [i] The full sense of this you may take, in St. Paul's own words, 2 Tim. ii. 11, 12.

18 [k] "Revealed." St. Paul speaks of this glory here, as what needs to be revealed, to give us a

PARAPHRASE.

19. into it. For the whole race of [a] mankind, in an earneſt expectation of this inconceivable, glorious [b] immortality that ſhall be beſtowed on the [c] ſons of
20. God (For mankind, created in a better ſtate, was made ſubject to the [d] vanity of this calamitous fleeting life, not of its own choice, but by the guile of the devil [e], who brought mankind into this mortal
21. ſtate) waiteth in hope [f], That even they alſo ſhall be delivered from this ſubjection to corruption [g], and ſhall be brought into that glorious freedom from death, which is the proper inheritance of the chil-
22. dren of God. For we know that mankind, all [h] of them, groan together, and unto this day are in pain, as a woman in labour, to be delivered out of the uneaſineſs

TEXT.

CH. VIII.

For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. 19

For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame, in hope: 20

Becauſe the creature itſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. 21

For we know that the whole creation groaneth and travelleth in pain together, until now. 22

NOTES.

right conception of it. It is impoſſible to have a clear and full comprehenſion of it till we taſte it. See how he labours for words to expreſs it, 2 Cor. iv. 17, &c. a place to the ſame purpoſe with this here.

19 [a] Κτίσις, "creature," in the language of St. Paul and of the new teſtament, ſignifies "mankind;" eſpecially the Gentile world, as the far greater part of the creation. See Col. i. 23. Mark xvi. 15. compared with Matt. xxviii. 19.

[b] "Immortality." That the thing here expected was immortal life, is plain from the context, and from that parallel place, 2 Cor. iv. 17. and v. 5, the glory whereof was ſo great, that it could not be comprehended, till it was by an actual exhibiting of it revealed. When this revelation is to be, St. Peter tells us, 1 Pet. i. 4——7.

[c] Ἀποκάλυψιν τῶν υἱῶν, "Revelation of the ſons," i. e. revelation to the ſons. The genitive caſe often, in the new teſtament, denotes the object. So Rom. i. 5, ὑπακοὴ πίστεως ſignifies obedience to faith; chap. iii. 22. δικαιοσύνη Θεοῦ διὰ πίστεως Χριστοῦ, "the righteouſneſs that God accepts, by faith in Chriſt:" chap. iv. 11. δικαιοσύνη πίστεως, "righteouſneſs by faith." If ἀποκάλυψις here be rendered "revelation," as ἀποκαλυφθῆναι in the foregoing verſe is rendered "revealed," (and it will be hard to find a reaſon why it ſhould not) the ſenſe in the paraphraſe will be very natural and eaſy. For the revelation in the foregoing verſe is not "of," but "to" the ſons of God. The words are ἀποκαλυφθῆναι εἰς ἡμᾶς.

20 [d] The ſtate of man, in this frail, ſhort life, ſubject to inconveniencies, ſufferings, and death, may very well be called "vanity," compared to the impaſſible eſtate of eternal life, the inheritance of the ſons of God.

[e] "Devil." That, by he that ſubjected it, is meant the Devil, is probable from the hiſtory, Gen. iii. and from Heb. ii. 14, 15. Col. ii. 15.

[f] Ἀπεκδέχεται ἐπ' ἐλπίδι, ὅτι, "Waiteth in hope;" that the not joining, "in hope," to "waiteth," by placing it in the beginning of the 21ſt verſe, as it ſtands in the Greek, but joining it to "ſubjected the ſame," by placing it at the end of the 20th verſe, has mightily obſcured the meaning of this paſſage, which, taking all the words between, "of God and in hope," for a parentheſis, is as eaſy and clear as any thing can be, and then the next word ὅτι will have its proper ſignification "that," and not "becauſe."

21 [g] Δουλεία τῆς φθορᾶς, "Bondage of corruption," i. e. the fear of death, ſee ver. 15. and Heb. ii. 15. Corruption ſignifies "death," or "deſtruction," in oppoſition to "life everlaſting." See Gal. vi. 8.

22 [h] How David "groaned" under the vanity and ſhortneſs of this life, may be ſeen, Pſal. lxxxix.

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TEXT.

23 And not only they, but our ſelves alſo, which have the firſt fruits of the ſpirit, even we our ſelves groan within our ſelves, waiting for the adoption, to wit, the redemption of our body.

24 For we are ſaved by hope: but hope that is ſeen, is not hope: for what a man ſeeth, why doth he yet hope for?

25 But if we hope for that we ſee not, then do we with patience wait for it.

26 Likewiſe the ſpirit alſo helpeth our infirmities: for we know not what we ſhould pray for, as we ought: but the ſpirit itſelf maketh interceſſion for us, with groanings, which cannot be uttered.

27 And he that ſearcheth the hearts knoweth what is the mind of the ſpirit, becauſe he maketh interceſſion for the ſaints, according to the will of God.

28 And we know that all things work together for good, to them that love God, to them, who are the called according to his purpoſe.

29 For whom he did fore-know, he alſo did predeſtinate to be con-

PARAPHRASE.

eaſineſs of this mortal ſtate. And not only they, 23.
but even thoſe, who have the firſt fruits of the
ſpirit, and therein the earneſt [a] of eternal life, we
ourſelves groan [b] within ourſelves, waiting for the
fruit of our adoption, which is, that, as we are by
adoption made ſons and co-heirs with Jeſus Chriſt,
ſo we may have bodies like unto his moſt glorious
body, ſpiritual and immortal. But we muſt wait 24.
with patience, for we have hitherto been ſaved but
in hope and expectation: but hope is of things not
in preſent poſſeſſion, or enjoyment. For what a
man hath, and ſeeth in his own hands, he no longer
hopes for. But if we hope for what is out of ſight, 25.
and yet to come, then do we with patience wait
for it [c]. Such, therefore, are our groans, which the 26.
ſpirit, in aid to our infirmity, makes uſe of. For
we know not what prayers to make as we ought,
but the ſpirit itſelf layeth for us our requeſts before
God, in groans that cannot be expreſſed in words.
And God, the ſearcher of hearts, who underſtandeth 27.
this language of the ſpirit, knoweth what the ſpirit
would have, becauſe the Spirit is wont to make
interceſſion for the ſaints, [d] acceptably to God.
Bear, therefore, your ſufferings with patience and 28.
conſtancy, for we certainly know that all things
work together for good, to thoſe that love God, who
are the called, according to his purpoſe of calling
the Gentiles [e]. In which purpoſe the Gentiles, whom 29.
he fore-knew, as he did the Jews [f], with an inten-
tion

NOTES.

47, 48. which complaint may be met with, in every man's mouth; ſo that even thoſe, who have not the firſt fruits of the ſpirit, whereby they are aſſured of a future happy life in glory, do alſo deſire to be freed from a ſubjection to corruption, and have uneaſy longings after immortality.

23 [a] See 2 Cor. v. 2, 5. Eph. i. 13, 14.

[b] Read the parallel place, 2 Cor. iv. 17. and v. 5.

25 [c] What he ſays here of hope, is to ſhew them, that the groaning, in the children of God, before ſpoken of, was not the groaning of impatience, but ſuch, wherewith the Spirit of God makes interceſſion for us, better than if we expreſſed ourſelves in words, ver. 19——23.

27 [d] "The ſpirit," promiſed in the time of the Goſpel, is called the "ſpirit of ſupplications." Zach. xii. 10.

28 [e] Which "purpoſe" was declared to Abraham, Gen. xviii. 18. and is largely inſiſted on by St. Paul, Eph. iii. 1——11. This, and the remainder of this chapter, ſeems ſaid to confirm the Gentile converts, in the aſſurance of the favour and love of God to them, through Chriſt, though they were not under the law.

29 [f] See chap. xi. 2. Amos iii. 2.

PARAPHRASE.

tion of his kindneſs, and of making them his people, he pre-ordained to be conformable to the image of his ſon, that he might be the firſt-born, the chief
30. amongſt many brethren [a]. Moreover, whom he did thus pre-ordain to be his people, them he alſo called, by ſending preachers of the Goſpel to them: and whom he called, if they obeyed the truth [b], thoſe he alſo juſtified, by counting their faith for righteouſneſs: and whom he juſtified, them he alſo glorified,
31. viz. in his purpoſe. What ſhall we ſay, then, to theſe things? If God be for us, as, by what he has already done for us, it appears he is, who can be a-
32. gainſt us? He that ſpared not his own ſon, but delivered him up to death for us all, Gentiles as well as Jews, how ſhall he not with him alſo give us all
33. things? Who ſhall be the proſecutor of thoſe, whom God hath choſen? Shall God, who juſtifieth them [c]?
34. Who, as judge, ſhall condemn them? Chriſt, that died for us, yea rather that is riſen again for our juſtification, and is at the right hand of God, making
35. interceſſion for us? Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?
36. For this is our lot, as it is written, For thy ſake we are killed all the day long, we are accounted as ſheep
37. for the ſlaughter. Nay, in all theſe things, we are already more than conquerors, by the grace and aſ-
38. ſiſtance of him that loved us. For I am ſtedfaſtly perſuaded, that neither the terrors of death, nor the allurements of life, nor angels, nor the princes and powers

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conformed to the image of his ſon, that he might be the firſt-born among many brethren. CH. VIII.

Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified. 30

What ſhall we then ſay to theſe things? If God be for us, who can be againſt us? 31

He that ſpared not his own ſon, but delivered him up for us all, how ſhall he not with him alſo freely give us all things? 32

Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: 33

Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. 34

Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? 35

(As it is written, For thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter) 36

Nay in all theſe things we are more than conquerors, through him that loved us. 37

For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, 38

NOTES.

[a] See Eph. i. 3—7.

30 [b] "Many are called, and few are choſen," ſays our Saviour, Matt. xx. 16. Many, both Jews and Gentiles, were called, that did not obey the call. And therefore, ver. 32, it is thoſe, who are choſen who (he ſaith) are "juſtified," i. e. ſuch as were called, and obeyed, and conſequently were choſen.

33 [c] Reading this with an interrogation, makes it needleſs to add any words to the text, to make out the ſenſe, and is more conformable to the ſcheme of his argumentation here, as appears by ver. 35, where the interrogation cannot be avoided; and is, as it were, an appeal to them themſelves to be judges, whether any of thoſe things he mentions to them (reckoning up theſe, which had moſt power to hurt them) could give them juſt cauſe of apprehenſion: "Who ſhall accuſe you? Shall God who "juſtifies you? Who ſhall condemn you? Chriſt that died for you?" What can be more abſurd, than ſuch an imagination?

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TEXT.	PARAPHRASE.
CHAP. IX. 39 Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.	powers of this world; nor things preſent; nor any thing future; Nor the height of proſperity; nor the depth of miſery; nor any thing elſe whatſoever; ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord. 39.

SECT. VIII.

CHAP. IX. 1.—X 21.

CONTENTS.

THERE was nothing more grating and offenſive to the Jews, than the thoughts of having the Gentiles joined with them, and partaking equally in the privileges and advantages of the kingdom of the Meſſiah: and, which was yet worſe, to be told that thoſe aliens ſhould be admitted, and they, who preſumed themſelves children of that kingdom, to be ſhut out. St. Paul, who had inſiſted much on this doctrine, in all the foregoing chapters of this epiſtle, to ſhew that he had not done it out of any averſion, or unkindneſs, to his nation and brethren, the Jews, does here expreſs his great affection to them, and declares an extreme concern for their ſalvation. But withal he ſhews, that whatever privileges they had received from God, above other nations, whatever expectation the promiſes, made to their forefathers, might raiſe in them, they had yet no juſt reaſon of complaining of God's dealing with them, now under the Goſpel, ſince it was according to his promiſe to Abraham, and his frequent declarations in ſacred ſcripture. Nor was it any injuſtice to the Jewiſh nation, if God, now acted by the ſame ſovereign power, wherewith he preferred Jacob (the younger brother, without any merit of his) and his poſterity, to be his people, before Eſau and his poſterity, whom he rejected. The earth is all his; nor have the nations, that poſſeſs it, any title of their own, but what he gives them, to the countries they inhabit, nor the good things they enjoy; and he may diſpoſſeſs, or exterminate them, when he pleaſeth. And as he deſtroyed the Egyptians, for the glory of his name, in the deliverance of the Iſraelites; ſo he may, according to his good pleaſure, raiſe or depreſs, take into favour, or reject, the ſeveral nations of this world. And particularly, as to the nation of the Jews, all, but a ſmall remnant, were rejected, and the Gentiles taken in, in their room, to be the people and church of God; becauſe they were a gainſaying and diſobedient people, that would not receive the Meſſiah, whom he had promiſed, and, in the appointed time, ſent to them. He, that will, with moderate attention and indifferency of mind, read this ninth chapter, will ſee

that what is ſaid, of God's exerciſing of an abſolute power, according to the good pleaſure of his will, relates only to nations, or bodies politick, of men, incorporated in civil ſocieties, which feel the effects of it only in the proſperity, or calamity, they meet with, in this world, but extends not to their eternal ſtate, in another world, conſidered as particular perſons, wherein they ſtand each man by himſelf, upon his own bottom, and ſhall ſo anſwer ſeparately, at the day of judgment. They may be puniſhed here, with their fellow-citizens, as part of a ſinful nation, and that be but temporal chaſtiſement for their good, and yet be advanced to eternal life and bliſs, in the world to come.

An. Ch. 57. Neronis 3. Chap. IX.

PARAPHRASE.

1. I As a Chriſtian ſpeak truth, and my conſcience,
guided and enlightened by the Holy Ghoſt, bears
2. me witneſs, that I lye not, in my profeſſion of great
3. heavineſs and continual ſorrow of heart; I could even
wiſh that [a] the deſtruction and extermination, to
which my brethren the Jews are devoted by Chriſt,
might, if it could ſave them from ruin, be executed
on me, in the ſtead of thoſe my kinſmen after the
4. fleſh; Who are Iſraelites, a nation dignified with
theſe privileges, which were peculiar to them; adop-
tion, whereby they were in a particular manner the
ſons of God [b]; the glory [c] of the divine preſence
amongſt them; covenants [d], made between them and
the great God of heaven and earth; the moral law [e],
a conſtitution of civil government, and a form of
divine worſhip preſcribed by God himſelf; and all
5. the promiſes of the old teſtament; Had the Patriarchs,
to

TEXT.

I Say the truth in Chriſt, I lye 1
not, my conſcience alſo bear-
ing me witneſs in the Holy Ghoſt,
That I have great heavineſs 2
and continual ſorrow at my
heart.
For I could wiſh, that my 3
ſelf were accurſed from Chriſt,
for my brethren, my kinſmen
according to the fleſh:
Who are Iſraelites; to whom 4
pertaineth the adoption, and the
glory, and the covenants, and
the giving of the law, and the
ſervice of God, and the pro-
miſes;
Whoſe are the fathers, and 5
of

NOTES.

3 [a] Ἀνάθεμα, "accurſed;" חרם, which the ſeptuagint render Anathema, ſignifies perſons, or things, devoted to deſtruction and extermination. The Jewiſh nation were an Anathema, deſtined to deſtruction. St. Paul, to expreſs his affection to them, ſays, he could wiſh, to ſave them from it, to become an Anathema, and be deſtroyed himſelf.

4 [b] "Adoption," Exod. iv. 22. Jer. xxxi. 9.

[c] "Glory," which was preſent with the Iſraelites, and appeared to them, in a great ſhining brightneſs, out of a cloud. Some of the places, which mention it, are the following; Exod. xiii. 21. Lev. ix. 6. and 23, 24. Numb. xvi. 42. 2 Chron. vii. 1—3. Ezek. x. 4. and xliii. 2, 3. compared with chap. i. 4, 28.

[d] "Covenants." See Gen. xvii. 4. Exod. xxxiv. 27.

[e] Νομοθεσία, "the giving of the law," whether it ſignifies the extraordinary giving of the law, by God himſelf, or the exact conſtitution of their government, in the moral and judicial part of it (for the next word λατρεία, "ſervice of God," ſeems to comprehend the religious worſhip) this is certain that, in either of theſe ſenſes, it was the peculiar privilege of the Jews, and what no other nation could pretend to.

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CHAP. IX.

TEXT.

of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.

7 Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called.

8 That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only this, but when Rebecca also had conceived by one, even by our father Isaac,

PARAPHRASE.

to whom the promises were made, for their fore-fathers [a]; and of them, as to his fleshly extraction, Christ is come, he who is over all, God be blessed for ever, Amen. I commiserate my nation for not receiving 6. the promised Messiah, now he is come; and I speak of the great prerogatives, they had from God, above other nations; but I say not this, as if it were possible, that the promise of God should fail of performance, and not have its effect [b]. But it is to be observed, for a right understanding of the promise, that the sole descendants of Jacob, or Israel, do not make up the whole nation of Israel [c], or the people of God, comprehended in the promise; Nor are they, 7. who are the race of Abraham, all children, but only his posterity by Isaac, as it is said, "In Isaac shall "thy seed be called." That is, the children of the 8. flesh, descended out of Abraham's loins, are not thereby the children of God [d], and to be esteemed his people; but the children of the promise, as Isaac was, are alone to be accounted his seed. For thus 9. runs the word of promise, "At this time I will come, "and Sarah shall have a son." Nor was this the 10. only limitation of the seed of Abraham, to whom the promise belonged; But also, when Rebecca had conceived by that one of Abraham's Issue, to whom the promise was made, viz. our father Isaac, and there were

NOTES.

5 [a] "Fathers," who they were, see Exod. iii. 6, 16. Acts vii. 32.

6 [b] See chap. iii. 3. "Word of God," i. e. promise, see ver. 9.

[c] See chap. iv. 16. St. Paul uses this as a reason, to prove that the promise of God failed not to have its effect, though the body of the Jewish nation rejected Jesus Christ, and were, therefore, nationally rejected by God, from being any longer his people. The reason, he gives for it, is this, that the posterity of Jacob, or Israel, were not those alone, who were to make that Israel, or that chosen people of God, which were intended, in the promise made to Abraham; others, besides the descendants of Jacob, were to be taken into this Israel, to constitute the people of God, under the Gospel: And, therefore, the calling, and coming-in, of the Gentiles was a fulfilling of that promise. And then he adds, in the next verse, that neither were all the posterity of Abraham comprehended in that promise, so that those, who were taken in, in the time of the Messiah, to make the Israel of God, were not taken in, because they were the natural descendants from Abraham, nor did the Jews claim it for all his race. And this he proves, by the limitation of the promise to Abraham's seed, by Isaac only. All this he does, to shew the right of the Gentiles to that promise, if they believed: since that promise concerned not only the natural descendants, either of Abraham, or Jacob, but also those, who were of the faith of their father Abraham, of whomsoever descended, see chap. iv. 11—17.

8 [d] "Children of God," i. e. people of God, see ver. 26.

PARAPHRASE.

11. were twins in her womb, of that one father, Before the children were born, or had done any good, or evil [a], to ſhew that his making any ſtock, or race, of men his peculiar people, depended ſolely on his own purpoſe and good pleaſure, in chooſing and calling them, and not on any works, or deſerts of theirs, he, acting here in the caſe of Jacob and Eſau, according
12. to the predetermination of his own choice, It was declared unto her, that there were two nations [b] in her womb, and that the deſcendants of the elder brother
13. ſhould ſerve thoſe of the younger, As it is written, "Jacob have I loved [c], ſo as to make his poſterity "my choſen people; and Eſau I put ſo much behind "him [d], as to lay his mountains and his heritage
14. "waſte [e]." What ſhall we ſay then, is there any injuſtice with God, in chooſing one people to himſelf before another, according to his good pleaſure?
15. By no means. My brethren, the Jews themſelves cannot charge any ſuch thing on what I ſay; ſince they have it from Moſes himſelf [f], that God declared to him, that he would be gracious, to whom he would be gracious; and ſhew mercy, on whom he would

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(For the children being not yet born, neither having done 11
any good, or evil, that the purpoſe of God, according to election, might ſtand, not of works, but of him that calleth)

It was ſaid unto her, The el- 12
der ſhall ſerve the younger.

As it is written, Jacob have I 13
loved, but Eſau have I hated.

What ſhall we ſay then? Is 14
there unrighteouſneſs with God? God forbid.

For he ſaith to Moſes, I will 15
have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.

NOTES.

11 [a] "Neither having done good, nor evil." Theſe words may, poſſibly, have been added, by St. Paul, to the foregoing (which may, perhaps, ſeem full enough of themſelves) the more expreſly to obviate an objection of the Jews, who might be ready to ſay, "that Eſau was rejected, becauſe he was wicked," as they did of Iſhmael, that he was rejected, becauſe he was the ſon of a bond-woman.

12 [b] See Gen. xxv. 23. And it was only, in a national ſenſe, that it is there ſaid, "the elder ſhall ſerve the younger; and not perſonally, for in that ſenſe it is not true, which makes it plain that theſe words of verſe

13 [c] "Jacob have I loved, and Eſau have I hated," are to be taken in a national ſenſe, for the preference God gave to the poſterity of one of them to be his people, and poſſeſs the promiſed land, before the other. What this love of God was, ſee Deut. vii. 6—8.

[d] "Hated." When it is uſed in ſacred ſcripture, as it is often comparatively, it ſignifies only to poſtpone in our eſteem or kindneſs; for this I need only give that one example, Luke xiv. 26. See Mal. i. 2, 3.

[e] From the 7th to this 13th verſe proves to the Jews, that, though the promiſe was made to Abraham and his ſeed, yet it was not to all Abraham's poſterity, but God firſt choſe Iſaac and his Iſſue: and then again, of Iſaac (who was but one of the ſons of Abraham) when Rebecca had conceived twins by him, God, of his ſole good pleaſure, choſe Jacob the younger, and his poſterity, to be his peculiar people, and to enjoy the land of promiſe.

15 [f] See Exod. xxxiii. 19. It is obſervable that the Apoſtle, arguing here with the Jews, to vindicate the juſtice of God, in caſting them off from being his people, uſes three ſorts of arguments; the firſt is the teſtimony of Moſes, of God's aſſerting this to himſelf, by the right of his ſovereignty; and this was enough to ſtop the mouths of the Jews. The ſecond, from reaſon, ver. 19—24. and the third from his predictions of it to the Jews, and the warning he gave them of it beforehand, ver. 25——29, which we ſhall conſider in their places.

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Chap. IX. 16 So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.

17 For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore, hath he mercy on whom he will have mercy, and whom he will, he hardeneth.

19 Thou wilt ſay then unto me, Why doth he yet find fault? For who hath reſiſted his will?

PARAPHRASE.

would ſhew mercy. So then, neither the purpoſe 16.
of Iſaac, who deſigned it for Eſau, and willed [a] him
to prepare himſelf for it; nor the endeavours of Eſau,
who ran a hunting for veniſon to come and receive
it; could place on him the bleſſing; but the favour of
being made, in his poſterity, a great and proſperous
nation, the peculiar people of God, preferred to that
which ſhould deſcend from his brother, was be-
ſtowed on Jacob, by the mere bounty and good
pleaſure of God himſelf. The like hath Moſes left 17.
us upon record, of God's dealing with Pharaoh and
his ſubjects, the people of Egypt, to whom God
ſaith [b], "Even for this ſame purpoſe have I raiſed
"thee up, that I might ſhew my power in thee, and
"that my name might be renowned through all
"the earth." "Therefore, that his name and power 18.
may be made known, and taken notice of, in the
world, he is kind and bountiful [d] to one nation, and
lets another go on obſtinately, in their oppoſition to
him, that his taking them off, by ſome ſignal cala-
mity and ruin, brought on them by the viſible hand
of his providence, may be ſeen and acknowledged
to be an effect of their ſtanding-out againſt him, as
in the caſe of Pharaoh: For this end, he is bounti-
ful, to whom he will be bountiful; and whom he
will, he permits to make ſuch an uſe of his forbear-
ance towards them, as to perſiſt obdurate in their
provocation of him, and draw on themſelves exem-
plary deſtruction [e]. To this, ſome may be ready to 19.
ſay, why then does he find fault? For who, at any
time,

NOTES.

16 [a] "Willeth and runneth," conſidered with the context, plainly direct us to the ſtory, Gen. xxvii. where, ver. 3—5, we read Iſaac's purpoſe, and Eſau's going a hunting, and ver. 28, 29. we find what the bleſſing was.

17 [b] Exod. ix. 16.

18 [c] "Therefore." That his name and power may be made known, and taken notice of, in all the earth, he is kind and bountiful to one nation, and lets another go on, in their oppoſition and obſtinacy againſt him, till their taking off, by ſome ſignal calamity and ruin brought on them, may be ſeen and acknowledged to be the effect of their ſtanding out againſt God, as in the caſe of Pharaoh.

[d] Ἐλεεῖ, "hath mercy." That by this word is meant being bountiful, in his outward diſpenſations of power, greatneſs, and protection, to one people above another, is plain from the three preceding verſes.

[e] "Hardeneth." That God's hardening, ſpoken of here, is what we have explained it, in the paraphraſe, is plain, in the inſtance of Pharaoh, given ver. 17, as may be ſeen in that ſtory: Exod. vii.——xiv, which is worth the reading, for the underſtanding of this place: See alſo ver. 22.

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20. time, hath been able to reſiſt his will? Say you ſo, indeed? But who art thou, O man, that replieſt thus to God? ſhall the nations[a], that are made great or little, ſhall kingdoms, that are raiſed or depreſſed, ſay to him, in whoſe hands they are, to diſpoſe of them as he pleaſes, "Why haſt thou made us thus?"
21. Hath not the potter power over the clay, of the ſame lump, to make this a veſſel of honour, and that
22. of diſhonour[b]? But what haſt thou to ſay, O man of Judea, if God, willing to ſhew his wrath, and have his power taken notice of, in the execution of it, did, with much long-ſuffering[c], bear with the ſinful nation of the Jews, even when they were proper objects of that wrath, fit to have it poured out upon them,

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Nay but, O man, who art thou that replieſt againſt God? ſhall the thing, formed, ſay to him that formed it, Why haſt thou made me thus? CHAP. IX. 20

Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour? 21

What, if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath, fitted to deſtruction. 22

NOTES.

20 [a] Here St. Paul ſhews, that the nations of the world, who are, by a better right, in the hands and diſpoſal of God, than the clay in the power of the potter, may, without any queſtion of his juſtice, be made great and glorious, or be pulled down, and brought into contempt, as he pleaſes. That he here ſpeaks of men, nationally, and not perſonally, in reference to their eternal ſtate, is evident not only from the beginning of this chapter, where he ſhews his concern for the nation of the Jews being caſt off from being God's people, and the inſtances he brings of Iſaac, of Jacob and Eſau, and of Pharaoh; but it appears alſo, very clearly, in the verſes immediately following, where, by "the veſſels of wrath fitted for deſtruction," he manifeſtly means, the nation of the Jews, who were now grown ripe, and fit for the deſtruction he was bringing upon them. And, by "veſſels of mercy," the Chriſtian church, gathered out of a ſmall collection of Convert-Jews, and the reſt made up of the Gentiles, who, together, were from thenceforwards to be the people of God, in the room of the Jewiſh nation, now caſt off, as appears by ver. 24. The ſenſe of which verſe is this: "How dareſt "thou, O man, to call God to account, and queſtion his juſtice, in caſting off his ancient people, the "Jews? What, if God willing to puniſh that ſinful people, and to do it ſo, as to have his power "known, and taken notice of, in the doing of it: (for why might he not raiſe them, to that purpoſe, "as well as he did Pharaoh and his Egyptians?) What, I ſay, if God bore with them, a long time, "even after they had deſerved his wrath, as he did with Pharaoh, that his hand might be the more "eminently viſible in their deſtruction; and that alſo, at the ſame time, he might, with the more "glory, make known his goodneſs and mercy to the Gentiles, whom, according to his purpoſe, he "was in a readineſs to receive, into the glorious ſtate of being his people, under the Goſpel?"

21 [b] "Veſſel unto honour, and veſſel unto diſhonour," ſignifies a thing deſigned, by the maker, to an honourable, or diſhonourable uſe: now, why it may not deſign nations, as well as perſons, and honour and proſperity, in this world, as well as eternal happineſs and glory, or miſery and puniſhment, in the world to come, I do not ſee. In common reaſon, this figurative expreſſion ought to follow the ſenſe of the context: and I ſee no peculiar privilege it hath, to wreſt and turn the viſible meaning of the place, to ſomething remote from the ſubject in hand. I am ſure, no ſuch authority it has from ſuch an appropriated ſenſe, ſettled in ſacred ſcripture. This were enough to clear the Apoſtle's ſenſe in theſe words, were there nothing elſe; but Jer. xviii. 6, 7, from whence this inſtance of a potter is taken, ſhews them to have a temporal ſenſe, and to relate to the nation of the Jews.

22 [c] "Endured with much long-ſuffering." Immediately after the inſtance of Pharaoh, whom God ſaid, "he raiſed up to ſhew his power in him," ver. 17. it is ſubjoined, ver. 18, "and whom he will he hardeneth," plainly with reference to the ſtory of Pharaoh, who is ſaid to harden himſelf, and whom God is ſaid to harden, as may be ſeen Exod. vii. 3, 22, 23. and viii. 15, 32. and ix. 7, 12, 34. and x. 1, 20, 27. and xi. 9, 10. and xiv. 5. What God's part in hardening is, is contained in theſe words, "endured with much long-ſuffering." God ſends Moſes to Pharaoh with ſigns,

Pharaoh's

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23 And that he might make known the riches of his glory, on the veſſels of mercy, which he had afore prepared unto glory?

24 Even us, whom he hath called,

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them, in their deſtruction; That [a] he might make 23.
known the riches of his glory [b], on thoſe whom, being objects of his mercy, he had before prepared to glory? Even us Chriſtians, whom he hath alſo called, 24.
not

NOTES.

Pharaoh's magicians do the like, and ſo he is not prevailed with. God ſends plagues; whilſt the plague is upon him, he is mollified, and promiſes to let the people go: But, as ſoon as God takes off the plague, he returns to his obſtinacy, and refuſes, and thus over and over again; God's being intreated by him to withdraw the ſeverity of his hand, his gracious compliance with Pharaoh's deſire to have the puniſhment removed, was what God did in the caſe, and this was all goodneſs and bounty: but Pharaoh and his people made that ill uſe of his forbearance and long-ſuffering, as ſtill to harden themſelves the more, for God's mercy and gentleneſs to them, till they bring on themſelves exemplary deſtruction, from the viſible power and hand of God, employed in it. This carriage of their's God foreſaw, and ſo made uſe of their obſtinate, perverſe temper, for his own glory, as he himſelf declares, Exod. vii. 3—5. and viii. 1—8. and ix. 14, 16. The apoſtle, by the inſtance of a potter's power over his clay, having demonſtrated, that God, by his dominion and ſovereignty, had a right to ſet up, or pull down, what nation he pleaſed; and might, without any injuſtice, take one race into his particular favour, to be his peculiar people, or reject them, as he thought fit; does, in this verſe, apply it to the ſubject in hand, viz. the caſting off the Jewiſh nation, whereof he ſpeaks here, in terms that plainly make a parallel between this and his dealing with the Egyptians, mentioned ver. 17, and, therefore, that ſtory will beſt explain this verſe, that thence will receive its full light. For it ſeems a ſomewhat ſtrange ſort of reaſoning, to ſay, God, to ſhew his wrath, endured with much long-ſuffering thoſe, who deſerved his wrath, and were fit for deſtruction. But he that will read in Exodus, God's dealing with Pharaoh and the Egyptians, and how God paſſed over provocation upon provocation, and patiently endured thoſe who, by their firſt refuſal, nay by their former cruelty and oppreſſion of the Iſraelites, deſerved his wrath, and were fitted for deſtruction, that, in a more ſignal vengeance on the Egyptians, and glorious deliverance of the Iſraelites, he might ſhew his power, and make himſelf be taken notice of, will eaſily ſee the ſtrong and eaſy ſenſe of this and the following verſe.

23 [a] Καὶ ἵνα, "And that;" the vulgate has not "and;" there are Greek MSS. that juſtify that omiſſion, as well as the ſenſe of the place, which is diſturbed by the conjunction "and." For with that reading it runs thus: "and God, that he might make known the riches of his glory, &c." A learned paraphraſt, both againſt the grammar and ſenſe of the place, by his own authority adds, "ſhewed "mercy," where the ſacred ſcripture is ſilent, and ſays no ſuch thing, by which we may make it ſay any thing. If a verb were to be inſerted here, it is evident, it muſt, ſome way or other, anſwer to "endured," in the foregoing verſe: but ſuch an one will not be eaſy to be found, that will ſuit here. And, indeed, there is no need of it, for, "and" being left out, the ſenſe, ſuitably to St. Paul's argument here, runs plainly and ſmoothly thus: "What have you, Jews, to complain of, for God's "rejecting you, from being any longer his people? and giving you up, to be over-run and ſubjected "by the Gentiles? and his taking them in, to be his people, in your room? he has as much power "over the nations of the earth, to make ſome of them mighty and flouriſhing, and others mean and "weak, as a potter has over his clay, to make what ſort of veſſels he pleaſes, of any part of it. This "you cannot deny. God might, from the beginning, have made you a ſmall, neglected people: "but he did not. He made you, the poſterity of Jacob, a greater and mightier people, than the "poſterity of his elder brother Eſau, and made you alſo his own people, plentifully provided for, in "the land of promiſe. Nay, when your frequent revolts and repeated provocations had made you fit "for deſtruction, he with long-ſuffering forbore you, that now, under the Goſpel, executing his "wrath on you, he might manifeſt his glory, on us, whom he hath called to be his people, conſiſting of a ſmall remnant of Jews, and of converts out of the Gentiles, whom he had prepared for "this glory, as he had foretold by the prophets Hoſea and Iſaiah." This is plainly St. Paul's meaning, that God dealt, as is deſcribed, ver. 22, with the Jews, that he might manifeſt his glory on the Gentiles; for ſo he declares over and over again, chap. xi. ver. 11, 12, 15, 19, 20, 28, 30.

[b] "Make known the riches of his glory, on the veſſels of mercy." St. Paul in a parallel place, Col. i. has ſo fully explained theſe words, that he that will read ver. 27, of that chapter, with the context there, can be in no manner of doubt what St. Paul means here.

PARAPHRASE.

25. not only of the Jews, but alſo of the Gentiles; As he hath declared in Oſee: "I will call them my "people, who were not my people; and her beloved,
26. "who was not beloved. And it ſhall come to paſs, "that in the place, where it was ſaid unto them, Ye "are not my people; there ſhall they be called the
27. "children of the living God. Iſaiah crieth alſo, "concerning Iſrael, Though the number of the "children of Iſrael be as the ſand of the ſea, yet it
28. "is but [a] a remnant that ſhall be ſaved. For the "Lord, finiſhing and contracting the account in "righteouſneſs, ſhall make a ſhort, or ſmall re-
29. "mainder [b] in the earth. And, as Iſaiah ſaid be-"fore, Unleſs the Lord of hoſts had left us a ſeed[c], "we had been as Sodom, and been made like unto "Gomorrah;" we had utterly been extirpated.
30. What then remains to be ſaid, but this? That the Gentiles who ſought not after righteouſneſs, have obtained the righteouſneſs, which is by faith, and there-
31. by are become the people of God; But the children of Iſrael, who followed the law, which contained the rule of righteouſneſs, have not attained to that law, whereby righteouſneſs is to be attained, i. e. have not received the Goſpel [d], and ſo are not the people of God.

TEXT.

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called, not of the Jews only, but alſo of the Gentiles.

As he ſaith alſo in Oſee, I 25
will call them my people, which were not my people; and her beloved, which was not beloved.

And it ſhall come to paſs, that 26
in the place where it was ſaid unto them, Ye are not my people; there ſhall they be called the children of the living God.

Eſaias alſo crieth concerning 27
Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved.

For he will finiſh the work, 28
and cut it ſhort in righteouſneſs: becauſe a ſhort work will the Lord make upon the earth.

And as Eſaias ſaid before, Ex- 29
cept the Lord of Sabbaoth had left us a ſeed, we had been as Sodoma, and been made like unto Gomorrha.

What ſhall we ſay then? That 30
the Gentiles, which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith:

But Iſrael, which followed af- 31
ter the law of righteouſneſs, hath not attained to the law of righteouſneſs.

NOTES.

27 [a] "But a remnant." There needs no more but to read the text, to ſee this to be the meaning.

28 [b] Λόγον συντετμημένον ποιήσει; "Shall make a contracted, or little account, or overplus," a metaphor, taken from an account, wherein the matter is ſo ordered, that the overplus, or remainder, ſtanding ſtill upon the account, is very little.

29 [c] "A ſeed," Iſaiah i. 9. The words are, "a very ſmall remnant."

31 [d] See chap. x. 3. and xi. 6, 7. The Apoſtle's deſign, in this and the following chapter, is to ſhew the reaſon, why the Jews were caſt off from being the people of God, and the Gentiles admitted. From whence it follows, that by "attaining to righteouſneſs, and to the law of righteouſneſs," here, is meant not attaining to the righteouſneſs, which puts particular perſons into the ſtate of juſtification and ſalvation; but the acceptance of that law, the profeſſion of that religion, wherein that righteouſneſs is exhibited; which profeſſion of that, which is now the only true religion, and owning ourſelves under that law, which is now ſolely the law of God, puts any collective body of men into the ſtate of being the people of God. For every one of the Jews and Gentiles, that "attained to the law of righteouſneſs, or to righteouſneſs," in the ſenſe St. Paul ſpeaks here, i. e. became a profeſſor of the Chriſtian religion, did not attain to eternal ſalvation. In the ſame ſenſe muſt chap. x. 3. and xi. 7, 8. be underſtood.

An. Ch. 57. Neronis 3.

TEXT.

CHAP. IX.

32 Wherefore? Becauſe they ſought it, not by faith, but (as it were) by the works of the law: for they ſtumbled at that ſtumbling-ſtone.

33 As it is written, Behold, I lay in Sion a ſtumbling-ſtone, and rock of offence: and whoſoever believeth on him, ſhall not be aſhamed.

CHAP. X.

1 Brethren, my heart's deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they, being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.

4 For Chriſt is the end of the law, for righteouſneſs, to every one that believeth.

5 For Moſes deſcribeth the righteouſneſs, which is of the law, That the man, which doth theſe things, ſhall live by them.

6 But the righteouſneſs, which is of faith, ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven? (that is, to bring Chriſt down from above)

7 Or who ſhall deſcend into the deep? (that is, to bring up Chriſt again, from the dead)

8 But what ſaith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach,

PARAPHRASE.

God. How came they to miſs it? Becauſe they 32.
ſought not to attain it by faith; but as if it were to
be obtained by the works of the law. A crucified
Meſſiah was a ſtumbling-block to them [a]; and at
that they ſtumbled, As it is written, "Behold, I lay 33.
" in Sion a ſtumbling-block, and a rock of offence:
" and whoſoever believeth in him, ſhall not be
" aſhamed." Brethren, my hearty deſire and prayer 1.
to God for Iſrael is, that they may be ſaved. For I 2.
bear them witneſs that they are zealous [b], and as they
think for God and his law; but their zeal is not
guided by true knowledge: For they, being ignorant 3.
of the righteouſneſs that is of God, viz. That righte-
ouſneſs, which he graciouſly beſtows and accepts of;
and going about to eſtabliſh a righteouſneſs of their
own, which they ſeek for, in their own perform-
ances; have not brought themſelves to ſubmit to the
law of the Goſpel, wherein the righteouſneſs of God,
i. e. righteouſneſs by faith, is offered. For the end 4.
of the law [c] was to bring men to Chriſt, that, by
believing in him, every one, that did ſo, might be
juſtified by faith; For Moſes deſcribeth the righ- 5.
teouſneſs, that was to be had by the law, thus:
" That the man, which doth the things required in
" the law, ſhall have life thereby." But the righ- 6.
teouſneſs, which is of faith, ſpeaketh after this man-
ner: "Say not in thine heart, Who ſhall aſcend into
" heaven;" that is, to bring down the Meſſiah from
thence, whom we expect perſonally here on earth to
deliver us? "Or who ſhall deſcend into the deep," 7.
i. e. to bring up Chriſt again from the dead, to be
our Saviour? you miſtake the deliverance, you ex-
pect by the Meſſiah, there needs not the fetching
him from the other world, to be preſent with you:
The deliverance, by him, is a deliverance from ſin, 8.
that you may be made righteous, by faith in him,
and that ſpeaks thus: "The word is nigh thee, even
" in thy mouth, and in thy heart;" that is, the
word

NOTES.

32 [a] See 1 Cor. i. 23.
2 [b] This their zeal for God, ſee deſcribed, Acts xxi. 27—31. and xxii. 3.
4 [c] See Gal. iii. 24.

PARAPHRASE.

word of faith, or the doctrine of the Goſpel, which
9. we preach [a], viz. If thou ſhalt confeſs with "thy mouth [b]," i. e. openly own Jeſus the Lord, i. e. Jeſus to be the Meſſiah, thy Lord, and ſhalt believe in thy heart, that God hath raiſed him from the dead [c], otherwiſe he cannot be believed to be the
10. Meſſiah; thou ſhalt be ſaved. It was not for nothing that Moſes, in the place above-cited, mentioned both heart and mouth; there is uſe of both in the caſe. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion [d] is made unto ſalvation. For

TEXT.

An. Ch. 57.
NERONIS 3.

CHAP. X.

That, if thou ſhalt confeſs, 9
with thy mouth, the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.

For with the heart man be- 10
lieveth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

NOTES.

8 [a] St. Paul had told them, ver. 4, that the end of the law was to bring them to life, by faith in Chriſt, that they might be juſtified, and ſo be ſaved. To convince them of this, he brings three verſes out of the book of the law itſelf, declaring that the way to life was by hearkening to that word, which was ready in the mouth and in their heart, and that, therefore, they had no reaſon to reject Jeſus the Chriſt, becauſe he died and was now removed into heaven, and was remote from them; their very law propoſed life to them, by ſomething nigh them, that might lead them to their deliverer: by words and doctrines, that might be always at hand, in their mouths and in their hearts, and ſo lead them to Chriſt, i. e. to that faith in him, which the Apoſtle preached to them: I ſubmit to the attentive reader, whether this be not the meaning of this place.

9 [b] The expectation of the Jews was, that the Meſſiah, who was promiſed them, was to be their deliverer, and ſo far were they in the right. But that, which they expected to be delivered from, at his appearing, was the power and dominion of ſtrangers. When our Saviour came, their reckoning was up; and the miracles, which Jeſus did, concurred to perſuade them, that it was he: but his obſcure birth, and mean appearance, ſuited not with that power and ſplendor, they had fancied to themſelves, he ſhould come in. This, with his denouncing to them the ruin of their temple and ſtate at hand, ſet the rulers againſt him, and held the body of the Jews in ſuſpenſe till his crucifixion, and that gave a full turn of their minds from him. They had figured him a mighty prince, at the head of their nation, ſetting them free from all foreign power, and themſelves at eaſe, and happy under his glorious reign. But when at the paſſover the whole people were witneſſes of his death, they gave up all thought of deliverance by him. He was gone, they ſaw him no more, and it was paſt doubt, a dead man could not be the Meſſiah, or deliverer, even of thoſe who believed him. It is againſt theſe prejudices, that what St. Paul ſays, in this and the three preceding verſes, ſeems directed, wherein he teaches them, that there was no need to fetch the Meſſiah out of heaven, or out of the grave, and bring him perſonally among them. For the deliverance he was to work for them, the ſalvation by him was ſalvation from ſin, and condemnation for that: and that was to be had, by barely believing and owning him to be the Meſſiah, their King, and that he was raiſed from the dead; by this they would be ſaved, without his perſonal preſence amongſt them.

[c] "Raiſed him from the dead." The doctrine of the Lord Jeſus being raiſed from the dead, is certainly one of the moſt fundamental articles of the Chriſtian religion; but yet there ſeems another reaſon, why St. Paul here annexes ſalvation to the belief of it, which may be found ver. 7. where he teaches, that it was not neceſſary for their ſalvation, that they ſhould have Chriſt out of his grave, perſonally preſent amongſt them; and here he gives them the reaſon, becauſe, if they did but own him for their Lord, and believe that he was raiſed, that ſufficed, they ſhould be ſaved.

10 [d] Believing, and an open avowed profeſſion of the Goſpel, are required by our Saviour, Mark xvi. 16.

An. Ch. 57.
Neronis 3.

TEXT.

CHAP. X.

11 For the ſcripture ſaith, Whoſoever believeth on him ſhall not be aſhamed.

12 For there is no difference between the Jew and the Greek: for the ſame Lord over all is rich unto all that call upon him.

13 For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.

14 How then ſhall they call on him, in whom they have not believed? and how ſhall they believe in him, of whom they have not heard? and how ſhall they hear without a preacher?

15 And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things?

16 But they have not all obeyed the Goſpel. For Eſaias ſaith, Lord, who hath believed our report?

PARAPHRASE.

For the ſcripture ſaith, "Whoſoever believeth on 11.
"him, ſhall not be aſhamed:" ſhall not repent his having believed, and owning it. The ſcripture ſaith, 12.
Whoſoever, for in this caſe there is no diſtinction of Jew and Gentile. For it is he, the ſame who is Lord of them all, and is abundantly bountiful to all that call upon him. For whoſoever ſhall call [a] up- 13.
on his name, ſhall be ſaved. But how ſhall they 14.
call upon him, on whom they have not believed? And how ſhall they believe on him, of whom they have not heard? And how ſhall they hear, without a preacher? And how ſhall they preach, except they 15.
be ſent [b]? As it is written, "How beautiful are the
"feet of them that preach the Goſpel of peace, and
"bring glad tidings of good things?" But, though 16.
there be meſſengers ſent from God, to preach the Goſpel; yet it is not to be expected, that all ſhould receive and obey it [c]. For Iſaiah hath foretold that they ſhould not, ſaying, "Lord, who hath believed our

NOTES.

13 [a] Whoſoever hath, with care, looked into St. Paul's writings, muſt own him to be a cloſe reaſoner, that argues to the point; and therefore, if, in the three preceding verſes, he requires an open profeſſion of the Goſpel, I cannot but think that "all that call upon him," ver. 12, ſignifies all, that are open, profeſſed Chriſtians; and if this be the meaning of calling upon him, ver. 12, it is plain it muſt be the meaning "of calling upon his name," ver. 13. a phraſe not very remote from "naming his name," which is uſed by St. Paul for profeſſing Chriſtianity, 2 Tim. ii. 19. If the meaning of the prophet Joel, from whom theſe words are taken, be urged, I ſhall only ſay, that it will be an ill rule for interpreting St. Paul, to tie up his uſe of any text, he brings out of the old teſtament, to that, which is taken to be the meaning of it there. We need go no farther for an example than the 6, 7, and 8th verſes of this chapter, which I deſire any one to read as they ſtand, Deut. xxx. 11——14, and ſee whether St. Paul uſes them here, in the ſame ſenſe.

15 [b] St. Paul is careful, every-where, to keep himſelf, as well as poſſibly he can, in the minds and fair eſteem of his brethren, the Jews; may not therefore this, with the two foregoing verſes, be underſtood as an apology to them, for profeſſing himſelf an apoſtle of the Gentiles, as he does, by the tenor of this epiſtle, and in the next chapter, in words at length, ver. 13? In this chapter, ver. 12, he had ſhewed that both Jews and Greeks, or Gentiles, were to be ſaved, only by receiving the Goſpel of Chriſt; and if ſo, it was neceſſary that ſomebody ſhould be ſent to teach it them, and therefore the Jews had no reaſon to be angry with any that was ſent on that employment.

16 [c] "But they have not all obeyed." This ſeems an objection of the Jews, to what St. Paul had ſaid, which he anſwers, in this and the following verſe. The objection and anſwer ſeem to ſtand thus: You tell us, that you are ſent from God to preach the Goſpel; if it be ſo, how comes it that all that have heard, have not received and obeyed; and ſince, according to what you would inſinuate, the meſſengers of good tidings (which is the import of Evangel, in Greek, and Goſpel, in Engliſh) were ſo welcome to them? To this he anſwers out of Iſaiah, that the meſſengers, ſent from God, were not believed by all. But from thoſe words of Iſaiah he draws an inference, to confirm the argument he was upon, viz. that ſalvation cometh by hearing and believing the word of God. He had laid it down, ver. 8, that it was by their having ῥῆμα πίστεως "th. word of faith," nigh them, or preſent with them,

PARAPHRASE.

17. our report?" That which we may learn from thence is, that faith cometh by hearing, and hearing from the word of God, i. e. the revelation of the Goſpel, in the writings of the ſacred ſcriptures, communicated by thoſe, whom God ſends as preachers thereof, to thoſe who are ignorant of it; and there is no need, that Chriſt ſhould be brought down from heaven, to be perſonally with you, to be your Saviour.

18. It is enough that both Jews and Gentiles have heard of him, by meſſengers, whoſe voice is gone out into the whole earth, and words unto the ends of the world, far beyond the bounds of Judea.

19. BUT I aſk, Did not Iſrael know[a] this, that the Gentiles were to be taken in, and made the people of God? Firſt Moſes tells it them, from God, who ſays, "I will provoke you to jealouſy, by them who "are no people; and by a fooliſh nation I will
20. "anger you." But Iſaiah declares it yet much plainer, in theſe words: "I was found of them that "ſought me not; I was made manifeſt to them,
21. "that aſked not after me." And to Iſrael, to ſhew their refuſal, he ſaith: "All day long have I ſtretch-"ed forth my hands unto a diſobedient and gain-"ſaying people."

TEXT.

An. Ch. 57. Neronis 3.

So then, faith cometh by hearing, and hearing by the word of God. CHAP. X. 17

But I ſay, Have they not heard? Yes, verily, their ſound went into all the earth, and their words unto the ends of the world. 18

But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſy by them that are no people, and by a fooliſh nation I will anger you. 19

But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that aſked not after me. 20

But to Iſrael he ſaith, All day long have I ſtretched forth my hands unto a diſobedient and gainſaying people. 21

NOTES.

them, and not by the bodily preſence of their deliverer amongſt them, that they were to be ſaved. This ῥῆμα, "word," he tells them, ver. 17, is, by preaching, brought to be actually preſent with them and the Gentiles; ſo that it was their own fault if they believed it not to ſalvation.

19 [a] "Did not Iſrael know?" In this, and the next verſes, St. Paul ſeems to ſuppoſe a reaſoning of the Jews, to this purpoſe, viz. that they did not deſerve to be caſt off, becauſe they did not know, that the Gentiles were to be admitted, and ſo might be excuſed, if they did not embrace a religion, wherein they were to mix with the Gentiles; and to this he anſwers, in the following verſes.

SECT. IX.

CHAP. XI. 1——36.

CONTENTS.

THE Apoſtle, in this chapter, goes on to ſhew the future ſtate of the Jews and Gentiles, in reſpect of Chriſtianity, viz. that, though the nation of the

An. Ch. 57. Neronis 3. Chap. XI.

the Jews were, for their unbelief, rejected, and the Gentiles taken, in their room, to be the people of God; yet there were a few of the Jews, that believed in Chriſt, and ſo a ſmall remnant of them continued to be God's people, being incorporated, with the converted Gentiles, into the Chriſtian church. But they ſhall, the whole nation of them, when the fulneſs of the Gentiles is come in, be converted to the Goſpel, and again be reſtored to be the people of God.

The Apoſtle takes occaſion alſo, from God's having rejected the Jews, to warn the Gentile converts, that they take heed: ſince, if God caſt off his ancient people, the Jews, for their unbelief, the Gentiles could not expect to be preſerved, if they apoſtatized from the faith, and kept not firm in their obedience to the Goſpel.

TEXT.

1 I Say then, Hath God caſt away his people? God forbid! For I alſo am an Iſraelite, of the ſeed of Abraham, of the tribe of Benjamin.

2 God hath not caſt away his people, which he foreknew. Wot ye not what the ſcripture ſaith, of Elias? how he maketh interceſſion to God againſt Iſrael, ſaying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they ſeek my life.

4 But what ſaith the anſwer of God unto him? I have reſerved to myſelf ſeven thouſand men, who have not bowed the knee to the image of Baal.

5 Even ſo, then, at this preſent time alſo, there is a remnant, according to the election of grace.

6 And if by grace, then is it no more of works: otherwiſe grace is no more grace. But, if it be of works, then is it no more grace: otherwiſe work is no more work.

PARAPHRASE.

I Say then, Has [a] God wholly caſt away his people, 1.
"the Jews, from being his people?" By no means,
For I myſelf am an Iſraelite, of the ſeed of Abraham,
of the tribe of Benjamin. God hath not utterly caſt 2.
off his people, whom he formerly owned [b], with ſo
peculiar a reſpect. Know ye not what the ſcripture
ſaith, concerning Elijah? How he complained to the
God of Iſrael, in theſe words: "Lord, they have 3.
"killed thy prophets, and have digged down thine
"altars, and of all that worſhipped thee, I alone am
"left, and they ſeek my life alſo." But what ſaith 4.
the anſwer of God to him? "I have reſerved to my-
"ſelf ſeven thouſand men, who have not bowed the
"knee to Baal [c]," i. e. have not been guilty of ido-
latry. Even ſo at this time alſo, there is a remnant 5.
reſerved and ſegregated, by the favour and free choice
of God. Which reſervation of a remnant, if it be by 6.
grace and favour, it is not of works [d], for then grace
would not be grace. But if it were of works, then
is it not grace. For then work would not be work,
i. e. work gives a right, grace beſtows the favour,
where there is no right to it; ſo that what is con-
ferred by the one, cannot be aſcribed to the other.

How

NOTES.

1 [a] This is a queſtion in the perſon of a Jew, who made the objections in the foregoing chapter, and continues on to object here.

2 [b] See chap. viii. 29.

4 [c] "Baal, and Baalim, were the names, whereby the falſe gods and idols, which the heathens worſhipped, were ſignified in ſacred ſcripture; ſee Judges ii. 11—13. Hoſ. xi. 2.

6 [d] "It is not of works." This excluſion of works, ſeems to be miſtaken by thoſe, who extend it to all manner of difference in the perſon choſen, from thoſe that were rejected; for ſuch a choice as

PARAPHRASE.

7. How is it then? Even thus, Iſrael, or the nation of the Jews, obtained not what it ſeeks[a], but the election[b], or that part, which was to remain God's elect, choſen people, obtained it, but the reſt of them
8. were blinded[c]: According as it is written[d], "God "hath given them the ſpirit of ſlumber; eyes that "they ſhould not ſee, and ears that they ſhould not
9. "hear, unto this day." And David ſaith[e], "Let "their table be made a ſnare and a trap, and a "ſtumbling-block, and a recompence unto them:
10. "Let their eyes be darkened, that they may not ſee,
11. "and bow down their back alway." What then do I ſay, that they have ſo ſtumbled, as to be fallen paſt recovery? By no means: but this I ſay, that by their fall, by their rejection for refuſing the[f] Goſpel, the privilege of becoming the people of God, by receiving the doctrine of ſalvation, is come to the Gentiles,

TEXT.

An. Ch. 57. Neronis 3.

CHAP. XI.

What then? Iſrael hath not obtained that, which he ſeeketh for; but the election hath obtained it, and the reſt were blinded: 7

According as it is written, God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day. 8

And David ſaith, Let their table be made a ſnare, and a trap, and a ſtumbling-block, and a recompence unto them: 9

Let their eyes be darkened that they may not ſee, and bow down their back alway. 10

I ſay then, have they ſtumbled that they ſhould fall? God forbid: but rather through their fall ſalvation is come unto the Gentiles, for to provoke them to jealouſy. 11

NOTES.

that excludes not grace in the chooſer, but merit in the choſen. For it is plain, that by works here, St. Paul means merit, as is evident alſo from chap. iv. 2——4. The law required complete, perfect obedience: he, that performed that, had a right to the reward; but he, that failed and came ſhort of that, had by the law no right to any thing but death. And ſo the Jews, being all ſinners, God might, without injuſtice, have caſt them all off; none of them could plead a right to his favour. If, therefore, he choſe out and reſerved any, it was of mere grace, though in his choice he preferred thoſe, who were the beſt diſpoſed and moſt inclined to his ſervice. A whole province revolts from their Prince, and takes arms againſt him; he reſolves to pardon ſome of them. This is a purpoſe of grace. He reduces them under his power, and then chooſes out of them, as veſſels of mercy, thoſe that he finds leaſt infected with malice, obſtinacy, and rebellion. This choice neither voids, nor abates his purpoſe of grace; that ſtands firm; but only executes it ſo, as may beſt comport with his wiſdom and goodneſs. And, indeed, without ſome regard to a difference, in the things taken, from thoſe that are left, I do not ſee how it can be called choice. A handful of pebbles, for example, may be taken out of a heap; they are taken and ſeparated, indeed, from the reſt, but if it be without any regard to any difference in them, from others rejected, I doubt whether any body can call them choſen.

7 [a] "What it ſeeks," i. e. That righteouſneſs, whereby it was to continue the people of God; ſee chap. ix. 31. It may be obſerved, that St. Paul's diſcourſe being of the national privilege, of continuing the people of God, he ſpeaks here, and all along of the Jews, in the collective term Iſrael. And ſo likewiſe the remnant, which were to remain his people, and incorporate with the convert Gentiles, into one body of Chriſtians, owning the dominion of the one true God, in the kingdom he had ſet up under his ſon, and owned by God for his people, he calls the election.

[b] "Election," a collective appellation of the part elected, which in other places he calls remnant. This remnant, or election, call it by which name you pleaſe, were thoſe who ſought righteouſneſs by faith in Chriſt, and not by the deeds of the law, and ſo became the people of God, that people which he had choſen to be his.

[c] "Blinded," ſee 2 Cor. iii. 13—16.

8 [d] "Written." Iſa. xxix. 10. and vi. 9, 10.

9 [e] "Saith." Pſal. lxix. 22, 23.

11 [f] That this is the meaning of "fall" here, ſee Acts xiii. 46.

An. Ch. 57. Neronis 3.

TEXT.

CHAP. XI.

12 Now if the fall of them be the riches of the world, and the diminiſhing of them the riches of the Gentiles: how much more their fulneſs?

13 For I ſpeak to you Gentiles, in as much as I am the Apoſtle of the Gentiles, I magnify mine office:

14 If, by any means, I may provoke to emulation them, which are my fleſh, and might ſave ſome of them.

15 For, if the caſting away of them be the reconciling of the world, what ſhall the receiving of them be, but life from the dead?

16 For if the firſt fruit be holy, the lump is alſo holy: and if the root be holy, ſo are the branches.

17 And if ſome of the branches be broken off, and thou, being a wild olive-tree, wert graffed in amongſt them, and with them partakeſt of the root and fatneſs of the olive-tree;

18 Boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee.

PARAPHRASE.

tiles, to provoke the Jews to jealouſy. Now, if the 12.
fall of the Jews hath been to the enriching of the reſt of the world, and their damage an advantage to the Gentiles, by letting them into the church, how much more ſhall their completion be ſo, when their whole nation ſhall be reſtored? This I ſay to you 13.
Gentiles, foraſmuch, as being Apoſtle of the Gentiles, I magnify [a] mine office: If, by any means, I 14.
may provoke to emulation the Jews, who are my own fleſh and blood, and bring ſome of them into the way of ſalvation. For, if the caſting them off 15.
be a means of reconciling the world, what ſhall their reſtoration be, when they are taken again into favour, but as it were life from the dead, which is to all mankind of all nations? For if the firſt fruits [b] be 16.
holy [c] and accepted, the whole product of the year is holy, and will be accepted. And if Abraham, Iſaac, and Jacob, from whom the Jewiſh nation had their original, were holy, the branches alſo, that ſprang from this root, are holy. If then ſome of the 17.
natural branches were broken off: if ſome of the natural Jews, of the ſtock of Iſrael, were broken off and rejected, and thou a heathen, of the wild Gentile race, wert taken in, and ingrafted into the church of God, in their room; and there partakeſt of the bleſſings, promiſed to Abraham and his ſeed; Be not ſo 18.
conceited of thyſelf, as to ſhew any diſreſpect [d] to the Jews. If any ſuch vanity poſſeſſes thee, remember that the privilege thou haſt, in being a Chriſtian, is derived to thee from the promiſe made to Abraham, and his ſeed, but nothing accrues to Abraham, or his

NOTES.

13 [a] St. Paul magnified his Office, of Apoſtle of the Gentiles, not only by preaching the Goſpel to the Gentiles; but in aſſuring them farther, as he does, ver. 12, that, when the nation of the Jews ſhall be reſtored, the fulneſs of the Gentiles ſhall alſo come in.

16 [b] Theſe alluſions, the Apoſtle makes uſe of here, to ſhew that the patriarchs, the root of the Jewiſh nation, being accepted by God; and the few Jewiſh converts, which at firſt entered into the Chriſtian church, being alſo accepted by God; are, as it were, firſt fruits, or pledges, that God will, in due time, admit the whole nation of the Jews into his viſible church, to be his peculiar people again.

[c] "Holy:" by holy is here meant that relative holineſs, whereby any thing hath an appropriation to God.

18 [d] "Boaſt not againſt the branches." Though the great fault that moſt diſordered the church, and

PARAPHRASE.

19. his race, by any thing derived from thee. Thou wilt perhaps ſay, "The Jews were rejected to make
20. "way for me." Well, let it be ſo: but remember that it was becauſe of unbelief, that they were broken off, and that it is by faith alone, that thou haſt obtained, and muſt keep thy preſent ſtation. This ought to be a warning to thee, not to have any haughty conceit of thyſelf, but with modeſty to fear.
21. For if God ſpared not the ſeed of Abraham, but caſt off even the children of Iſrael, for their unbelief, he will certainly not ſpare thee, if thou art guilty of the
22. like miſcarriage. Mind, therefore, the benignity and rigour of God; rigour to them that ſtumbled at the Goſpel and fell, but benignity to thee, if thou continue within the ſphere of his benignity, i. e. in the faith, by which thou partakeſt of the privilege of being one of his people: otherwiſe even thou alſo
23. ſhalt be cut off. And the Jews alſo, if they continue not in unbelief, ſhall be again grafted into the ſtock of Abraham, and be re-eſtabliſhed the people of God. For, however they are now ſcattered, and under ſubjection to ſtrangers, God is able to collect them again into one body, make them his people, and ſet them in a flouriſhing condition, in their own
24. land [a]. For if you, who are heathens by birth, and not of the promiſed ſeed, were, when you had neither claim, nor inclination to it, brought into the Church, and made the people of God; how much more ſhall thoſe, who are the poſterity and deſcendants of him to whom the promiſe was made, be reſtored to the ſtate, which the promiſe veſted in that family?

TEXT.

Chap. XI.

Thou wilt ſay then, The branches were broken off, that I might be graffed in. 19

Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but fear. 20

For, if God ſpared not the natural branches, take heed leſt he alſo ſpare not thee. 21

Behold, therefore, the goodneſs and ſeverity of God: on them which fell, ſeverity; but towards thee, goodneſs, if thou continue in his goodneſs: otherwiſe thou alſo ſhalt be cut off. 22

And they alſo, if they abide not ſtill in unbelief, ſhall be graffed in: for God is able to graff them in again. 23

For, if thou wert cut out of the olive-tree, which is wild by nature, and wert graffed, contrary to nature, into a good olive-tree; how much more ſhall theſe, which be the natural branches, be graffed into their own olive-tree? 24

NOTES.

and principally exerciſed the Apoſtle's care, in this epiſtle, was from the Jews preſſing the neceſſity of legal obſervances, and not brooking that the Gentiles, though converts to Chriſtianity, ſhould be admitted into their communion, without being circumciſed; yet it is plain from this verſe, as alſo chap. xiv. 3, 10, that the convert Gentiles were not wholly without fault, on their ſide, in treating the Jews with diſ-eſteem and contempt. To this alſo, as it comes in his way, he applies fit remedies, particularly in this chapter, and chap. xiv.

23 [a] This grafting in again, ſeems to import, that the Jews ſhall be a flouriſhing nation again, profeſſing Chriſtianity, in the land of promiſe, for that is to be re-inſtated again, in the promiſe made to Abraham, Iſaac, and Jacob. This St. Paul might, for good reaſons, be withheld from ſpeaking out here: but, in the prophets, there are very plain intimations of it.

An. Ch. 57. Neronis 3.

TEXT.

CHAP. XI.

25 For I would not, brethren, that ye ſhould be ignorant of this myſtery, (leſt ye ſhould be wiſe in your own conceits) that blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in.

26 And ſo all Iſrael ſhall be ſaved: as it is written, There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob.

27 For this is my covenant unto them, when I ſhall take away their ſins.

28 As concerning the Goſpel, they are enemies for your ſakes: but as touching the election, they are beloved for the fathers ſakes.

PARAPHRASE.

family? For, to prevent your being conceited of 25.
yourſelves, my brethren, let me make known to you,
which has yet been undiſcovered to the world, viz.
That the blindneſs, which has fallen upon part of
Iſrael, ſhall remain upon them, but till the time be
come, wherein the whole [a] Gentile world ſhall enter
into the church, and make profeſſion of Chriſtianity.
And ſo all Iſrael ſhall be converted [b] to the Chriſtian 26.
faith, and the whole nation become the people of
God: as it is written, "There ſhall come out of Sion
"the deliverer, and ſhall turn away ungodlineſs from
"Jacob. For this is my covenant to them, when 27.
"I ſhall take away [c] their ſins." They are, indeed, 28.
at preſent, ſtrangers to the Goſpel, and ſo are in the
ſtate of enemies [d]; but this is for your ſakes: their
fall and loſs is your enriching, you having obtained ad-
mittance, through their being caſt out: but yet they,
being within the election, that God made, of Abra-
ham, Iſaac, and Jacob, and their poſterity, to be his
people, are ſtill his beloved people, for Abraham,
Iſaac, and Jacob's ſake, from whom they are deſcend-
ed.

NOTES.

25 [a] Πλήρωμα, "the fulneſs of the Jews," ver. 12, is the whole body of the Jewiſh nation profeſſing Chriſtianity: and therefore here πλήρωμα τῶν ἐθνῶν, "the fulneſs of the Gentiles," muſt be the whole body of the Gentiles profeſſing Chriſtianity. And this ver. 15. ſeems to teach. For the reſurrection is of all.

26 [b] Σωθήσεται, "ſhall be ſaved." It is plain that the ſalvation, that St. Paul, in this diſcourſe concerning the nation of the Jews, and the Gentile world, in groſs, ſpeaks of, is not eternal happineſs in heaven, but he means by it the profeſſion of the true religion, here on earth. Whether it be, that that is as far as corporations, or bodies politic can go, towards the attainment of eternal ſalvation, I will not inquire. But this is evident, that being ſaved, is uſed by the Apoſtle here, in this ſenſe. That all the Jewiſh nation may become the people of God again, by taking up the Chriſtian profeſſion, may be eaſily conceived. But that every perſon of ſuch a Chriſtian nation, ſhall attain eternal ſalvation in heaven, I think no-body can imagine to be here intended.

27 [c] "Take away," i. e. Forgive their ſins, and take away the puniſhment they lie under for them.

28 [d] Ἐχθροὶ, "enemies," ſignifies ſtrangers, or aliens, i. e. ſuch as are no longer the people of God. For they are called "enemies," in oppoſition to "beloved," in this very verſe. And the reaſon given, why they are enemies, makes it plain, that this is the ſenſe, viz. For the Gentiles ſake, i. e. They are rejected from being the people of God, that you Gentiles may be taken in, to be the people of God in their room, ver. 30. The ſame ſignification has ἐχθροὶ "enemies," chap. v. 10. κατ' εὐαγγέλιον ἐχθροὶ, "as concerning the Goſpel enemies," i. e. all thoſe, who not embracing the Goſpel, not receiving Chriſt for their king and lord, are aliens from the kingdom of God, and all ſuch aliens are called ἐχθροὶ, "enemies." And ſo indeed were the Jews now: but yet they were κατ' ἐκλογὴν ἀγαπητοὶ, "as touching the election beloved," i. e. were not actually within the king-

dom

PARAPHRASE.

29. ed. For the favours, that God ſhewed thoſe their fathers, in calling them and their poſterity to be his people, he doth not repent of; but his promiſe, that
30. they ſhall be his people, ſhall ſtand good[a]. For as you, the Gentiles, formerly ſtood out, and were not the people of God, but yet have now obtained mercy, ſo as to be taken in, through the ſtanding out of the
31. Jews, who ſubmit not to the Goſpel[b]: Even ſo they, now, have ſtood out, by reaſon of your being in mercy admitted, that they alſo, through the mercy you have received, may again hereafter be admitted.
32. For God hath put up together, in a ſtate of revolt from their allegiance[c] to him, as it were in one fold, all men, both Jews and Gentiles, that, through his mercy, they might all, both Jews and Gentiles, come to be his people, i. e. he hath ſuffered both Jews and Gentiles, in their turns, not to be his people, that he might bring the whole body, both of Jews and

TEXT. An. Ch. 57. Neronis 3.

CHAP. XI.

For the gifts and calling of God are without repentance. 29

For as ye, in times paſt, have not believed God, yet have now obtained mercy, through their unbelief: 30

Even ſo have theſe alſo now not believed, that, through your mercy, they alſo may obtain mercy. 31

For God hath concluded them all in unbelief, that he might have mercy upon all. 32

NOTES.

dom of God, his people, but were within the election, which God had made of Abraham, Iſaac, and Jacob, and their poſterity to be his people, and ſo God had ſtill intentions of kindneſs to them, for their fathers ſake, to make them again his people.

29 [a] So God's not repenting is explained, Numb. xxiii. 19———24.

30 [b] See Acts xiii. 46.

32 [c] Εἰς ἀπείθειαν, "in unbelief." The unbelief here charged nationally, on Jews and Gentiles, in their turns, in this and the two preceding verſes, whereby they ceaſed to be the people of God, was evidently the diſowning of his dominion, whereby they put themſelves out of the kingdom, which he had, and ought to have in the world, and ſo were no longer in the ſtate of ſubjects, but aliens and rebels. A general view of mankind will lead us into an eaſier conception of St. Paul's doctrine, who, all through this epiſtle, conſiders the Gentiles, Jews, and Chriſtians, as three diſtinct bodies of men.

God, by creation, had no doubt an unqueſtionable ſovereignty over mankind, and this was at firſt acknowledged, in their ſacrifices and worſhip of him. Afterwards they withdrew themſelves from their ſubmiſſion to him, and found out other gods, whom they worſhipped and ſerved. This revolt from God, and the conſequence of it, God's abandoning them, St. Paul deſcribes, chap. i. 18—32.

In this ſtate of revolt from God were the nations of the earth, in the times of Abraham; and then Abraham, Iſaac, and Jacob, and their poſterity, the Iſraelites, upon God's gracious call, returned to their allegiance to their ancient and rightful King and Sovereign, to own the one inviſible God, Creator of heaven and earth, for their God, and ſo become his people again, to whom he, as to his peculiar people, gave a law. And thus remained the diſtinction between Jews and Gentiles, i. e. the nations, as the word ſignifies, till the time of the Meſſiah, and then the Jews ceaſed to be the people of God, not by a direct renouncing the God of Iſrael, and taking to themſelves other falſe gods, whom they worſhipped: but by oppoſing and rejecting the kingdom of God, which he purpoſed at that time to ſet up, with new laws and inſtitutions, and to a more glorious and ſpiritual purpoſe, under his ſon Jeſus Chriſt: him God ſent to them, and him the nation of the Jews refuſed to receive as their lord and ruler, though he was their promiſed king and deliverer, anſwering all the prophecies and types of him, and evidencing his miſſion by his miracles. By this rebellion againſt him, into

An. Ch. 57.
Neronis 3.

TEXT.

CHAP. XI.

O the depth of the riches both
33 of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out!

34 For who hath known the mind of the Lord, or who hath been his counſellor?

35 Or who hath firſt given to him, and it ſhall be recompenſed unto him again?

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

PARAPHRASE.

and Gentiles, to be his people. O the depth of the 33.
riches of the wiſdom and knowledge of God[a]! How unſearchable are his judgments, and his ways not to be traced! For who hath known the mind 34.
of the Lord? or who hath ſat in counſel with him? Or who hath been before-hand with him, in be- 35.
ſtowing any thing upon him, that God may repay it to him again[b]? The thought of any ſuch thing is abſurd. For from him all things have their being 36.
and original; by him they are all ordered and diſpoſed of, and, for him and his glory, they are all made and regulated, to whom be glory for ever. Amen.

NOTES.

whoſe hand God had committed the rule of his kingdom, and appointed lord over all things, the Jews turned themſelves out of the kingdom of God, and ceaſed to be his people, who had now no other people but thoſe, who received and obeyed his ſon, as their lord and ruler. This was the ἀπειθεια, "unbelief," here ſpoken of. And I would be glad to know any other ſenſe of believing, or unbelief, wherein it can be nationally attributed to a people (as viſibly here it is) whereby they ſhall ceaſe, or come to be the people of God, or viſible ſubjects of his kingdom, here on earth. Indeed, to enjoy life and eſtate in this, as well as other kingdoms, not only the owning of the Prince, and the authority of his laws, but alſo obedience to them is required. For a Jew might own the authority of God, and his law given by Moſes, and ſo be a true ſubject, and as much a member of the commonwealth of Iſrael, as any one in it, and yet forfeit his life, by diſobedience to the law. And a Chriſtian may own the authority of Jeſus Chriſt, and of the Goſpel, and yet forfeit eternal life, by his diſobedience to the precepts of it, as may be ſeen, chap. vii, viii, and ix.

33 [a] This emphatical concluſion ſeems, in a ſpecial manner, to regard the Jews, whom the Apoſtle would hereby teach modeſty and ſubmiſſion to the over-ruling hand of the all-wiſe God, whom they are very unfit to call to account, for his dealing ſo favourably with the Gentiles. His wiſdom and ways are infinitely above their comprehenſion, and will they take upon them to adviſe him what to do? Or is God in their debt? Let them ſay for what, and he ſhall repay it to them. This is a very ſtrong rebuke to the Jews, but delivered, as we ſee, in a way very gentle and inoffenſive. A method, which the Apoſtle endeavours every-where to obſerve, towards his nation.

35 [b] This has a manifeſt reſpect to the Jews, who claimed a right to be the people of God ſo far, that St. Paul, ch. ix. 14, finds it neceſſary to vindicate the juſtice of God in the caſe, and does here, in this queſtion, expoſe and ſilence the folly of any ſuch pretence.

SECT. X.

CHAP. XII. 1——21.

CONTENTS.

ST. Paul, in the end of the foregoing chapter, with a very ſolemn epiphonema, cloſes that admirable, evangelical diſcourſe, to the church at Rome,

which had taken up the eleven foregoing chapters. It was addreſſed to the two ſorts of converts, viz. Gentiles and Jews, into which, as into two diſtinct bodies, he all along, through this epiſtle, divides all mankind, and conſiders them, as ſo divided, into two ſeparate corporations. An. Ch. 57. Neronis 3. Chap. XII.

1. As to the Gentiles, he endeavours to ſatisfy them, that though they, for their apoſtacy from God to idolatry, and the worſhip of falſe Gods, had been abandoned by God, and lived in ſin and blindneſs, without God in the world, ſtrangers from the knowledge and acknowledgment of him; yet that the mercy of God, through Jeſus Chriſt, was extended to them, whereby there was a way now open to them, to become the people of God. For ſince no man could be ſaved, by his own righteouſneſs, no not the Jews themſelves, by the deeds of the law; the only way to ſalvation, both for Jews and Gentiles, was by faith in Jeſus Chriſt. Nor had the Jews any other way, now, to continue themſelves the people of God, than by receiving the Goſpel; which way was opened alſo to the Gentiles, and they as freely admitted into the kingdom of God, now erected under Jeſus Chriſt, as the Jews, and upon the ſole terms of believing. So that there was no need at all for the Gentiles to be circumciſed, to become Jews, that they might be partakers of the benefits of the Goſpel.

2. As to the Jews, the Apoſtle's other great aim, in the foregoing diſcourſe, is to remove the offence the Jews took at the Goſpel, becauſe the Gentiles were received into the church, as the people of God, and were allowed to be ſubjects of the kingdom of the Meſſiah. To bring them to a better temper, he ſhews them, from the ſacred ſcripture, that they could not be ſaved by the deeds of the law, and therefore the doctrine of righteouſneſs, by faith, ought not to be ſo ſtrange a thing to them. And, as to their being, for their unbelief, rejected from being the people of God, and the Gentiles taken-in in their room, he ſhews plainly, that this was foretold them in the old teſtament; and that herein God did them no injuſtice. He was ſovereign over all mankind, and might chooſe whom he would, to be his people, with the ſame freedom that he choſe the poſterity of Abraham, among all the nations of the earth, and of that race choſe the deſcendants of Jacob, before thoſe of his elder brother Eſau, and that, before they had a being, or were capable of doing good or evil. In all which diſcourſe of his it is plain, the election ſpoken of has for its object only nations, or collective bodies politic, in this world, and not particular perſons, in reference to their eternal ſtate in the world to come.

Having thus finiſhed the principal deſign of his writing, he here, in this, as is uſual with him in all his epiſtles, concludes with practical and moral exhortations, whereof there are ſeveral in this chapter, which we ſhall take in their order.

PARAPHRASE.

1. IT being ſo then, that you are become the people of God, in the room of the Jews, do not ye fail to offer

TEXT.

I Beſeech you, therefore, brethren, by the mercies of God, 1 that

An. Ch. 57. Neronis 3.

TEXT.

PARAPHRASE.

CHAP. XII. that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice.

offer him that ſacrifice, that it is reaſonable for you to do, I mean your bodies [a], not to be ſlain, but the luſts thereof being mortified, and the body cleanſed from the ſpots and blemiſhes of ſin, will be an acceptable offering to him, and ſuch a way of worſhip, as becomes a rational creature, which therefore I beſeech you, by the mercies of God to you, who has made you his people, to preſent to him.

2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

2. And be not conformed to the faſhion of this world [b]: but be ye transformed, in the renewing of your minds [c]; that you may, upon examination, find out what is the good, the acceptable and perfect will of God, which now, under the Goſpel, has ſhewn itſelf to be in purity and holineſs of life: the ritual obſervances, which he once inſtituted, not being that, his good, acceptable, and perfect will, which he always intended; they were made only the types and preparatory way to this more perfect ſtate under the Goſpel [d].

3 For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think; but to think ſoberly, accordingly as God hath dealt to every man the meaſure of faith.

3. For by virtue of that commiſſion, to be the Apoſtle of the Gentiles, which, by the favour of God, is beſtowed on me, I bid every one of you, not to think of himſelf

NOTES.

1 [a] "Your bodies." There ſeem to be two reaſons, why St. Paul's exhortation to them is, to preſent their bodies undefiled to God: 1. Becauſe he had before, eſpecially chap. vii. ſo much inſiſted on this, that the body was the great ſource from whence ſin aroſe. 2. Becauſe the heathen world, and particularly the Romans, were guilty of thoſe vile affections, which he mentions, chap. i. 24—27.

2 [b] "To the faſhion of this world;" or, as St. Peter expreſſes it, "not faſhioning yourſelves "according to your former luſts in the time of ignorance." 1 Pet. i. 14.

[c] "Transformed in the renewing of your minds." The ſtate of the Gentiles is thus deſcribed, Eph. iv. 17—19, As walking in the vanity of their minds, having the underſtanding darkened, "being alienated from the life of God, through the ignorance that is in them, becauſe of the blind-"neſs of their hearts, who, being paſt feeling, have given themſelves over unto laſciviouſneſs, to work "all uncleanneſs with greedineſs, fulfilling the luſts of the fleſh, and of the mind." And Col. i. 21, "Alienated and enemies in their minds by wicked works." "The renewing," therefore, "of their "minds," or, as he ſpeaks, Eph. iv. "in the ſpirit of their minds," was the getting into an eſtate, contrary to what they were in before, viz. to take it in the Apoſtle's own words, "that the eyes of "their underſtandings might be enlightened; and that they "might put on the new man, that is "renewed in knowledge, after the image of him that created him; that ye walk as children of the "light, proving what is acceptable to the Lord, having no fellowſhip with the works of darkneſs:" that they "be not unwiſe, but underſtanding what is the will of the Lord: for this is the will of "God, even your ſanctification. That you ſhould abſtain from fornication. That every one of "you ſhould know how to poſſeſs his veſſel in ſanctification and honour, not in the luſt of concu-"piſcence, even as the Gentiles that know not God.

[d] In theſe two firſt verſes, of this chapter, is ſhewn the preference of the Goſpel to the Gentile ſtate and the Jewiſh inſtitution.

PARAPHRASE.

ſelf more highly than he ought to think, but to have ſober and modeſt thoughts of himſelf, according to that meaſure of ſpiritual gifts [a], which God has beſtowed upon him. For, as there are many members in one and the ſame body, but all the members are not appointed to the ſame work; So we, who are many, make all but one body in Chriſt, and are all fellow members one of another [b]. But having, according to the reſpective favour that is beſtowed upon us, every one of us different gifts; whether it be prophecy [c], let us propheſy, according to the proportion of faith [d]; or gift of interpretation, which is given us, i. e. as far forth as we are enabled by revelation and an extraordinary illumination to underſtand

TEXT.

An. Ch. 57. Neronis 3.

Ch. XIII.

For, as we have many members in one body, and all members have not the ſame office;

So we, being many, are one body in Chriſt, and every one members one of another.

Having then gifts, differing according to the grace that is given to us, whether prophecy, let us propheſy according to the proportion of faith:

NOTES.

3 [a] Μέτρον πίστεως, "Meaſure of faith;" ſome copies read χάριτος, "of favour;" either of them expreſſes the ſame thing, i. e. gifts of the ſpirit.

5 [b] The ſame ſimile to the ſame purpoſe; ſee 1 Cor. xii.

6 [c] "Prophecy," is enumerated in the new teſtament, among the gifts of the ſpirit, and means either the interpretation of ſacred ſcripture, and explaining of prophecies already delivered, or foretelling things to come.

[d] "According to the proportion of faith." The context, in this and the preceding verſes, leads us, without any difficulty, into the meaning of the Apoſtle, in this expreſſion: 1 Cor. xii. and xiv. ſhew us how apt the new converts were to be puft up with the ſeveral gifts, that were beſtowed on them; and every one, as in like caſes is uſual, forward to magnify his own, and to carry it farther, than in reality it extended. That it is St. Paul's deſign, here, to prevent, or regulate ſuch diſorder, and to keep every one, in the exerciſing of his particular gift, within its due bounds, is evident, in that exhorting them, ver. 3, to a ſober uſe of their gifts (for it is in reference to their ſpiritual gifts, he ſpeaks in that verſe) he makes the meaſure of that ſobriety, to be that meaſure of faith, or ſpiritual gift which every one in particular enjoyed by the favour of God, i. e. That no one ſhould go beyond that which was given him, and he really had. But beſides this, which is very obvious, there is another paſſage in that verſe, which, rightly conſidered, ſtrongly inclines this way: "I ſay through the grace that is given unto me," ſays St. Paul. He was going to reſtrain them, in the exerciſe of their diſtinct ſpiritual gifts, and he could not introduce what he was going to ſay in the caſe with a more perſuaſive argument than his own example: "I exhort," ſays he, "that every one of you, in the exerciſe and uſe of his ſpiritual gift, keep within the bounds and "meaſure of that gift which is given him. I myſelf, in giving you this exhortation, do it by the "grace given unto me; I do it by the commiſſion and power given me by God, and beyond that I "do not go." In one, that had before declared himſelf an Apoſtle, ſuch an expreſſion as this here (if there were not ſome particular reaſon for it) might ſeem ſuperfluous, and to ſome idle; but, in this view, it has a great grace and energy in it. There wants nothing but the ſtudy of St. Paul's writings to give us a juſt admiration of his great addreſs, and the ſkill wherewith all that he ſays is adapted to the argument he has in hand: "I," ſays he, "according to the grace given me, direct "you every one, in the uſe of your gifts, which, according to the grace given you, are different, "whether it be the gift of prophecy, to propheſy according to the proportion, or meaſure of that "gift, or revelation, that he hath. And let him not think that, becauſe ſome things are, therefore "every thing is revealed to him." The ſame rule, concerning the ſame matter, St. Paul gives, Eph. iv. 16. that every member ſhould act according to the meaſure of its own ſtrength, power, and energy;

An. Ch. 57. Neronis 3.

CHAP. XII.

TEXT.

Or miniſtry, let us wait on our miniſtering; or he that
7 teacheth, on teaching;
8 Or he that exhorteth, on exhortation: he that giveth, let him do it with ſimplicity: he that ruleth, with diligence; he that ſheweth mercy, with chearfulneſs.
9 Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good.
10 Be kindly affectioned one to another with brotherly love; in honour preferring one another.
11 Not ſlothful in buſineſs: fervent in ſpirit; ſerving the Lord:
12 Rejoicing in hope: patient in tribulation; continuing inſtant in prayer:
13 Diſtributing to the neceſſity of ſaints; given to hoſpitality.
14 Bleſs them which perſecute you: bleſs and curſe not.
15 Rejoice with them that do rejoice, and weep with them that weep.
16 Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate. Be not wiſe in your own conceits.
17 Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men.
18 If it be poſſible, as much as lieth in you, live peaceably with all men.
19 Dearly beloved, avenge not yourſelves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, ſaith the Lord.

PARAPHRASE.

ſtand and expound it, and no farther: or, if it be 7.
miniſtry, let us wait on our miniſtering: he that is a
teacher, let him take care to teach. He, whoſe gift 8.
is exhortation, let him be diligent in exhorting: he
that giveth, let him do it liberally, and without the
mixture of any ſelf-intereſt: he that preſideth [a], let
him do it with diligence: he that ſheweth mercy,
let him do it with chearfulneſs. Let love be with- 9.
out diſſimulation. Abhor that which is evil, ſtick
to that which is good. Be kindly affectioned one 10.
towards another, with brotherly love: in honour pre-
ferring one another. Not ſlothful in buſineſs; but 11.
active and vigorous in mind, directing all to the
ſervice of Chriſt and the Goſpel, Rejoicing in the 12.
hope you have of heaven and happineſs; patient in
tribulation; frequent and inſtant in prayer: For- 13.
ward to help Chriſtians in want, according to their
neceſſities; given to hoſpitality. Bleſs them who 14.
perſecute you: bleſs and curſe not. Rejoice with 15.
them that rejoice, and weep with them that weep.
Be of the ſame mind one towards another. Do not 16.
mind only high things; but ſuit yourſelves to the
mean condition and low concerns of perſons beneath
you. Be not wiſe in your own conceits. Render 17.
to no man evil for evil: but take care that your car-
riage be ſuch as may be approved by all men. If it 18.
be poſſible, as much as lieth in you, live peaceably
with all men. Dearly beloved, do not avenge your- 19.
ſelves, but rather leave that to God. For it is writ-
ten, "Vengeance is mine, and I will repay it, ſaith
"the

NOTES.

energy; 1 Cor. xiv. 29—32. may alſo give light to this place. This, therefore, is far from ſignifying that a man, in interpreting ſacred ſcripture, ſhould explain the ſenſe, according to the ſyſtem of his particular ſect, which each party is pleaſed to call the analogy of faith. For this would be to make the Apoſtle to ſet that, for a rule of interpretation, which had not its being till long after, and is the product of fallible men.

The "meaſure of faith," ver. 3, and "proportion of faith," in this verſe, ſignify the ſame thing, viz. ſo much of that particular gift, which God was pleaſed to beſtow on any one.

8 [a] Ὁ προϊστάμενος. "He that ruleth," ſays our tranſlation; the context inclines to the ſenſe I have taken it in; ſee Vitringa de Synagog. l. ii. c. 3.

PARAPHRASE.	TEXT.	An. Ch. 57. Neronis 3.
20. " the Lord." Therefore, if thine enemy hunger, feed him; if he thirſt, give him drink; if this prevail on him, thou ſubdueſt an enemy, and gaineſt a friend; if he perſiſts ſtill in his enmity, in ſo doing, thou heapeſt coals of fire on his head, i. e. expoſeſt him to the wrath of God, who will be thy avenger.	Therefore, if thine enemy hunger, feed him; if he thirſt, gave him drink, for, in ſo doing, thou ſhalt heap coals of fire on his head.	CHAP. XII. 20
21. Be not overcome and prevailed on, by the evil thou receiveſt, to retaliate; but endeavour to maſter the malice of an enemy in injuring thee, by a return of kindneſs and good offices to him.	Be not overcome ef evil, but overcome evil with good.	21

SECT. XI.

CHAP. XIII. 1—7.

CONTENTS.

THIS ſection contains the duty of Chriſtians to the civil magiſtrate: for the underſtanding this right, we muſt conſider theſe two things:

1. THAT theſe rules are given to Chriſtians, that were members of a heathen commonwealth, to ſhew them that, by being made Chriſtians and ſubjects of Chriſt's kingdom, they were not, by the freedom of the Goſpel, exempt from any ties of duty, or ſubjection, which, by the laws of their country, they were in, and ought to obſerve, to the government and magiſtrates of it, though Heathens, any more than any of their heathen ſubjects. But, on the other ſide, theſe rules did not tie them up, any more than any of their fellow-citizens, who were not Chriſtians, from any of thoſe due rights, which, by the law of nature, or the conſtitutions of their country, belonged to them. Whatſoever any other of their fellow-ſubjects, being in a like ſtation with them, might do without ſinning, that they were not abridged of, but might do ſtill, being Chriſtians. The rule here being the ſame with that given by St. Paul, 1 Cor. vii. 17, " As God has called every one, ſo let him walk." The rules of civil right and wrong, that he is to walk by, are to him the ſame they were before.

2. THAT St. Paul, in this direction to the Romans, does not ſo much deſcribe the magiſtrates that then were in Rome, as tells whence they, and all magiſtrates, every-where, have their authority; and for what end they have it, and ſhould uſe it. And this he does, as becomes his prudence, to avoid bringing any imputation on Chriſtians, from heathen magiſtrates, eſpecially thoſe inſolent and vicious ones of Rome, who could not brook any thing to be told them as their

An. Ch. 57. Neronis 3. Ch. XIII. duty, and ſo might be apt to interpret ſuch plain truths, laid down in a dogmatical way, into ſaucineſs, ſedition, or treaſon, a ſcandal cautiouſly to be kept off from the Chriſtian doctrine! nor does he, in what he ſays, in the leaſt flatter the Roman emperor, let it be either Claudius, as ſome think, or Nero, as others, who then was in poſſeſſion of that empire. For he here ſpeaks of the higher powers, i. e. the ſupreme, civil power, which is, in every commonwealth, derived from God, and is of the ſame extent every-where, i. e. is abſolute and unlimited by any thing, but the end for which God gave it, viz. the good of the people, ſincerely purſued, according to the beſt of the ſkill of thoſe who ſhare that power, and ſo not to be reſiſted. But, how men come by a rightful title to this power, or who has that title, he is wholly ſilent, and ſays nothing of it. To have meddled with that, would have been to decide of civil rights, contrary to the deſign and buſineſs of the Goſpel, and the example of our Saviour, who refuſed meddling in ſuch caſes with this deciſive queſtion, "Who made me a judge, or divider, over you?" Luke xii. 14.

TEXT.

1 LET every ſoul be ſubject unto the higher powers. For there is no power, but of God: the powers that be are ordained of God.

PARAPHRASE.

LET every one of you, none excepted[a], be ſubject to the over-ruling powers[b] of the government he lives in. There is no power, but what 1.

is

NOTES.

1 [a] "Every one," however endowed with miraculous gifts of the Holy Ghoſt, or advanced to any dignity in the church of Chriſt. For that theſe things were apt to make men overvalue themſelves, is obvious, from what St. Paul ſays to the Corinthians, 1 Cor. xii. and here to the Romans, chap. xii. 3—5. But, above all others, the Jews were apt to have an inward reluctancy, and indignation, againſt the power of any heathen over them, taking it to be an unjuſt and tyrannical uſurpation upon them, who were the people of God, and their betters. Theſe the Apoſtle thought it neceſſary to reſtrain, and, therefore, ſays, in the language of the Jews, "every ſoul," i. e. every perſon among you, whether Jew or Gentile, muſt live in ſubjection to the civil magiſtrate. We ſee, by what St. Peter ſays on the like occaſion, that there was great need that Chriſtians ſhould have this duty inculcated to them, "leſt any among them ſhould uſe their liberty, for a cloke of maliciouſneſs, or miſbehaviour," 1 Pet. ii. 13—16. The doctrine of Chriſtianity was a doctrine of liberty. And St. Paul, in this epiſtle, had taught them, that all Chriſtians were free from the Moſaical law. Hence corrupt and miſtaken men, eſpecially Jewiſh converts, impatient, as we have obſerved, of any heathen dominion, might be ready to infer, that Chriſtians were exempt from ſubjection to the laws of heathen governments. This he obviates, by telling them, that all other governments derived the power they had from God, as well as that of the Jews, though they had not the whole frame of their government immediately from him, as the Jews had.

[b] Whether we take "powers," here, in the abſtract, for political authority, or in the concrete, for the perſons de facto exerciſing political power and juriſdiction, the ſenſe will be the ſame, viz. That Chriſtians, by virtue of being Chriſtians, are not any way exempt from obedience to the civil magiſtrates, nor ought, by any means, to reſiſt them, though by what is ſaid, ver. 3, it ſeems that St. Paul meant here magiſtrates having and exerciſing a lawful power. But, whether the magiſtrates in being were, or were not, ſuch, and conſequently were, or were not, to be obeyed, that Chriſtianity gave them no peculiar power to examine. They had the common right of others, their fellow-citizens, but had no diſtinct privilege, as Chriſtians. And, therefore, we ſee, ver. 7, where he enjoins the paying of tribute and cuſtom, &c. it is in theſe words: "Render to all their dues, tribute to whom tribute is due, honour to whom honour, &c." But who it was, to whom any of theſe, or any other dues, of right belonged, he decides not, for that he leaves them to be determined by the laws and conſtitutions of their country.

PARAPHRASE.

2. is from God: The powers that are in being, are ordained by God: So that he, who reſiſteth the power, reſiſteth the ordinance of God; and they, that reſiſt, will be puniſhed, by thoſe powers that they reſiſt.
3. What ſhould you be afraid of? Rulers are no terror to thoſe that do well, but to thoſe that do ill. Wilt thou then not live in dread of the civil power? Do that which is good and right, and then praiſe only is
4. thy due, from the magiſtrate. For he is the officer and miniſter of God, appointed only for thy good. But, if thou doeſt amiſs, then thou haſt reaſon to be afraid. For he bears not the ſword in vain. For he is the miniſter of God, and executioner of wrath and
5. puniſhment upon him that doth ill. This being the end of government, and the buſineſs of the magiſtrate, to cheriſh the good, and puniſh ill men, it is neceſſary for you to ſubmit to government, not only in apprehenſion of the puniſhment, which diſobedience will draw on you, but out of conſcience, as a
6. duty required of you by God. This is the reaſon why alſo you pay tribute, which is due to the magiſtrates, becauſe they employ their care, time and pains, for the publick weal, in puniſhing and reſtraining the wicked and vicious; and in countenancing
7. and ſupporting the virtuous and good. Render, therefore, to all their dues: tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, and honour to whom honour.

TEXT.

An. Ch. 57. Neronis 3.

CH. XIII.

Whoſoever, therefore, reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. 2

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: 3

For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. 4

Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience-ſake. 5

For, for this cauſe, pay you tribute alſo; for they are God's miniſters, attending continually upon this very thing. 6

Render therefore to all their dues: tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour. 7

SECT. XII.

CHAP. XIII. 8—14.

CONTENTS.

HE exhorts them to love, which, is in effect, the fullfiling of the whole law.

An. Ch. 57. Neronis 3.

CH. XIII.

TEXT.

8 OWE no man any thing, but to love one another: for he, that loveth another, hath fulfilled the law.

9 For this, Thou ſhalt not commit adultery, thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not covet; and, if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf.

10 Love worketh no ill to his neighbour: therefore, love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of ſleep; for now is our ſalvation nearer than when we believed.

12 The night is far ſpent, the day is at hand: let us, therefore, caſt off the works of darkneſs, and let us put on the armour of light.

13 Let us walk honeſtly, as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying.

14 But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof.

PARAPHRASE.

OWE nothing to any body, but affection and good-will, mutually to one another; for he, that loves others ſincerely, as he does himſelf, has fulfilled the law. For this precept, Thou ſhall not commit adultery, thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not covet; and whatever other command there be, concerning ſocial duties, it in ſhort is comprehended in this, "Thou ſhalt love thy neighbour as thyſelf." Love permits us to do no harm to our neighbour, and therefore is the fulfilling of the whole law of the ſecond table. And all this do, conſidering that it is now high time that we rouſe ourſelves up, ſhake off ſleep, and betake ourſelves, with vigilancy and vigour, to the duties of a Chriſtian life. For the time of your removal, out of this place of exerciſe and probationerſhip, is nearer than when you firſt entered into the profeſſion of Chriſtianity[a]. The night, the dark ſtate of this world, wherein the good and the bad can ſcarce be diſtinguiſhed, is far ſpent. The day, that will ſhew every one in his own dreſs and colours, is at hand. Let us, therefore, put away the works, that we ſhould be aſhamed of, but in the dark; and let us put on the dreſs[b] and ornaments, that we ſhould be willing to appear in, in the light. Let our behaviour be decent, and our carriage ſuch, as fears not the light, nor the eyes of men; not in diſorderly feaſtings and drunkenneſs; nor in dalliance and wantonneſs[c]: nor in ſtrife and envy[d]. But walk in newneſs of life, in obedience to the precepts of the Goſpel, as becomes thoſe who are baptiſed into the faith of Chriſt, and let not the great employment of your thoughts and cares be wholly in making proviſion for the body, that you may have wherewithal to ſatisfy your carnal luſts.

8. 9. 10. 11. 12. 13.

NOTES.

11, 12 [a] It ſeems, by theſe two verſes, as if St. Paul looked upon Chriſt's coming as not far off, to which there are ſeveral other occurrent paſſages in his epiſtles: See 1 Cor. i. 7.

12 [b] Ὅπλα, "armour." The word in the Greek is often uſed for the apparel, cloathing, and accoutrements of the body.

13 [c] Theſe he ſeems to name, with reference to the night, which he had mentioned, theſe being the diſorders, to which the night is uſually ſet apart.

[d] Theſe, probably, were ſet down, with regard to univerſal love and good-will, which he was principally here preſſing them to.

SECT.

An. Ch. 57.
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Ch. XIV.

SECT. XIII.

CHAP. XIV. 1.—XV. 13.

CONTENTS.

ST. Paul inſtructs, both the ſtrong and the weak, in their mutual duties one to another, in reſpect of things indifferent, teaching them, that the ſtrong ſhould not uſe their liberty, where it might offend a weak brother: Nor the weak cenſure the ſtrong, for uſing their liberty.

PARAPHRASE.

1. HIM, that is weak in the faith, i. e. not fully perſuaded of his Chriſtian liberty, in the uſe of ſome indifferent thing, receive you into your friendſhip and converſation [a], without any coldneſs, or diſtinction, but do not engage him in diſputes and
2. controverſies about it. For ſuch variety is there in men's perſuaſions, about their Chriſtian liberty, that one believeth that he may, without reſtraint, eat all things; another is ſo ſcrupulous, that he eateth no-
3. thing but herbs. Let not him, that is perſuaded of his liberty, and eateth, deſpiſe him that, through ſcruple, eateth not: And let not him, that is more doubtful, and eateth not, judge, or cenſure, him that eateth, for God hath received [b] him into his church
4. and family: And who art thou, that takeſt upon thee to judge the domeſtick of another, whether he be of his family, or no? It is his own maſter alone, who is to judge, whether he be, or ſhall continue, his domeſtick, or no: what haſt thou to do, to meddle in the caſe? But trouble not thyſelf, he ſhall ſtand and ſtay in the family. For God is able to
5. confirm and eſtabliſh him there [b]. One man judgeth one

TEXT.

HIM that is weak in the faith receive you, but not to doubtful diſputations. 1

For one believeth that he may eat all things: another, who is weak, eateth herbs. 2

Let not him, that eateth, deſpiſe him that eateth not: and let not him, which eateth not, judge him that eateth: for God hath received him. 3

Who art thou, that judgeſt another man's ſervant? to his own maſter, he ſtandeth, or falleth: yea, he ſhall be holden up: for God is able to make him ſtand. 4

One man eſteemeth one day 5

above

NOTES.

1 [a] That the reception, here ſpoken of, is the receiving into familiar and ordinary converſation, is evident from chap. xv. 7. where he, directing them to receive one another mutually, uſes the ſame word προσλαμβάνεσθε, i. e. live together in a free and friendly manner, the weak with the ſtrong, and the ſtrong with the weak, without any regard to the differences among you, about the lawfulneſs of any indifferent things. Let thoſe, that agree, or differ, concerning the uſe of any indifferent thing, live together all alike.

3, 4 [b] "By him that eateth," ver. 3, St. Paul ſeems to mean the Gentiles, who were leſs ſcrupulous,

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above another: another eſteemeth every day alike. Let every man be fully perſuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himſelf, and no man dieth to himſelf.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.

PARAPHRASE.

[a] one day to be ſet apart to God, more than another: another man judgeth every day to be God's alike. Let every one take care to be ſatisfied in his own mind, touching the matter. But let him not cenſure [b] another in what he doth. He that obſerveth 6. a day, obſerveth it as the Lord's ſervant, in obedience to him: and he, that obſerveth it not, paſſes by that obſervance, as the Lord's ſervant, in obedience alſo to the Lord. He that eateth what another out of ſcruple forbears, eateth it as the Lord's ſervant: For he giveth God thanks. And he that, out of ſcruple, forbeareth to eat, does it alſo as the Lord's ſervant: for he giveth God thanks, even for that which he doth, and thinks he may not eat. For no 7. one of us Chriſtians liveth, as if he were his own man, perfectly at his own diſpoſal: and no one [c] of us dies ſo. For, whether we live, our life is appropriated to the Lord: or, whether we die, to him we die, as his ſervants. For whether we live, or die, 8.

we

NOTES.

in the uſe of indifferent things; and, by "him that eateth not," the Jews, who made a great diſtinction of meats and drinks and days, and placed in them a great, and, as they thought, neceſſary part of the worſhip of the true God. To the Gentiles the Apoſtle gives this caution, that they ſhould not contemn the Jews, as weak narrow-minded men, that laid ſo much ſtreſs on matters of ſo ſmall moment, and thought religion ſo much concerned in thoſe indifferent things. On the other ſide, he exhorts the Jews, not to judge that thoſe, who neglected the Jewiſh obſervances of meats and days, were ſtill heathens, or would ſoon apoſtatize to heatheniſm again: no, ſays he; God has received them, and they are of his family: and thou haſt nothing to do to judge, whether they are, or will continue, of his family, or no; that belongs only to him, the maſter of the family, to judge, whether they ſhall ſtay, or leave his family, or no. But, notwithſtanding thy cenſure, or hard thoughts, of them, they ſhall not fall off, or apoſtatize; for God is able to continue them in his family, in his church, notwithſtanding thou ſuſpecteſt, from their free uſe of things indifferent, they incline too much, or approach too near to Gentiliſm.

5 [a] The Apoſtle having, in the foregoing verſe uſed κρίνειν ἀλλότριον οἰκέτην, for judging any one, to be, or not to be, another man's ſervant, or domeſtick, he ſeems here to continue the uſe of the word κρίνειν, in the ſame ſignification, i. e. for judging a day to be more peculiarly God's.

[b] This may be concluded to be the Apoſtle's ſenſe, becauſe the thing, he is upon here, is too keep them from cenſuring one another, in the uſe of things indifferent; particularly the Jews, from judging the Gentiles, in their neglect of the obſervance of days, or meats. This judging being what St. Paul principally endeavoured here to reſtrain, as being oppoſite to the liberty of the Goſpel, which favoured a neglect of theſe rituals of the law, which were now antiquated. See Gal. iv. 9—11. and v. 1, 2.

7 [c] Οὐδεὶς ſhould, I ſuppoſe, be taken here with the ſame limitation it hath in the former part of the verſe, with the pronoun ἡμῶν; and ſo ſhould here, as there, be rendered in Engliſh, "no one of us," and not, "no man," St. Paul ſpeaking here only of Chriſtians: this ſenſe of οὐδεὶς the next verſe ſeems to confirm.

PARAPHRASE.

we are his, in his family, his domeſticks [a], appropri-
9. ated to him. For to this end Chriſt died, and roſe,
and lived again, that he might be Lord and propri-
10. etor of us [b], both dead and living. What haſt thou
then to do, to judge thy brother, who is none of thy
ſervant, but thy equal? Or how dareſt thou to think
contemptibly of him? For we ſhall, thou, and he,
and all of us, be brought before the judgment-ſeat of
Chriſt, and there we ſhall anſwer, every one for him-
11. ſelf, to our Lord and maſter. For it is written,
" As I live, ſaith the Lord, every knee ſhall bow to
12. " me, and every tongue ſhall confeſs to God." So
then every one of us ſhall give an account of him-
13. ſelf to God. Let us not, therefore, take upon us
to judge one another; but rather come to this judg-
ment, or determination of mind, that no man put [c] a
ſtumbling-block, or an occaſion of falling, in his bro-
14. ther's way. I know and am fully aſſured, by the
Lord Jeſus, that there is nothing unclean, or unlaw-
ful to be eaten, of itſelf. But to him, that accounts
15. any thing to be unclean, to him it is unclean. But
if thy brother be grieved [d] with thy meat, thy car-
riage is uncharitable to him. Deſtroy not him with
16. thy meat, for whom Chriſt died. Let not then your
liberty, which is a good [e] you enjoy, under the Goſ-
pel,

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For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living. 9

But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? for we ſhall all ſtand before the judgment-ſeat of Chriſt. 10

For it is written, As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God. 11

So then every one of us ſhall give account of himſelf to God. 12

Let us not, therefore, judge one another any more: but judge this rather, that no man put a ſtumbling-block, or an occaſion to fall, in his brother's way. 13

I know, and am perſuaded by the Lord Jeſus, that there is nothing unclean of itſelf: but to him that eſteemeth any thing to be unclean, to him it is unclean. 14

But if thy brother be grieved with thy meat, now walkeſt thou not charitably. Deſtroy not him with thy meat, for whom Chriſt died. 15

Let not then your good be evil-ſpoken of, 16

NOTES.

8 [a] Theſe words, " we are the Lord's," give an eaſy interpretation to theſe phraſes of " eating " and living, &c. to the Lord;" for they make them plainly refer to what he had ſaid at the latter end of ver. 3. " For God hath received him;" ſignifying, that God had received all thoſe, who profeſs the Goſpel, and had given their names up to Jeſus Chriſt, into his family, and had made them his domeſticks. And, therefore, we ſhould not judge, or cenſure, one another, for that every Chriſtian was the Lord's domeſtick, appropriated to him, as his menial ſervant: and, therefore, all that he did, in that ſtate, was to be looked on, as done to the Lord, and not to be accounted for to any body elſe.

9 [b] Κυριεύση, " might be Lord;" muſt be taken ſo, here, as to make this agree with the foregoing verſe. There it was " we," i. e. we Chriſtians, whether we live or die, are the Lord's propriety: for the Lord died and roſe again, that we, whether living or dying, ſhould be his.

13 [c] He had, before, reproved the weak, that cenſured the ſtrong, in the uſe of their liberty. He comes, now, to reſtrain the ſtrong, from offending their weak brethren, by a too free uſe of their liberty, in not forbearing the uſe of it, where it might give offence to the weak.

15 [d] " Grieved" does not here ſignify ſimply made ſorrowful for what thou doeſt; but brought into trouble and diſcompoſure, or receives an hurt, or wound, as every one does, who, by another's example, does what he ſuppoſes to be unlawful. This ſenſe is confirmed in the words, " deſtroy not him with thy meat:" and alſo by what he ſays, 1 Cor. viii. 9——13. in the like caſe.

16 [e] See 1 Cor. x. 30.

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17 For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt.

18 For he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men.

19 Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another.

20 For meat deſtroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat fleſh, nor to drink wine, nor any thing whereby thy brother ſtumbleth, or is offended, or is made weak.

22 Haſt thou faith? have it to thyſelf before God. Happy is he that condemneth not himſelf, in that thing which he alloweth.

23 And he that doubteth, is damned if he eat, becauſe he eateth not of faith: for whatſoever is not of faith, is ſin.

CHAP. XV.

1 We then that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe ourſelves.

PARAPHRASE.

pel, be evil-ſpoken of. For the privileges and advantages of the kingdom of God do not conſiſt in the enjoyment of greater variety of meats and drinks, but in uprightneſs of life, peace of all kinds, and joy in the gifts and benefits of the Holy Ghoſt, under the Goſpel. For he that, in theſe things, pays his allegiance and ſervice to Jeſus Chriſt, as a dutiful ſubject of his kingdom, is acceptable to God, and approved of men. The things, therefore, that we ſet our hearts upon, to purſue and promote, let them be ſuch as tend to peace and good-will, and the mutual edification of one another. Do not, for a little meat, deſtroy a man, that is the work [a] of God, and no ordinary piece of workmanſhip. It is true, all ſort of wholeſome food is pure, and defileth not a man's conſcience; but yet it is evil to him, who eateth any thing, ſo as to offend his brother. It is better to forbear fleſh, and wine, and any thing, rather than in the uſe of thy liberty, in any indifferent things, to do that, whereby thy brother ſtumbleth, or is offended, or is made weak [b]. Thou art fully perſuaded of the lawfulneſs of eating the meat, which thou eateſt: It is well. Happy is he, that is not ſelf-condemned, in the thing that he practiſes. But have a care to keep this faith, or perſuaſion, to thyſelf: let it be between God and thy own conſcience: raiſe no diſpute about it; neither make oſtentation of it [c], by thy practice, before others. But he that is in doubt, and balanceth [d], is ſelf-condemned, if he eat; becauſe he doth it, without a full perſuaſion of the lawfulneſs of it. For whatever a man doth, which he is not fully perſuaded in his own mind to be lawful, is ſin. We, then, that are ſtrong, ought to bear the infirmities of the weak, and

17. 18. 19. 20. 21. 22. 23. 1.

NOTES.

20 [a] The force of this argument, ſee Matt. vi. 25. "The life is more than meat."

21 [b] "Offended and made weak;" i. e. drawn to the doing of any thing, of whoſe lawfulneſs not being fully perſuaded, it becomes a ſin to him.

22 [c] Theſe two, viz. not diſputing about it, which he forbad, v. 1, and not uſing his liberty, before any one whom poſſibly it may offend, may be ſuppoſed to be contained in theſe words, "have it to "thyſelf."

23 [d] Διακρινόμενος, tranſlated here "doubteth," is, Rom. iv. 20, tranſlated "ſtaggered;" and is there oppoſed to ἐνεδυναμώθη τῇ πίστει, "ſtrong in the faith;" or to πληροφορηθεὶς, "fully perſuaded," as it follows in the next verſe.

PARAPHRASE.

and not to indulge our own appetites, or inclinations, in ſuch an uſe of indifferent things, as may offend the
2. weak. But let every one of us pleaſe his neighbour, comply with his infirmities for his good, and to edi-
3. fication. For even Chriſt, our Lord, pleaſed not himſelf: but as it is written, "The reproaches of "them, that reproached thee, are fallen upon me."
4. For whatſoever was heretofore written, i. e. in the old teſtament, was written for our learning, that we through patience, and the comfort which the ſcrip-
5. tures give us, might have hope. Now God, who is the giver of patience and conſolation, make you to be at unity one with another, according to the will of
6. Chriſt Jeſus; That you may, with one mind and one mouth, glorify the God and Father of our Lord Je-
7. ſus Chriſt. Wherefore, admit and receive one another [a] into fellowſhip and familiarity, without ſhyneſs, or diſtance, upon occaſion of differences about things indifferent, even as Chriſt received us Jews to glo-
8. rify [b] God, (For [c] I muſt tell you, ye converted Romans,

TEXT.

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Let every one of us pleaſe his neighbour for his good to edification. 2

For even Chriſt pleaſed not himſelf; but as it is written, The reproaches of them, that reproached thee, fell on me. 3

For whatſoever things were written, aforetime, were written for our learning, that we, through patience and comfort of the ſcriptures, might have hope. 4

Now the God of patience and conſolation, grant you to be like-minded one towards another, according to Chriſt Jeſus: 5

That ye may, with one mind and one mouth, glorify God, even the father of our Lord Jeſus Chriſt. 6

Wherefore, receive ye one another, as Chriſt alſo received us, to the glory of God. 7

Now I ſay, that Jeſus Chriſt was 8

NOTES.

7 [a] Προσλαμβάνεσθε, "receive one another," cannot mean receive one another into church communion: for there is no appearance, that the convert Jews and Gentiles ſeparated communion in Rome, upon account of differences about meats and drinks, and days. We ſhould have heard more of it, from St. Paul, if there had been two ſeparate congregations, i. e. two churches of Chriſtians in Rome, divided about theſe indifferent things. Beſides, directions cannot be given to private Chriſtians to receive one another, in that ſenſe. The receiving, therefore, here, muſt be underſtood of receiving, as a man doth another, into his company, converſe, and familiarity, i. e. He would have them, Jews and Gentiles, lay by all diſtinction, coldneſs, and reſervedneſs, in their converſation, one with another; and, as domeſticks of the ſame family, live friendly and familiar, notwithſtanding their different judgments, about thoſe ritual obſervances. Hence, v. 5, he exhorts them to be united in friendſhip one to another, that with one heart and one voice they might conjointly glorify God, and receive one another with the ſame good-will that Chriſt hath received us the Jews, εἰς δόξαν τοῦ Θεοῦ, to the glorifying of God for his truth, in fulfilling the promiſes he made to the patriarchs, and received the Gentiles, to glorify God for his mercy to them. So that we have reaſon, both Jews and Gentiles, laying aſide theſe little differences about things indifferent, to join together heartily, in glorifying God

[b] Εἰς δόξαν τοῦ Θεοῦ, "to the glory of God;" i. e. to glorify God, by the ſame figure of ſpeech that he uſes πίστις Ἰησοῦ, "the faith of Jeſus," for "believing in Jeſus," Rom. iii. 22. and 26. The thing, that St. Paul is exhorting them to here is, to the glorifying God with one accord; as is evident, from the immediately preceding words, ver. 6. and that which follows, ver. 9, 10, 11, is to the ſame purpoſe: ſo that there is no room to doubt that his meaning, in theſe words, is this, viz. Chriſt received, or took us, believing Jews, to himſelf, that they might magnify the truth of God; and took the Gentiles that believed to himſelf, that they might magnify God's mercy. This ſtands eaſy in the conſtruction of his words, and ſenſe of his mind.

8 [c] "Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion." Theſe words are plainly a parentheſis, and ſpoken with ſome emphaſis, to reſtrain the Gentile converts of Rome; who,

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was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 And that the Gentiles might glorify God, for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles, and laud him, all ye people.

12 And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

PARAPHRASE.

mans, that Christ was sent to the Jews, and employed all his ministry[a] on those of the circumcision) for his truth, in making good his promise made to the fathers, i. e. Abraham, Isaac, and Jacob; And 9.
received you, the Gentiles, to glorify God for his mercy to you, as it is written, "For this cause I will "confess to thee among the Gentiles, and sing unto "thy name." And again he saith, "Rejoice, ye Gen- 10.
"tiles, with his people." And again, "Praise the 11.
"Lord, all ye Gentiles, and laud him, all ye na-"tions." And again, Isaiah saith, "There shall be a 12.
"root of Jesse, and he that shall rise to reign over "the Gentiles, in him shall the Gentiles trust[b]." Now the God of hope fill you with all joy and peace 13.
in believing, that ye may abound in hope, through the power of the Holy Ghost[c].

NOTES.

as it is plain from chap. xiv. 3, were apt ἐξουθενεῖσθαι, to set at nought, and despise the converted Jews, for sticking to their ritual observances of meats and drinks, &c.

[a] Διάκονον περιτομῆς, "a minister of, or to the circumcision." What it was, that Christ ministered to the Jews, we may see, by the like expression of St. Paul, applied to himself, ver. 16. where he calls himself "a minister of Jesus Christ to the Gentiles, ministering the Gospel of God."

12 [b] Ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι, "in him shall the Gentiles trust," rather hope; not that there is any material difference in the signification of trust and hope, but the better to express and and answer St. Paul's way of writing, with whom it is familiar, when he hath been speaking of any virtue or grace, whereof God is the author, to call God, thereupon, the God of that virtue, or favour. An eminent example whereof we have a few verses backwards, ver. 4, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν, "that we through patience and comfort," rather consolation, "of the scriptures, might have hope;" and then subjoins, ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως, "now the God of patience and consolation." And so here ἔθνη ἐλπιοῦσι, ὁ δὲ Θεὸς ἐλπίδος, "the Gentiles shall hope. Now the God of hope."

13 [c] The gifts of the Holy Ghost, bestowed upon the Gentiles, were a foundation of hope to them, that they were, by believing, the children, or people of God, as well as the Jews.

SECT. XIV.

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IN the remaining part of this chapter, St. Paul makes a very kind and skilful apology to them, for this epistle: expresses an earnest desire of coming to them:

them: touches upon the reaſons, that hitherto had hindered him: deſires their prayers for his deliverance from the Jews, in his journey to Jeruſalem, whither he was going; and promiſes that, from thence, he will make them a viſit in his way to Spain. An. Ch. 57. Neronis 3. Chap. XV.

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14. AS to my own thoughts concerning you, my brethren, I am perſuaded that you alſo, as well as others, are full of goodneſs, abounding in all
15. knowledge, and able to inſtruct one another. Nevertheleſs, brethren, I have written to you, in ſome things, pretty freely, as your remembrancer, which I have been emboldened to do, by the commiſſion,
16. which God has been graciouſly pleaſed to beſtow on me, whom he hath made to be the miniſter of Jeſus Chriſt to the Gentiles, in the Goſpel of God, in which holy miniſtration I officiate, that the Gentiles may be made an acceptable offering [a] to God, ſanctified by the pouring out of the Holy Ghoſt upon
17. them. I have, therefore, matter of glorying, through Jeſus Chriſt, as to thoſe things that pertain [b] to God.
18. For I ſhall not venture to trouble you with any concerning myſelf, but only what Chriſt hath wrought by me, for the bringing of the Gentiles to Chriſtianity,
19. both in profeſſion and practice, Through mighty ſigns and wonders by the power of the Holy Ghoſt, ſo that, from Jeruſalem and the neighbouring countries, all along, quite to Illyricum, I have effectually
20. preached the Goſpel of Chriſt; But ſo as ſtudiouſly to avoid the carrying of it to thoſe places, where it was already planted, and where the people were already Chriſtians, leſt I ſhould build upon another man's

TEXT.

AND I myſelf alſo am perſuaded of you, my brethren, that ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another. 14

Nevertheleſs, brethren, I have written the more boldly unto you, in ſome ſort, as putting you in mind, becauſe of the grace, that is given to me of God, 15

That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtering the Goſpel of God, that the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt. 16

I have therefore whereof I may glory, through Jeſus Chriſt, in thoſe things which pertain to God. 17

For I will not dare to ſpeak of any of thoſe things which Chriſt hath not wrought by me, to make the Gentiles obedient, by word and deed, 18

Through mighty ſigns and wonders, by the power of the ſpirit of God; ſo that from Jeruſalem, and round about unto Illyricum, I have fully preached the Goſpel of Chriſt. 19

Yea, ſo have I ſtrived to preach the Goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation: 20

NOTES.

16 [a] "Offering." See Iſa. lxvi. 29.

17 [b] Τὰ πρὸς Θεὸν, "Things that pertain to God." The ſame phraſe we have Heb. v. 1, where it ſignifies the things, that were offered to God, in the temple-miniſtration. St. Paul, by way of alluſion, ſpeaks of the Gentiles in the foregoing verſe, as an offering to be made to God, and of himſelf, as the prieſt, by whom the ſacrifice, or offering, was to be prepared and offered; and then here he tells them, that he had matter of glorying, in this offering, i. e. that he had had ſucceſs, in converting the Gentiles, and bringing them to be a living, holy, and acceptable ſacrifice to God; an account whereof he gives them, in the four following verſes.

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21 But as it is written, To whom he was not ſpoken of, they ſhall ſee: and they that have not heard, ſhall underſtand.

22 For which cauſe alſo I have been much hindered from coming to you.

23 But now, having no more place in theſe parts, and having a great deſire, theſe many years, to come unto you;

24 Whenſoever I take my journey into Spain, I will come to you: for I truſt to ſee you in my journey, and to be brought on my way thither-ward by you, if firſt I be ſomewhat filled with your company.

25 But now I go unto Jeruſalem, to miniſter unto the ſaints.

26 For it hath pleaſed them of Macedonia, and Achaia, to make a certain contribution for the poor ſaints, which are at Jeruſalem.

27 It hath pleaſed them verily, and their debtors they are. For, if the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things.

28 When, therefore, I have performed this, and have ſealed to them this fruit, I will come, by you, into Spain.

29 And I am ſure that, when I come unto you, I ſhall come in the fulneſs of the Goſpel of Chriſt.

30 Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the ſpirit, that ye ſtrive, together with me, in your prayers to God for me,

31 That I may be delivered from them that do not believe, in Judea; and that my ſervice, which

PARAPHRASE.

man's foundation[a]. But as it is written[b], "To whom 21.
"he was not ſpoken of, they ſhall ſee: and they,
"that have not heard, ſhall underſtand." This has 22.
often hindered me from coming to you: But now, 23.
having in theſe parts no place, where Chriſt hath not
been heard of, to preach the Goſpel in; and having
had, for theſe many years, a deſire to come to you: I 24.
will, when I take my journey to Spain, take you in
my way: for I hope, then, to ſee you, and to be
brought on my way thither-ward by you, when I
have, for ſome time, enjoyed your company, and
pretty well ſatisfied my longing, on that account.
But, at preſent, I am ſetting out for Jeruſalem, going 25.
to miniſter to the ſaints there. For it hath pleaſed 26.
thoſe of Macedonia and Achaia to make a contribu-
tion for the poor, among the ſaints at Jeruſalem. It 27.
hath pleaſed them to do ſo, and they are, indeed,
their debtors. For, if the Gentiles have been made
partakers of their ſpiritual things, they are bound,
on their ſide, to miniſter to them, for the ſupport of
this temporal life. When, therefore, I have diſ- 28.
patched this buſineſs, and put this fruit of my la-
bours into their hands, I will come to you in my
way to Spain. And I know that, when I come unto 29.
you, I ſhall bring with me to you full ſatisfaction,
concerning the bleſſedneſs, which you receive by the
Goſpel[c] of Chriſt. Now I beſeech you, brethren, 30.
by our Lord Jeſus Chriſt, and by the love which
comes from the ſpirit of God, to join with me in
earneſt prayers to God for me, That I may be de- 31.
livered from the unbelievers in Judea; and that the
ſervice

NOTES.

20 [a] See 1 Cor. iii. 10. 2 Cor. x. 16.

21 [b] Iſa. lii. 15.

29 [c] He may be underſtood to mean here, that he ſhould be able to ſatisfy them, that, by the Goſpel, the forgiveneſs of ſins was to be obtained. For that he ſhews, chap. iv. 6—9. And they had as much title to it, by the Goſpel, as the Jews themſelves; which was the thing he had been making out to them, in this epiſtle.

PARAPHRASE.

service I am doing the saints there, may be accept-
32. able to them: That, if it be the will of God, I
may come to you with joy, and may be refreshed
33. together with you. Now the God of peace be with
you all. Amen.

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which I have for Jerusalem, may
be accepted of the saints;
That I may come unto you 32
with joy, by the will of God,
and may with you be refreshed.
Now the God of peace be with 33
you all. Amen.

SECT. XV.

CHAP. XVI. 1—27.

CONTENTS.

THE foregoing epistle furnishes us with reasons to conclude, that the divisions and offences, that were in the Roman church, were between the Jewish and Gentile converts, whilst the one, over-zealous for the rituals of the law, endeavoured to impose circumcision and other Mosaical rites, as necessary to be observed, by all that professed Christianity; and the other, without due regard to the weakness of the Jews, shewed a too open neglect of those their observances, which were of so great account with them. St. Paul was so sensible, how much the churches of Christ suffered, on this occasion, and so careful to prevent this, which was a disturbance almost every-where (as may be seen in the history of the Acts, and collected out of the epistles) that, after he had finished his discourse to them, (which we may observe solemnly closed, in the end of the foregoing chapter) he here, in the middle of his salutations, cannot forbear to caution them against the authors and fomenters of these divisions, and that very pathetically, ver 17—20. All the rest of this chapter is spent, almost wholly, in salutations. Only the four last verses contain a conclusion, after St. Paul's manner.

PARAPHRASE.

1. I Commend to you Phœbe, our sister, who is a ser-
2. vant of the church, which is at Kenchrea[a], That
you receive her, for Christ's sake, as becomes Chris-
tians,

TEXT.

I Commend unto you Phœbe 1
our sister, which is a servant
of the church which is at Ken-
chrea:
That ye receive her, in the 2
Lord,

NOTE.

1 [a] Kenchrea was the port to Corinth.

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TEXT.

CH. XVI. Lord, as becometh ſaints, and that ye aſſiſt her, in whatſoever buſineſs ſhe hath need of you: for ſhe hath been a ſuccourer of many, and myſelf alſo.

3 Greet Priſcilla and Aquila, my helpers in Chriſt Jeſus:

4 (Who have, for my life, laid down their own necks: unto whom not only I give thanks, but alſo all the churches of the Gentiles.)

5 Likewiſe greet the church that is in their houſe. Salute my well-beloved Epænetus, who is the firſt fruits of Achaia unto Chriſt.

6 Greet Mary, who beſtowed much labour on us.

7 Salute Andronicus and Junia, my kinſmen and fellow-priſoners, who are of note among the apoſtles, who alſo were in Chriſt before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Chriſt, and Stachys, my beloved.

10 Salute Apelles, approved in Chriſt. Salute them, which are of Ariſtobolus' houſhold.

11 Salute Herodian, my kinſman. Greet them that be of the houſhold of Narciſſus, which are in the Lord.

12 Salute Tryphena and Tryphoſa, who labour in the Lord. Salute the beloved Perſis, which laboured much in the Lord.

13 Salute Rufus, choſen in the Lord, and his mother and mine.

14 Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the

PARAPHRASE.

ſtians, and that you aſſiſt her, in whatever buſineſs ſhe has need of you, for ſhe has aſſiſted[a] many, and me in particular. Salute Priſcilla and Aquila, my fellow- 3.
labourers in the Goſpel, (Who have, for my life, ex- 4.
poſed their own to danger, unto whom not only I give thanks, but alſo all the churches of the Gentiles.) Greet alſo the church that is in their houſe. Salute my well-beloved Epænetus, who is the firſt- 5.
fruits of Achaia unto Chriſt. Greet Mary, who took 6.
a great deal of pains for our ſakes. Salute Andro- 7.
nicus and Junia, my kinsfolk and fellow-priſoners, who are of note among the Apoſtles, who alſo were Chriſtians before me. Greet Amplias, my beloved 8.
in the Lord. Salute Urbane, our helper in Chriſt, and 9.
Stachys, my beloved. Salute Apelles approved in Chriſt. 10.
Salute thoſe who are of the houſhold of Ariſtobulus. Salute Herodian, my kinſman. Salute all thoſe of 11.
the houſhold of Narciſſus, who have embraced the Goſpel. Salute Tryphena and Tryphoſa, who take 12.
pains in the Goſpel. Salute the beloved Perſis, who laboured much in the Lord. Salute Rufus, choſen, 13.
or ſelected to be a diſciple of the Lord; and his mother and mine. Salute Aſyncritus, Phlegon, Her- 14.
mas,

NOTE.

2 [a] Προστάτις, "ſuccourer," ſeems here to ſignify hoſteſs, not in a common inn, for there was no ſuch thing as our inns, in that country; but one, whoſe houſe was the place of lodging and entertainment of thoſe, who were received by the church, as their gueſts, and theſe ſhe took care of. And to that προστάτις may be very well applied. But, whether St. Paul was induced to make uſe of it here, as ſomewhat correſponding to προϊσταμένη, which he uſed in her behalf juſt before, in this verſe, I leave to thoſe, who nicely obſerve St. Paul's ſtyle.

PARAPHRASE.

mas, Patrobas, Hermes, and the brethren, who are
15. with them. Salute Philologus, and Julia, Nereus and his ſiſter, and Olympas, and all the ſaints who are
16. with them. Salute one another with an holy kiſs. The churches of Chriſt ſalute you.
17. Now I beſeech you, brethren, mark thoſe who cauſe diviſions and offences, contrary to the doctrine,
18. which you have learned, and avoid them. For they ſerve[a] not our Lord Jeſus Chriſt, but their own bellies, and by good words and fair ſpeeches, inſinuating themſelves, deceive well-meaning, ſimple men.
19. Your converſion and ready compliance with the doctrine of the Goſpel, when it was brought to you, is known in the world[b], and generally talked of: I am glad, for your ſakes, that you ſo forwardly obeyed the Goſpel. But give me leave to adviſe you to be wiſe and cautious in preſerving yourſelves ſteady in what is wiſe and good[c]; but employ no thought, or ſkill, how to circumvent, or injure another: be in
20. this regard very plain and ſimple. For God, who is the giver and lover of peace, will ſoon rid you of theſe miniſters of Satan[d], the diſturbers of your peace, who make diviſions amongſt you[e]. The grace of our Lord Jeſus Chriſt be with you. Amen.
21. Timothy my work-fellow, and Lucius and Jaſon,
22. and Soſipater, my kinſmen, ſalute you. I Tertius,
23. who wrote this epiſtle, ſalute you in the Lord. Gaius mine hoſt, and of the whole church, ſaluteth you. Eraſtus, the chamberlain of the city, ſaluteth you;
24. and Quartus, a brother. The grace of our Lord Jeſus Chriſt be with you all. Amen.
25. Now, to him that is able to ſettle and eſtabliſh you in an adherence to my[f] Goſpel, and to that which I deliver,

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the brethren which are with them.

Salute Philologus and Julia, 15
Nereus and his ſiſter, and Olympas, and all the ſaints, which are with them.

Salute one another with an 16
holy kiſs. The churches of Chriſt ſalute you.

Now I beſeech you, brethren, 17
mark them which cauſe diviſions and offences contrary to the doctrine which ye have learned; and avoid them.

For they, that are ſuch, ſerve 18
not our Lord Jeſus Chriſt, but their own belly; and, by good words and fair ſpeeches, deceive the hearts of the ſimple.

For your obedience is come 19
abroad unto all men. I am glad, therefore, on your behalf: but yet I would have you wiſe unto that which is good; and ſimple concerning evil.

And the God of peace ſhall 20
bruiſe Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt be with you. Amen.

Timotheus my work-fellow, 21
and Lucius, and Jaſon, and Soſipater, my kinſmen, ſalute you.

I Tertius, who wrote this 22
epiſtle, ſalute you in the Lord.

Gaius mine hoſt, and of the 23
whole church, ſaluteth you. Eraſtus, the chamberlain of the city, ſaluteth you, and Quartus, a brother.

The grace of our Lord Jeſus 24
Chriſt be with you all. Amen.

Now to him, that is of pow- 25
er to ſtabliſh you, according to

NOTES.

18 [a] Such as theſe we have a deſcription of, Tit. i. 10, 11.

19 [b] See chap. i. 8.

[c] A direction much like this you have, 1 Cor. xiv. 20. and Eph. iv. 13—15.

20 [d] So thoſe who made diviſions in the church of Corinth are called, 2 Cor. xi. 14, 15.

[e] "Shall bruiſe Satan," i. e. ſhall break the force and attempts of Satan, upon your peace, by theſe his inſtruments, who would engage you in quarrels and diſcords.

25 [f] "My Goſpel." St. Paul cannot be ſuppoſed to have uſed ſuch an expreſſion as this, unleſs he knew that what he preached had ſomething in it, that diſtinguiſhed it from what was preached by others;

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to my goſpel, and the preaching of Jeſus Chriſt, (according to the revelation of the myſtery, which was kept ſecret, ſince the world began;

26 But now is made manifeſt, and, by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations, for the obedience of faith.)

27 To God, only wiſe, be glory, through Jeſus Chriſt, for ever. Amen.

PARAPHRASE.

deliver, concerning Jeſus Chriſt, in my preaching, conformable to the revelation of the [a] myſtery, which lay unexplained in the [b] ſecular times; But now is 26.
laid open, and, by the writings of the prophets, made known (according to the commandment of the everlaſting God) to the Gentiles of all nations, for the bringing them in, to the obedience of the law of 27.
faith. To the only wiſe God be glory, through Jeſus Chriſt, for ever. Amen.

NOTES.

others; which was plainly the myſtery, as he every-where calls it, of God's purpoſe, of taking in the Gentiles to be his people, under the Meſſiah, and that without ſubjecting them to circumciſion, or the law of Moſes. This is that which he here calls τὸ κήρυγμα Ἰησοῦ Χριστοῦ, "the preaching of Jeſus Chriſt;" for, without this, he did not think that Chriſt was preached to the Gentiles, as he ought to be: and, therefore, in ſeveral places of his epiſtle to the Galatians he calls it "the truth," and "the truth of the Goſpel; and uſes the like expreſſions to the Epheſians and Coloſſians. This is that myſtery, which he is ſo much concerned, that the Epheſians ſhould underſtand and ſtick firm to, which was revealed to him, according to that Goſpel, whereof he was made the miniſter; as may be ſeen at large, in that epiſtle, particularly chap. iii. 6, 7. The ſame thing he declares to the Coloſſians, in his epiſtle to them, particularly chap. i. 27—29. and ii. 6—8. For that he, in a peculiar manner, preached this doctrine, ſo as none of the other apoſtles did, may be ſeen Acts xxi. 18—25. Acts xv. 6, 7. For though the other apoſtles and elders of the church of Jeruſalem had determined, that the Gentiles ſhould only keep themſelves from things offered to idols, and from blood, and from things ſtrangled, and from fornication; yet it is plain enough from what they ſay, Acts xxi. 20—24, that they taught not, nay, probably did not think, what St. Paul openly declares to the Epheſians, that the law of Moſes was aboliſhed by the death of Chriſt, Eph. ii. 15. Which, if St. Peter and St. James had been as clear in, as was St. Paul, St. Peter would not have incurred his reproof, as he did by his carriage, mentioned Gal. ii. 12, &c. But in all this may be ſeen the wiſdom and goodneſs of God, to both Jews and Gentiles. See note, Eph. ii. 15.

[a] That the myſtery, he here ſpeaks of, is the calling of the Gentiles, may be ſeen in the following words; which is that which, in many of his epiſtles, he calls myſtery. See Eph. i. 9. and iii. 3—9. Col. i. 25—27.

[b] Χρόνοις αἰωνίοις. "in the ſecular times," or in the times under the law. Why the times, under the law, were called χρόνοι αἰώνιοι, we may find reaſon in their jubilees, which were αἰῶνες, "ſecula" or "ages," by which all the time, under the law, was meaſured; and ſo χρόνοι αἰώνιοι is uſed 2 Tim. i. 9. Tit. i. 2. And ſo αἰῶνες are put for the times of the law, or the jubilees. Luke i. 70. Acts iii. 21. 1 Cor. ii. 7. and x. 11. Eph. iii. 9. Col. i. 26. Heb. ix. 26. And ſo God is called the rock עולמים αἰώνων, of ages, Iſa. xxvi. 4. in the ſame ſenſe that he is called the rock of Iſrael, Iſa. xxx. 29. i. e. the ſtrength and ſupport of the Jewiſh ſtate: for it is of the Jews the prophet here ſpeaks. So Exod. xxi. 6. לעולם, εἰς τὸν αἰῶνα, ſignifies not, as we tranſlate it, "for ever," but "to the jubilee;" which will appear, if we compare Lev. xxv. 39—41. and Exod. xxi. 2. ſee "Burthogg's Chriſtianity, a revealed myſtery," p. 17, 18. Now, that the times of the law, were the times ſpoken of here, by St. Paul, ſeems plain, from that which he declares to have continued a myſtery, during all thoſe times; to wit, God's purpoſe of taking in the Gentiles to be his people, under the Meſſiah: for this could not be ſaid to be a myſtery, at any other time, but during the time that the Jews were the peculiar people of God, ſeparated to him, from among the nations of the earth. Before that time,

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time, there was no ſuch name, or notion of diſtinction, as Gentiles. Before the days of Abraham, Iſaac, and Jacob, the calling of the Iſraelites to be God's peculiar people, was as much a myſtery, as the calling of others, out of other nations, was a myſtery afterwards. All, that St. Paul inſiſts on here, and in all the places where he mentions this myſtery, is to ſhew, that though God has declared this his purpoſe to the Jews, by the predictions of his prophets, amongſt them; yet it lay concealed from their knowledge, it was a myſtery to them; they underſtood no ſuch thing; there was not any where the leaſt ſuſpicion, or thought of it, till the Meſſiah being come, it was openly declared, by St. Paul, to the Jews and Gentiles, and made out by the writings of the prophets, which were now underſtood.

A

PARAPHRASE

AND

NOTES

ON THE

EPISTLE of St. *PAUL*

TO THE

EPHESIANS.

SYNOPSIS.

OUR Saviour had, ſo openly and expreſly, declared, to his diſciples, the deſtruction of the temple, that they could, by no means, doubt of it; nor of this conſequence of it, viz. that the ἔθη, cuſtoms or rites of the Moſaical law, as they are called, Acts vi. 14. and xxi. 21, were to ceaſe with it. And this St. Stephen, by what is laid to his charge, Acts vi. 13, 14, ſeems to have taught. And upon this ground it might very well be, that the Apoſtles and church of Jeruſalem required no more of the convert Gentiles, than the obſervance of ſuch things as were ſufficient to ſatisfy the Jews, that they were not ſtill heathens and idolaters. But, as for the reſt of the Moſaical rites, they required not the convert Gentiles (to whom the Moſaical law was not given) to obſerve them. This being a very natural and obvious conſequence, which they could not but ſee, that if, by the deſtruction of the temple and worſhip of the Jews, thoſe rites were ſpeedily to be taken away, they were not obſervances neceſſary to the people of God, and of perpetual obligation. Thus far, it is plain, the other Apoſtles were inſtructed, and ſatisfied of the freedom of the Gentile converts from complying with the ritual law. But, whether it

was revealed to them, with the ſame clearneſs as it was to St. Paul, that the Jews too, as well as the Gentiles, who were converted to the Chriſtian faith, were diſcharged from their former obligation to the ritual law of Moſes, and freed from thoſe obſervances, may be doubted: becauſe, as we ſee, they had not at all inſtructed their converts of the circumciſion, of their being ſet at liberty from that yoke; which, it is very likely, they would not have forborn to have done, if they had been convinced of it themſelves. For, in all that diſcourſe concerning this queſtion, Acts xv. 1—21, there is not one ſyllable ſaid, of the Jews being diſcharged, by faith in the Meſſiah, from the obſervance of any of the Moſaical rites. Nor does it appear, that the Apoſtles of the circumciſion ever taught their diſciples, or ſuggeſted to them, any ſuch thing, which one can ſcarce imagine, they could have neglected, if it had been revealed to them, and ſo given them in charge. It is certain, their converts had never been taught any ſuch thing. For St. James himſelf acquaints us, Acts xxi. 20, that the "many thouſands, that believed, were all zealous of the law." And what his own opinion, of thoſe rites, was, may be ſeen, ver. 24, where he calls keeping this part of the law, "walking orderly:" and he is concerned to have St. Paul thought a ſtrict obſerver thereof. All which could not have been, if it had been revealed to him, as poſitively and expreſly as it was to St. Paul, that all believers in the Meſſiah, Jews as well as Gentiles, were abſolved from the law of Moſes, and were under no obligation to obſerve thoſe ceremonies any longer, they being now no longer neceſſary to the people of God, in this his new kingdom, erected under the Meſſiah; nor indeed was it neceſſary, that this particular point ſhould have been, from the beginning, revealed to the other Apoſtles, who were ſufficiently inſtructed for their miſſion, and the converſion of their brethren, the Jews, by the Holy Ghoſt bringing to their minds (as was promiſed) all that our Saviour had ſaid unto them, in his life-time here, amongſt them, in the true ſenſe of it. But the ſending them to the Jews with this meſſage, that the law was aboliſhed, was to croſs the very deſign of ſending them; it was to beſpeak an averſion to their doctrine; and to ſtop the ears of the Jews, and turn their hearts from them. But St. Paul, receiving his whole knowledge of the Goſpel, immediately from heaven, by revelation, ſeems to have this particular inſtruction added, to fit him for the miſſion he was choſen to, and make him an effectual meſſenger of the Goſpel, by furniſhing him preſently with this neceſſary truth, concerning the ceſſation of the law, the knowledge whereof could not but come in time to the other Apoſtles, when it ſhould be ſeaſonable. Whether this be not ſo, I leave it be conſidered.

This, at leaſt, is certain, that St. Paul alone, more than all the reſt of the Apoſtles, was taken notice of to have preached, that the coming of Chriſt put an end to the law, and that, in the kingdom of God, erected under the Meſſiah, the obſervation of the law was neither required, nor availed aught; faith in Chriſt was the only condition of admittance, both for Jew and Gentile, all, who believed, being now equally the people of God, whether circumciſed, or uncircumciſed. This was that, which the Jews, zealous of the law, which they took to be the irrevocable, unalterable charter of the people of God, and the ſtanding rule of his kingdom, could by no means bear. And therefore, provoked by

by this report of St. Paul, the Jews, both converts as well as others, looked upon him as a dangerous innovator, and an enemy to the true religion, and, as ſuch, ſeized on him in the temple, Acts xxi. upon occaſion whereof it was, that he was a priſoner at Rome, when he writ this epiſtle, where he ſeems to be concerned, leſt now, he, that was the Apoſtle of the Gentiles, from whom alone the doctrine of their exemption from the law had its riſe and ſupport, was in bonds, upon that very account, it might give an opportunity to thoſe judaizing profeſſors of Chriſtianity, who contended that the Gentiles, unleſs they were circumciſed after the manner of Moſes, could not be ſaved, to unſettle the minds, and ſhake the faith of thoſe, whom he had converted. This being the controverſy, from whence roſe the great trouble and danger that, in the time of our Apoſtle, diſturbed the churches collected from among the Gentiles. That, which chiefly diſquieted the minds, and ſhook the faith of thoſe, who from heatheniſm were converted to Chriſtianity, was this doctrine, that, except the converts from paganiſm were circumciſed, and thereby ſubjected themſelves to the law and the Jewiſh rites, they could have no benefit by the Goſpel, as may be ſeen all through the Acts, and in almoſt all St. Paul's epiſtles. Wherefore, when he heard that the Epheſians ſtood firm in the faith, whereby he means their confidence of their title to the privileges and benefits of the Goſpel, without ſubmiſſion to the law (for the introducing the legal obſervances into the kingdom of the Meſſiah, he declared to be a ſubverſion of the Goſpel, and contrary to the great and glorious deſign of that kingdom) he thanks God for them, and, ſetting forth the gracious and glorious deſign of God towards them, prays that they may be enlightened, ſo as to be able to ſee the mighty things done for them, and the immenſe advantages they receive by it. In all which he diſplays the glorious ſtate of that kingdom, not in the ordinary way of argumentation and formal reaſoning; which had no place in an epiſtle, writ as this is, all as it were in a rapture, and in a ſtyle far above the plain, didactical way; he pretends not to teach them any thing, but couches all, that he would drop into their minds, in thankſgivings and prayers, which affording a greater liberty and flight to his thoughts, he gives utterance to them, in noble and ſublime expreſſions, ſuitable to the unſearchable wiſdom and goodneſs of God, ſhewn to the world in the work of redemption. This, though perhaps at firſt ſight, it may render his meaning a little obſcure, and his expreſſions the harder to be underſtood, yet, by the aſſiſtance of the two following epiſtles, which were both writ, whilſt he was in the ſame circumſtances, upon the ſame occaſion, and to the ſame purpoſe, the ſenſe and doctrine of the Apoſtle here may be ſo clearly ſeen, and ſo perfectly comprehended, that there can hardly be a doubt leſt about it, to any one, who will examine them diligently and carefully compare them together. The epiſtle to the Coloſſians ſeems to be writ the very ſame time, in the ſame run and warmth of thoughts, ſo that the very ſame expreſſions, yet freſh in his mind, are repeated in many places; the form, phraſe, matter, and all the parts quite through, of theſe two epiſtles do ſo perfectly correſpond, that one cannot be miſtaken, in thinking one of them very fit to give light to the other. And that to the Philippians, writ alſo by St. Paul, during his bonds at Rome,

Rome, when attentively looked into, will be found to have the ſame aim with the other two; ſo that, in theſe three epiſtles taken together, one may ſee the great deſign of the Goſpel laid down, as far ſurpaſſing the law, both in glory, greatneſs, comprehenſion, grace, and bounty, and therefore they were oppoſers, not promoters of the true doctrine of the Goſpel, and the kingdom of God under the Meſſiah, who would confine it to the narrow and beggarly elements of this world, as St. Paul calls the poſitive ordinances of the Moſaical inſtitution. To confirm the Gentile churches, whom he had converted, in this faith which he had inſtructed them in, and keep them from ſubmitting to the Moſaical rites, in the kingdom of Chriſt, by giving them a nobler and more glorious view of the Goſpel, is the deſign of this and the two following epiſtles. For the better underſtanding theſe epiſtles, it might be worth while to ſhew their harmony all through, but this ſynopſis is not a place for it; the following paraphraſe and notes will give an opportunity to point out ſeveral paſſages wherein their agreement will appear.

The latter end of this epiſtle, according to St. Paul's uſual method, contains practical directions and exhortations.

He that deſires to inform himſelf in what is left upon record, in ſacred ſcripture, concerning the church of the Epheſians, which was the Metropolis of Aſia, ſtrictly ſo called, may read the 19th and 20th of the Acts.

SECT. I.

CHAP. I. 1, 2.

CONTENTS.

An. Ch. 63. Neronis 9. Chap. I.

THESE two verſes contain St. Paul's inſcription, or introduction of this epiſtle; what there is in it remarkable for its difference, from what is to be found in his other epiſtles, we ſhall take notice of in the notes.

TEXT.

1 PAUL, an apoſtle of Jeſus Chriſt, by the will of God, to the ſaints which are at Epheſus, and to the faithful in Chriſt Jeſus:

PARAPHRASE.

PAUL, an Apoſtle of Jeſus Chriſt, by the declared will and ſpecial appointment of God, to the profeſſors of the Goſpel[a], who are in Epheſus; converts, 1

NOTES.

1 [a] Τοῖς ἁγίοις, though rightly tranſlated "ſaints," yet it does not mean any other than a national ſanctification, ſuch as the Jews had, by being ſeparated from the Gentiles, and appropriated to God, as his peculiar people; not that every one, that was of the holy nation of the Jews heretofore, or of the holy church of Chriſt, under the Goſpel, were ſaints, in that ſenſe that the word is uſually taken now among Chriſtians, viz. ſuch perſons as were every one of them actually in a ſtate of ſalvation.

PARAPHRASE.

converts, who ſtand firm in the faith [a] of Chriſt Je-
2. ſus: Favour and peace be to you from God our Father, and the Lord Jeſus Chriſt.

TEXT.

Grace be to you, and peace from God our Father, and from the Lord Jeſus Chriſt.

An. Ch. 63. Neronis 9.

CHAP. I. 2

NOTE.

[a] Πιστοῖς, "faithful." We have obſerved above, that this epiſtle, and that to the Coloſſians, have all through a very great reſemblance; their lineaments do ſo correſpond, that I think they may be twin-epiſtles, conceived and brought forth together, ſo that the very expreſſions of the one occurred freſh in St. Paul's memory, and were made uſe of in the other. Their being ſent by the ſame meſſenger, Tychicus, is a farther probability, that they were writ at the ſame time. Πιστοῖς therefore being found in the introduction of both epiſtles, and no one other of St. Paul's, there is juſt reaſon to think, that it was a term ſuited to the preſent notion he had of thoſe he was writing to, with reference to the buſineſs he was writing about. I take it, therefore, that, by "faithful in Chriſt Jeſus," he means here ſuch as ſtood firm to Jeſus Chriſt, which he did not count them to do, who made circumciſion neceſſary to ſalvation, and an obſervance of Jewiſh rites a requiſite part of the Chriſtian religion. This is plain from his expreſs words, Gal. v. 1, 2, "Stand faſt, therefore, in the liberty, "wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage. Behold "I Paul ſay unto you, that, if ye are circumciſed, Chriſt ſhall profit you nothing, &c." And thoſe, that contended for ſubmiſſion to the law, he calls "perverters of the Goſpel of Chriſt," Gal. i. 7. And more to the ſame purpoſe may be ſeen in that epiſtle: we ſhall have an occaſion to confirm this interpretation of the word πιστὸς, "faithful," here, when we come to conſider the import of the word πίστις, "faith," ver. 15. They that would have καὶ "and" not exegetical here, but uſed only to join, under the title of "faithful in Chriſt Jeſus," the converts in Aſia, I ſhall deſire, beſides Col. i. 2, to read alſo 1 Cor. i. 2, and thereby judge in what ſenſe they are to underſtand "and to the faithful in Chriſt Jeſus" here.

SECT. II.

CHAP. I. 3—14.

CONTENTS.

IN this ſection St. Paul thanks God for his grace and bounty to the Gentiles, wherein he ſo ſets forth both God's gracious purpoſe of bringing the Gentiles into his kingdom under the Meſſiah, and his actual beſtowing on them bleſſings of all kinds, in Jeſus Chriſt, for a complete re-inſtating them in that his heavenly kingdom, that there could be nothing ſtronger ſuggeſted to make the Epheſians, and other Gentile converts, not to think any more of the law, and that much inferior kingdom of his, eſtabliſhed upon the Moſaical inſtitution, and adapted to a little canton of the earth, and a ſmall tribe of men; as now neceſſary to be retained under this more ſpiritual inſtitution, and celeſtial kingdom, erected under Jeſus Chriſt, intended to comprehend men of all nations, and extend itſelf to the utmoſt bounds of the earth, for the greater honour of God, or, as St. Paul ſpeaks, "to the praiſe of the glory of God."

An. Ch. 63. Neronis 9.

CHAP. I.

TEXT.

3 BLeſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings, in heavenly places, in Chriſt:

PARAPHRASE.

BLeſſed and magnified be the God and Father of 3.
our Lord Jeſus Chriſt, who has, in and by Jeſus Chriſt[a], furniſhed us[b] Gentiles with all ſorts of bleſſings, that may fit us to be partakers of his heavenly kingdom, without need of any aſſiſtance from the

NOTES.

3 [a] Ἐν Χριστῷ, "In Chriſt," I take to be put here emphatically, and to ſignify the ſame with, "filleth all in all," v. 23. which is more fully explained, Col. iii. 11, "where there is neither "Greek, nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond nor free, but "Chriſt is all, and in all."

[b] "Us." The right underſtanding of this ſection, and indeed of this whole epiſtle, depends very much on underſtanding aright, who are more eſpecially comprehended under the terms, "us" and "we," from ver. 3. to 12. For "us," muſt ſignify either, 1. St. Paul himſelf perſonally; but that the viſible tenor of the diſcourſe at firſt ſight plainly deſtroys: beſides it ſuits not St. Paul's modeſty to attribute ſo much in particular to himſelf, as is ſpoke of "us" and "we," in this ſection; or if we could think he would give himſelf that liberty; yet ver. 12. overturns it all; for ἡμᾶς τοὺς προηλπικότας, "we who firſt truſted in Chriſt," can by no means be admitted to be ſpoken by St. Paul perſonally of himſelf. Add to this, that in this very chapter, no farther off than ver. 15, St. Paul, ſpeaking of himſelf, ſays, "I," in the ſingular number; and ſo he does, chap. iii. ver. 7, 8. Or,

2. It muſt ſignify believers in general; but that προηλπικότας, joined to it, will not admit, for we, the firſt believers, cannot ſignify we all that are believers, but reſtrains the perſons to ſome ſort of men, that then began to believe, i. e. the Gentiles: and then the next words, ver. 13, have an eaſy and natural connection; we other Gentiles, who firſt believed in Chriſt, in whom alſo ye, the Gentiles alſo of Epheſus, after ye heard, believed. Or,

3. It muſt ſignify the convert Jews. But would it not be ſomewhat prepoſterous for St. Paul ſo much to magnify God's goodneſs and bounty to the Jews in particular, in an epiſtle writ to a church of converted Gentiles: wherein he addreſſes himſelf to the Gentiles, in contra-diſtinction to the Jews, and tells them they were to be made co-partners with them in the kingdom of the Meſſiah, which was opened to them by aboliſhing of the law of Moſes, intimated plainly in this very ſection, ver. 7——10. Wherein he magnifies the riches of the favour of God, to the perſons he is ſpeaking of, under the denomination "us," in gathering again all things, i. e. men of all ſorts, under Chriſt the head; which could not mean the Jews alone: But of this he ſpeaks more openly afterwards. Farther, "we" here, and "we," ch. ii. 3, muſt be the ſame, and denote the ſame perſons; but the "we," ch. ii. 3, can neither be St. Paul alone, nor believers in general, nor Jewiſh converts in particular, as the obvious ſenſe of the place demonſtrates: for neither St. Paul can be called, "we all;" nor is it true that all the convert Jews had their converſation among the Gentiles, as our bible renders the Greek; which, if otherwiſe to be underſtood, is more directly againſt ſignifying the Jews. Theſe, therefore, being excluded from being meant by "we" and "us," here, who can remain to be ſignified thereby, but the convert Gentiles in general? That St. Paul, who was the Apoſtle of the Gentiles, did often, in an obliging manner, join himſelf with the Gentile converts under the terms *us* and *we*, as if he had been one of them, there are ſo many inſtances, that it cannot ſeem ſtrange that he ſhould do ſo in this ſection, Rom. v. 1——11, where it is plain all along, under the term "us," he ſpeaks of the Gentile converts. And many other paſſages might be brought out of this epiſtle to evince it; chap. i. 11. he ſaith, "we have obtained an inheritance." Thoſe *we*, it is plain, chap. iii. 6, were Gentiles. So chap. ii. 5, "when we," i. e. converts of the Gentiles, "were dead in ſins:" for I do not remember that the Jews are any where ſaid, by St. Paul, to be dead in ſins; that is one of the diſtinguiſhing characters of the Gentiles: and there we ſee, in the ſame verſe, "we" is changed into "ye:" and ſo ver. 6. and 7. having ſpoke of the Gentiles in the firſt perſon, "us," in the beginning of the next verſe it is changed into "ye," i. e. "ye Epheſians," a part of thoſe Gentiles.

To

PARAPHRASE.

4. the law, According as he choſe us Gentiles, upon Chriſt's account alone[a], before the law was, even before the foundation of the world, to be his people[b] under Jeſus the Meſſiah, and to live unblameable lives[c] before him, in all love and affection, [d] to all the ſaints, or believers, of what nation ſoever;
5. Having predetermined to take us Gentiles, by[e] Jeſus Chriſt,

TEXT.

An. Ch. 63. Neronis 9.

CHAP. I.

According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love: 4

Having predeſtinated us unto the 5

NOTES.

To this I ſhall add one place more, out of the parallel epiſtle to the Coloſſians, chap. i. 12, 13. where he uſes ἡμᾶς, "us," for the convert Gentiles, changing the "ye," in the 10th verſe, to "us," in the 12th: the matter of giving thanks being the ſame, all along from ver. 3. where it begins, and is repeated here again, ver. 12. i. e. The removing of the Gentiles, out of the kingdom of the Devil and darkneſs, into the kingdom of his beloved ſon: or, as he expreſſes it, Eph. i. 6, "Wherein he hath made us accepted in the beloved." And in the ſame ſenſe he uſes ἡμῶν, "us," Col. ii. 14. For thoſe, that the hand-writing of ordinances was againſt, and contrary to, were the Gentiles, as he declares, Eph. ii. 14, 15. who were kept off from coming to be the people of God, by thoſe ordinances, which were that, wherein the enmity between the Jews and Gentiles conſiſted, and was kept up; which, therefore, Chriſt aboliſhed, to make way for their union into one body, under Chriſt their head. Other paſſages, tending to the clearing of this, we ſhall have occaſion to take notice of, as they occur in the ſequel of this epiſtle.

4 [a] Ἐν αὐτῷ, "in him," i. e. Chriſt: in the former verſe it is εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ ἐν Χριστῷ. Καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ. All which together make up this ſenſe: "as it was in "conſideration of Chriſt alone, that God heretofore, before the foundation of the world, deſigned us "Gentiles to be his people; ſo now the Meſſiah is come, all the bleſſings and benefits, we are to re- "ceive in his heavenly kingdom, are laid up in him, and to be had only by our faith and dependence "on him, without any reſpect to the law, or any other conſideration."

[b] Ἅγιοι, "ſaints," in St. Paul's epiſtles is known to ſignify Chriſtians, i. e. ſuch as made profeſſion of the Goſpel, for thoſe were now the people of God.

[c] See in Col. i. 22. this verſe explained, where comparing it with the immediately preceding words, ver 21. one may find a farther reaſon to take, "us," here, to ſignify the Gentile converts, the ſame thing being applied there ſolely to the Gentile converts of Coloſſe.

[d] "Affection to all the ſaints." That this is the meaning, may be ſeen, ver. 15, where to their true faith in Chriſt, which he was rejoiced with, he joined τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, "love unto all the ſaints." The very ſame thing, which he takes notice of, in the Coloſſians, in the very ſame words, Col. i. 4. Why love is ſo often mentioned in this epiſtle, as chap. iii. 18. and iv. 2, 15, 16. and v. 2. and vi. 23, we may find a reaſon, chap. ii. 11—22. wherein there is an account given of the enmity between the Jews and Gentiles, which Chriſt had taken away the cauſe of; and, therefore, the ceaſing of it was one great mark of men's being right in the faith, and of their having true and worthy notions of Chriſt, who had broke down the wall of partition, and opened the kingdom of heaven to all equally, who believed in him, without any the leaſt diſtinction of nation, blood, profeſſion, or religion, that they were of before, all that being now done away, and ſuperſeded by the prince of peace, Jeſus Chriſt the righteous, to make way for a more enlarged and glorious kingdom, ſolely by faith in him, which now made the only diſtinction among men; ſo that all, who agreed in that, were thereby brought to the ſame level, to be all brethren and fellow-members in Chriſt, and the people, or ſons of God, as he ſays in the next verſe.

5 [e] It was not by the obſervances of the law, but by faith alone in Jeſus Chriſt, that God predetermined to take the Gentiles into the ſtate of ſonſhip, or adoption. This was another particular for which St. Paul bleſſes God, in the name of the Gentiles: the conſideration whereof was fit to raiſe the Epheſians thoughts above the law, and keep them firm in adherence to the liberty of the Goſpel.

An. Ch. 63. Neronis 9.

CHAP. I.

TEXT.

the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace;

8 Wherein he hath abounded towards us in all wisdom and prudence,

PARAPHRASE.

Christ, to be his sons [a] and people, according to the good pleasure of his will [b]. To the end that 6.
the Gentiles too might praise him for his grace and mercy to them, and all mankind magnify his glory for his abundant goodness to them, by receiving them freely into the kingdom of the Messiah, to be his people again, in a state of peace with him [c], barely for the sake of him, that is his beloved [d]: In whom we [e] have redemption by his blood, viz. the forgiveness of transgressions, according to the 7.
greatness of his grace and favour, Which he has 8.
overflowed in towards us, in bestowing on us so full a knowledge and comprehension of the extent and design of the Gospel [f], and prudence to comply with it,

NOTES.

[a] Τιθεσία, "adoption," or "sonship," belonged only to the Jews, before the coming of the Messiah, Rom. ix. 4. For after the nations of the earth had revolted from God, their Lord and Maker, and become servants and worshippers of the devil, God abandoned them to the vassalage they had chosen, and owned none of them for his, but the Israelites, whom he had adopted to be his children and people. See Exod. iv. 22. Jer. xxxi. 9. Luke i. 54. Which adoption is expressed to Abraham in these words, Gen. xvii. 7, "I will be a God to thee, and to thy seed after thee;" and to the Israelites, Exod. vi. 7. "I will take you to me for a people, and I will be your God;" and so Lev. xxvi. 12, "I will walk amongst you, and be your God, and ye shall be my people:" And so we see that those whom, Exod. iv, he calls his sons, he calls, in several other places, his people, as standing both, when spoken nationally, for one and the same thing.

[b] "According to the good pleasure of his will;" spoken here in the same sense with what is said Rom. ix. 18, 23, 24. God, under the law, took the nation of Israel to be his people, without any merit in them; and so it is of his mere good pleasure, that he even then purposed to enlarge his kingdom, under the Gospel, by admitting all, that of all the nations whatsoever would come in and submit themselves, not to the law of Moses, but to the rule and dominion of his son Jesus Christ; and this, as he says in the next words, "for the praise of the glory of his grace."

6 [c] See chap. ii. 12—14. Acts xv. 14, &c.

[d] I do not think, that any thing of greater force can be imagined, to raise the minds of the Ephesians, above the Jewish rituals, and keep them steady in the freedom of the Gospel, than what St. Paul says here, viz. That God, before the foundation of the world, freely determined within himself to admit the Gentiles into his kingdom, to be his people, for the manifestation of his free grace, all the world over, that all nations might glorify him: and this, for the sake of his son Jesus Christ, who was his beloved, and was so chiefly regarded in all this; and therefore it was to mistake, or pervert, the end of the Gospel, and debase this glorious dispensation, to make it subservient to the Jewish ritual, or to suppose that the law of Moses was to support, or to be supported, by the kingdom of the Messiah, which was to be of a larger extent, and settled upon another foundation, whereof the Mosaical institution was but a narrow, feint, and typical representation.

7 [e] "We" does as plainly here stand for the Gentile converts, as it is manifest it does in the parallel place, Col. i. 13, 14.

8 [f] That by πάση σοφία St. Paul means a comprehension of the revealed will of God in the Gospel,

PARAPHRASE.

9. it; as it becomes you[a]; In that he hath made known
to you the good pleaſure of his will and purpoſe,
which was a[b] myſtery, that he hath purpoſed in him-
10. ſelf[c], Until the coming of the due time of that diſ-
penſation, wherein he hath predetermined to reduce
all things again, both in heaven and earth, under
11. one head[d] in Chriſt; In whom we became his poſ-
ſeſſion

TEXT.

An. Ch. 63.
Neronis 3.

CHAP. I.

Having made known unto us the myſtery of his will, accord- 9
ing to his good pleaſure, which he hath purpoſed in himſelf:
That, in the diſpenſation of 10
the fulneſs of times, he might gather together in one all things, in Chriſt, both which are in heaven, and which are on earth, even in him:
In whom alſo we have ob- 11
tained

NOTES.

more particularly the myſtery of God's purpoſe of calling the Gentiles, and taking out of them a people and inheritance to himſelf in his kingdom, under the Meſſiah, may be perceived by reading and comparing chap. i. 8. Col. i. 9, 10, 28. and ii. 2, 3. which verſes, read with attention to the context, plainly ſhew what St. Paul means here.

[a] That this is the meaning of this verſe, I refer my reader to Col. i. 9, 10.

9 [b] I cannot think that God's purpoſe of calling the Gentiles, ſo often termed a myſtery, and ſo emphatically declared to be concealed from ages, and particularly revealed to himſelf; and as we find, in this epiſtle, where it is ſo called by St. Paul five times, and four times in that to the Coloſſians; is by chance, or without ſome particular reaſon. The queſtion was, "whether the converted Gentiles "ſhould hearken to the Jews, who would perſuade them it was neceſſary for them to ſubmit to cir-"cumciſion and the law, or to St. Paul, who had taught them otherwiſe." Now there could be nothing of more force to deſtroy the authority of the Jews, in the caſe, than the ſhewing them, that the Jews knew nothing of the matter, that it was a perfect myſtery to them, concealed from their knowledge, and made manifeſt in God's good time, at the coming of the Meſſiah, and moſt particularly diſcovered to St. Paul, by immediate revelation, to be communicated by him to the Gentiles; who, therefore, had reaſon to ſtick firm to this great truth, and not to be led away from the Goſpel, which he had taught them.

[c] See chap. iii. 9.

10 [d] Ἀνακεφαλαιώσασθαι properly ſignifies to recapitulate, or recollect, and put together the heads of a diſcourſe. But, ſince this cannot poſſibly be the meaning of this word here, we muſt ſearch for the meaning, which St. Paul gives it here, in the doctrine of the Goſpel, and not in the propriety of the Greek.

1. It is plain in ſacred ſcripture, that Chriſt at firſt had the rule and ſupremacy over all, and was head over all. See Col. i. 15—17. Heb. i. 8.

2. There are alſo manifeſt indications in ſcripture, that a principal angel, with great numbers of angels, his followers, joining with him, revolted from this kingdom of God, and, ſtanding out in rebellion, erected to themſelves a kingdom of their own in oppoſition to the kingdom of God, Luke x. 17——20. and had all the heathen world vaſſals and ſubjects of that their kingdom, Luke iv. 5——8. Matt. xii. 26—30. John xii. 31. and xiv. 30. and xvi. 11. Eph. vi. 12. Col. i. 13. Rom. i. 18, &c. Acts xxvi. 18, &c.

3. That Chriſt recovered this kingdom, and was re-inſtated in the ſupremacy and headſhip, in the fulneſs of time (when he came to deſtroy the kingdom of darkneſs, as St. Paul calls it here) at his death and reſurrection. Hence, juſt before his ſuffering, he ſays, John xii. 31, "Now is the judgment of "this world: now ſhall the prince of this world be caſt out." From whence may be ſeen the force of Chriſt's argument, Matt. xii. 28, "If I caſt out devils by the Spirit of God, then the kingdom of "God is come unto you:" For the Jews acknowledged that the Spirit of God, which had been withdrawn from them, was not to be given out again, until the coming of the Meſſiah, under whom the kingdom of God was to be erected. See alſo Luke x. 18, 19.

4. What was the ſtate of his power and dominion, from the defection of the angels, and ſetting up the kingdom of darkneſs, until his being re-inſtated in the fulneſs of time, there is little revealed in

An. Ch. 63. Neronis 9.

CHAP. I.

TEXT.

tained an inheritance, being predeſtinated according to the purpoſe of him, who worketh all things, after the counſel of his own will:

PARAPHRASE.

ſeſſion [a] and the lot of his inheritance, being predetermined thereunto, according to the purpoſe of him, who never fails to bring to paſs what he hath purpoſed

NOTES.

ſacred ſcripture, as not ſo much pertaining to the recovery of men from their apoſtacy, and re-inſtating them in the kingdom of God. It is true, God gathered to himſelf a people, and ſet up a kingdom here on earth, which he maintained in the little nation of the Jews till the ſetting up the kingdom of his Son, Acts i. 3. and ii. 36. which was to take place, as God's only kingdom here on earth, for the future. At the head of this, which is called the church, he ſets Jeſus Chriſt his Son: but that is not all, for he, having by his death and reſurrection conquered Satan, John xii. 31. and xvi. 11. Col. ii. 15. Heb. ii. 14. Eph. iv. 8, has all power given him in heaven and earth, and is made the head over all things for the church, [Matt. xxviii. 18. and xi. 27. John iii. 35. and xiii. 3. Eph. i. 20—22. Heb. i. 2—4. and ii. 9. 1 Cor. xv. 25, 27. Phil. ii. 8—11. Col. ii. 10. Heb. x. 12, 13. Acts ii. 33. and v. 31. In both which places it ſhould be tranſlated "to the right hand of God."] Which re-inſtating him again, in the ſupreme power, and reſtoring him, after the conqueſt of the devil, to that complete headſhip, which he had over all things, being now revealed under the Goſpel, as may be ſeen, in the texts here quoted, and in other places; I leave to the reader to judge, whether St. Paul might not, probably, have an eye to that, in this verſe, and in his uſe of the word ἀνακεφαλαιώσασθαι. But to ſearch thoroughly into this matter (which I have not, in my ſmall reading, found any where ſufficiently taken notice of) would require a treatiſe.

It may ſuffice at preſent to take notice that this exaltation of his is expreſſed, Phil. ii. 9, 10, by all things in heaven and earth bowing the knee, at his name; which we may ſee farther explained, Rev. v. 13. Which acknowledgment of his honour and power was that, perhaps, which the proud angel that fell, refuſing, thereupon rebelled.

If our tranſlators have rendered the ſenſe of ἀνακεφαλαιώσασθαι right, by "gather together into "one," it will give countenance to thoſe, who are inclined to underſtand, by "things in heaven "and things on earth," the Jewiſh and Gentile world: for of them St. John plainly ſays, John xi. 52, "That Jeſus ſhould die, not for the nation of the Jews only, but that alſo συναγάγῃ εἰς ἕν, he ſhould "gather together in one, the children of God that were ſcattered abroad," i. e. the Gentiles, that were to believe, and were, by faith, to become the children of God; whereof Chriſt himſelf ſpeaks thus, John x. 16, "Other ſheep I have which are not of this fold, them alſo I muſt bring, "and they ſhall hear my voice, and there ſhall be one fold, and one ſhepherd." This is the gathering together into one that our Saviour ſpeaks of, and is that which very well ſuits with the Apoſtle's deſign here, where he ſays in expreſs words, that Chriſt makes τὰ ἀμφότερα ἕν, makes both Jews and Gentiles one, Eph. ii. 14. Now, that St. Paul ſhould uſe heaven and earth, for Jews and Gentiles, will not be thought ſo very ſtrange, if we conſider that Daniel himſelf expreſſes the nation of the Jews by the name of heaven, Dan. viii. 10. Nor does he want an example of it, in our Saviour himſelf, who, Luke xxi. 26, by "powers of heaven," plainly ſignifies the great men of the Jewiſh nation; nor is this the only place, in this epiſtle of St. Paul to the Epheſians, which will bear this interpretation of heaven and earth: he who ſhall read the fifteen firſt verſes of chap. iii. and carefully weigh the expreſſions, and obſerve the drift of the apoſtle in them, will not find that he does manifeſt violence to St. Paul's ſenſe, if he underſtands by "the family in heaven and earth," ver. 15, the united body of Chriſtians, made up of Jews and Gentiles, living ſtill promiſcuouſly among thoſe two ſorts of people, who continued in their unbelief. However, this interpretation I am not poſitive in; but offer it as matter of inquiry, to ſuch who think an impartial ſearch into the true meaning of the ſacred ſcripture the beſt employment of all the time they have.

11 [a] So the Greek word ἐκλήρωμεν will ſignify, if taken, as I think it may, in the paſſive voice, i. e. we Gentiles, who were formerly in the poſſeſſion of the devil, are now, by Chriſt, brought into the kingdom, dominion, and poſſeſſion of God again. This ſenſe ſeems very well to agree with the deſign of the place, viz. That the Gentile world had now, in Chriſt, a way opened for their returning

PARAPHRASE.

12. poſed within himſelf[a]: That we of the Gentiles, who firſt through Chriſt entertained hope[b], might
13. bring praiſe and glory to God. And ye, Epheſians, are alſo, in Jeſus Chriſt, become God's people and inheritance[c], having heard the word of truth, the good tidings of your ſalvation, and, having believed
14. in him, have been ſealed by the Holy Ghoſt; Which was promiſed, and is the pledge and evidence of being

TEXT.

That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt. 12

In whom ye alſo truſted, after that ye heard the word of truth, the Goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe, 13

Which is the earneſt of our inhe- 14

NOTES.

into the poſſeſſion of God, under their proper head, Jeſus Chriſt. To which ſuit the words that follow, "that we, who firſt among the Gentiles," entertained terms of reconciliation by Chriſt, "might be to the praiſe of his glory," i. e. ſo that we of the Gentiles who firſt believed, did, as it were, open a new ſcene of praiſe and glory to God, by being reſtored to be his people, and become again a part of his poſſeſſion; a thing not before underſtood, nor looked for. See Acts xi. 18. and xv. 3, 14——19. The apoſtle's deſign here being to ſatisfy the Epheſians, that the Gentiles were, by faith in Chriſt, reſtored to all the privileges of the people of God, as far forth as the Jews themſelves. See chap. ii. 11——22. particularly ver. 19. as to ἐκληρώθημεν, it may, I humbly conceive, do no violence to the place to ſuggeſt this ſenſe, "we became the inheritance," inſtead of "we have obtained an inheritance;" that being the way, wherein God ſpeaks of his people, the Iſraelites, of whom he ſays, Deut. xxxii. 9. "The Lord's portion is his people, Jacob is the lot of his inheritance." See alſo Deut. iv. 20. 1 Kings viii. 51. and other places. And the inheritance, which the Gentiles were to obtain, was to be obtained, we ſee Col. i. 12, 13. by their being tranſlated out of the kingdom of Satan into the kingdom of Chriſt. So that take it either way, that "we have obtained an inheritance," or "we are become his people and inheritance;" it in effect amounts to the ſame thing, and ſo I leave it to the reader.

[a] i. e. God had purpoſed, even before the taking of the Iſraelites to be his people, to take in the Gentiles, by faith in Chriſt, to be his people again: and what he purpoſes he will do, without aſking the counſel, or conſent of any one; and therefore you may be ſure of this your inheritance, whether the Jews conſent to it, or no.

12 [b] It was a part of the character of the Gentiles to be without hope; ſee chap. ii. 12. But, when they received the Goſpel of Jeſus Chriſt, they then ceaſed to be aliens from the common-wealth of Iſrael, and became the people of God, and had hope, as well as the Jews; or as St. Paul expreſſes it, in the name of the converted Romans, Rom. v. 2, "We rejoice in hope of the glory of God." This is another evidence that ἡμᾶς, "we," here, ſtands for the Gentile converts. That the Jews were not without hope, or without God in the world, appears from that very text, Eph. ii. 12. where the Gentiles are ſet apart under a diſcriminating deſcription, properly belonging to them: the ſacred ſcripture no-where ſpeaks of the Hebrew nation, that people of God, as without God, or without hope; the contrary appears every-where. See Rom. ii. 17. and xi. 1, 2. Acts xxiv. 15, and xxvi. 6, 7. and xxviii. 20. And therefore the Apoſtle might well ſay, that thoſe of the Gentiles, who firſt entertained hopes in Chriſt, were "to the praiſe of the glory of God." All mankind having thereby, now, a new and greater ſubject of praiſing and glorifying God, for this great and unſpeakable grace and goodneſs to them, of which before they had no knowledge, no thought, no expectation.

13 [c] Ἐν ᾧ καὶ ὑμεῖς ſeems, in the tenor and ſcheme of the words, to refer to ἐν ᾧ καὶ ἐκληρώθημεν, ver. 11. St. Paul making a parallel here, between thoſe of the Gentiles, that firſt believed, and the Epheſians, tells them, that as thoſe, who heard and received the Goſpel before them, became the people of God, &c. to the praiſe and glory of his name; ſo they, the Epheſians, by believing, became the people of God, &c. to the praiſe and glory of his name, only in this verſe there is an elleipſis of ἐκληρώθητε.

An. Ch. 63.
Neronis 9.

CHAP. I.

TEXT.

inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

PARAPHRASE.

ing the people of God [a], his inheritance given out [b] for the redemption [c] of the purchaſed poſſeſſion, that ye might alſo bring praiſe and glory to God [d].

NOTES.

14 [a] The Holy Ghoſt was neither promiſed, nor given to the heathen, who were apoſtates from God, and enemies; but only to the people of God; and therefore the convert Epheſians, having received it, might be aſſured thereby, that they were now the people of God, and reſt ſatisfied in this pledge of it.

[b] The giving out of the Holy Ghoſt, and the gift of miracles, was the great means, whereby the Gentiles were brought to receive the Goſpel, and become the people of God.

[c] "Redemption," in ſacred ſcripture, ſignifies not always ſtrictly paying a ranſom for a ſlave delivered from bondage, but deliverance from a ſlaviſh eſtate into liberty: So God declares to the children of Iſrael in Egypt, Exod. vi. 6, "I will redeem you with a ſtretched-out arm." What is meant by it, is clear from the former part of the verſe, in theſe words, "I will bring you out, from "under the burthen of the Egyptians, and I will rid you out of their bondage." And, in the next verſe, he adds, "and I will take you to me for my people, and I will be to you a God:" the very caſe here. As God, in the place cited, promiſed to deliver his people out of bondage, under the word "redeem;" ſo Deut. vii. 8. he telleth them, that he "had brought them out with a mighty hand, "and redeemed them out of the houſe of bondage, from the hand of Pharaoh, king of Egypt:" which redemption was performed by God, who is called the Lord of hoſts their Redeemer, without the payment of any ranſom. But here there was περιποίησις, a purchaſe, and what the thing purchaſed was we may ſee, Acts xx. 28. viz. "the church of God, ἣν "περιεποιήσατο, which "he purchaſed with his own blood," to be a people, that ſhould be the Lord's portion, and the lot of his inheritance, as Moſes ſpeaks of the children of Iſrael, Deut. xxxii. 9. And hence St. Peter calls the Chriſtians, 1 Pet. ii. 9, λαὸς εἰς περιποίησιν, which in the margin of our bible is rightly tranſlated "a purchaſed people:" but if any one takes ἐκληρώθημεν, ver. 11, to ſignify "we have obtained an inheritance," then κληρονομία, in this verſe, will ſignify "that inheritance," and εἰς ἀπολύτρωσιν τῆς περιποιήσεως, "until the redemption of that purchaſed inheritance," i. e. until the redemption of our bodies, viz. reſurrection unto eternal life. But, beſides that this ſeems to have a more harſh and forced ſenſe, the other interpretation is more conſonant to the ſtyle and current of the ſacred ſcripture, and (which weighs more with me) anſwers St. Paul's deſign here, which is to eſtabliſh the Epheſians, in a ſettled perſuaſion, that they, and all the other Gentiles that believed in Chriſt, were as much the people of God, his lot, and his inheritance, as the Jews themſelves, and equally partakers with them of all the privileges and advantages belonging thereunto, as is viſible by the tenor of the ſecond chapter. And this is the uſe St. Paul mentions of God's ſetting his ſeal, 2 Tim. ii. 19, that it might mark who are his: And accordingly we find it applied, Rev. vii. 3, to the foreheads of his ſervants, that they might be known to be his, chap. iv. 1. For ſo did thoſe who purchaſed ſervants, as it were, take poſſeſſion of them, by ſetting their marks on their foreheads.

[d] As he had declared, ver. 6. and 12, that the other Gentiles, by believing and becoming the people of God, enhanced thereby the praiſe and glory of his grace and goodneſs; ſo here, ver. 14, he pronounces the ſame thing of the Epheſians, in particular, to whom he is writing, to poſſeſs their minds with the ſenſe of the happy eſtate they were now in, by being Chriſtians; for which he thanks God, ver. 3, and here again in the next words.

SECT.

SECT. III.

CHAP. I. 15—II. 10.

CONTENTS.

HAVING in the foregoing ſection thanked God for the great favours and mercies which, from the beginning, he had purpoſed for the Gentiles, under the Meſſiah, in ſuch a deſcription of that deſign of the Almighty, as was fit to raiſe their thoughts above the law, and, as St. Paul calls them, beggarly elements of the Jewiſh conſtitution, which was nothing, in compariſon of the great and glorious deſign of the Goſpel, taking notice of their ſtanding firm in the faith he had taught them, and thanking God for it; he here, in this, prays God, that he would enlighten the minds of the Epheſian converts, to ſee fully the great things, that were actually done for them, and the glorious eſtate, they were in, under the Goſpel, of which, in this ſection, he gives ſuch a draught, as in every part of it ſhews, that in the kingdom of Chriſt they are ſet far above the Moſaical rites, and enjoy the ſpiritual and incomprehenſible benefits of it, not by the tenure of a few outward ceremonies: but by their faith, alone, in Jeſus Chriſt, to whom they are united, and of whom they are members, who is exalted to the top of all dignity, dominion, and power, and they with him, their head.

PARAPHRASE.	TEXT.
15. WHerefore, I alſo, here, in my confinement, having heard[a] of the continuance of your faith in	WHerefore I alſo, after I heard of your faith in the 15

NOTE.

15 [a] Ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, "Wherefore I alſo after I heard of your faith in "the Lord Jeſus." St. Paul's hearing of their faith, here mentioned, cannot ſignify his being informed, that they had received the Goſpel, and believed in Chriſt; this would have looked impertinent for him to have told them, ſince he himſelf had converted them, and had lived a long time amongſt them, as has been already obſerved. We muſt, therefore, ſeek another reaſon of his mentioning his hearing of their faith, which muſt ſignify ſomething elſe, than his being barely acquainted that they were Chriſtians; and this we may find in theſe words, chap. iii. 13, "Wherefore I deſire that ye faint not, at my tribulations for you." He, as Apoſtle of the Gentiles, had alone preached up freedom from the law, which the other Apoſtles, who had not that province (ſee Gal. ii. 9.) in their converting the Jews, ſeem to have ſaid nothing of, as is plain from Acts xxi. 20, 21. It was upon account of his preaching, that the Chriſtian converts were not under any ſubjection to the obſervances of the law, and that the law was aboliſhed, by the death of Chriſt, that he was ſeized at Jeruſalem, and ſent as a criminal to Rome to be tried for his life; where he was now a priſoner. He being, therefore, afraid that the Epheſians, and other convert Gentiles, ſeeing him thus under perſecution, in hold, and in danger of death, upon the ſcore of his being the preacher, and zealous propagator and miniſter of this great article of the Chriſtian faith, which ſeemed to have had its riſe and defence, wholly from him, might give it up, and not ſtand firm in the faith which he had taught them,

An. Ch. 63.
Neronis 9.

NOTE.

Chap. I.

them, was rejoiced, when in his confinement he heard, that they perſiſted ſtedfaſt in that faith, and in their love to all the ſaints, i. e. as well as the convert Gentiles, that did not, as thoſe Jews, that did, conform to the Jewiſh rites. This I take to be the meaning of his hearing of their faith, here mentioned; and conformably hereunto, chap. vi. 19. 20, he deſires their prayers, "that he may with boldneſs preach the myſtery of the Goſpel, of which he is the ambaſſador in bonds." This myſtery of the Goſpel, it is plain from chap. i. 9, &c. and chap. iii. 3—7. and other places, was God's gracious purpoſe of taking the Gentiles, as Gentiles, to be his people, under the Goſpel. St. Paul, whilſt he was a priſoner at Rome, writ to two other churches, that at Philippi, and that at Coloſſe: to the Coloſſians, chap. i. 4, he uſes, almoſt verbatim, the ſame expreſſion that he does here, "having heard of your faith in Chriſt Jeſus, and of your love, which ye have to all the ſaints;" he gives thanks to God, for their knowing and ſticking to the grace of God in truth, which had been taught them by Epaphras, who had informed St. Paul of this, and their affection to him, whereupon he expreſſes his great concern, that they ſhould continue in that faith, and not be drawn away to judaizing, which may be ſeen from ver. 14. of this chapter, to the end of the ſecond. So that "the hearing of their faith," which he ſays, both to the Epheſians and Coloſſians, is not his being told, that they were Chriſtians, but their continuing in the faith they were converted to and inſtructed in, viz. That they became the people of God, and were admitted into his kingdom, only by faith in Chriſt, without ſubmitting to the Moſaical inſtitution, and legal obſervances, which was the thing he was afraid they ſhould be drawn to, either through any deſpondency in themſelves, or importunity of others, now that he was removed from them, and in bonds, and thereby give up that truth and freedom of the Goſpel, which he had preached to them.

To the ſame purpoſe he writes to the Philippians, chap. i. 3——5. telling them that he gave "thanks to God," ἐπὶ πάσῃ τῇ μνείᾳ αὐτῶν, upon every mention was made of them, upon every account he received of their continuing in the fellowſhip and profeſſion of the Goſpel, as it had been taught them by him, without changing, or wavering at all, which is the ſame with "hearing of their faith," and that thereupon he prays, amongſt other things, chiefly that they might be kept from judaizing, as appears, ver. 27, 28. where the thing, he deſired to hear of them, was, "that they ſtood "firm in one ſpirit, and one mind, jointly contending for the faith of the Goſpel; in nothing ſtartled "by thoſe who are oppoſers;" ſo the words are, and not "their adverſaries." Now there was no party, at that time, who were in oppoſition to the Goſpel, which St. Paul preached, and with whom the convert Gentiles had any diſpute, but thoſe who were for keeping up circumciſion, and the Jewiſh rites, under the Goſpel. Theſe were they, whom St. Paul apprehended, alone, as likely to affright the convert Gentiles, and make them ſtart out of the way from the Goſpel, which is the proper import of πλυρόμενοι. Though this paſſage clearly enough indicates what it was, that he was, and ſhould always be, glad to hear of them; yet he more plainly ſhews his apprehenſion of danger to them to be from the contenders for Judaiſm, in the expreſs warning he gives them, againſt that ſort of men, chap. iii. 2, 3. So that this hearing, which he mentions, is the hearing of theſe three churches perſiſting firmly in the faith of the Goſpel, which he had taught them, without being drawn at all towards judaizing. It was that, for which St. Paul gave thanks, and it may reaſonably be preſumed, that, if he had writ to any other churches of converted Gentiles, whilſt he was a priſoner at Rome, upon the like carriage of theirs, ſomething of the ſame kind would have been ſaid to them. So that the great buſineſs of theſe three epiſtles, written during his being a priſoner at Rome, was to explain the nature of the kingdom of God under the Meſſiah, from which the Gentiles were now no longer ſhut out, by the ordinances of the law; and confirm the churches, in the belief of it. St. Paul, being choſen and ſent by God, to preach the Goſpel of the Gentiles, had, in all his preaching, ſet forth the largeneſs and freedom of the kingdom of God, now laid open to the Gentiles, by taking away the wall of partition, that kept them out. This made the Jews his enemies; and, upon this account, they had ſeized him, and he was now a priſoner at Rome. Fearing that the Gentiles might be wrought upon to ſubmit to the law, now that he was thus removed, or ſuffering for this Goſpel, he tells theſe three churches, that he rejoices at their ſtanding firm in the faith, and thereupon writes to them to explain and confirm to them the kingdom of God under the Meſſiah, into which all men now had an entrance, by faith in Chriſt, without any regard to the terms, whereby the Jews were formerly admitted. The ſetting forth the largeneſs and free admittance into this kingdom, which was ſo much for the glory of God, and ſo much ſhewed his mercy and bounty to mankind, that he makes it, as it were, a new creation, is, I ſay, plainly the buſineſs of the three epiſtles, which tend all viſibly to the ſame thing, that any one, that reads them, cannot miſtake the Apoſtle's meaning, they giving ſuch a clear light one to another.

in

PARAPHRASE.

in Chriſt Jeſus, and your love to all the ſaints[a],
16. Ceaſe not to give thanks for you, making mention
17. of you in my prayers; That the God of our Lord Jeſus Chriſt, the father of glory[b], would endow your ſpirits with wiſdom[c] and revelation[d], Where-
18. by you may know him; And enlighten the eyes of your underſtandings, that you may ſee what hopes his calling you to be Chriſtians carries with it, and what an abundant glory it is to the ſaints to become
19. his people, and the lot of his inheritance; And what an exceeding great power he has employed upon us[e]
20. who believe; A power correſponding to that mighty power, which he exerted in the raiſing Chriſt from the dead, and in ſetting him next to himſelf, over
21. all things, relating to his heavenly kingdom[f]; Far above all principality, and power, and might, and dominion,

TEXT.

the Lord Jeſus, and love unto all the ſaints,
Ceaſe not to give thanks for 16
you, making mention of you in my prayers;
That the God of our Lord 17
Jeſus Chriſt, the father of glory, may give unto you the ſpirit of wiſdom and revelation, in the knowledge of him:
The eyes of your underſtand- 18
ing being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints,
And what is the exceeding 19
greatneſs of his power to us-ward who believe, according to the working of his mighty power;
Which he wrought in Chriſt, 20
when he raiſed him from the dead, and ſet him at his own right hand, in the heavenly places,
Far above all principality, and 21
power, and might, and dominion,

NOTES.

15 [a] "All the ſaints." One finds in the very reading of theſe words, that the word [all] is emphatical here, and put in, for ſome particular reaſon. I can, I confeſs, ſee no other but this, viz. That they were not, by the judaizers, in the leaſt drawn away from their eſteem and love of thoſe who were not circumciſed, nor obſerved the Jewiſh rites; which was a proof to him, that they ſtood firm in the faith and freedom of the Goſpel, which he had inſtructed them in.

17 [b] "Father of glory:" an Hebrew expreſſion, which cannot well be changed, ſince it ſignifies his being glorious himſelf, being the fountain from whence all glory is derived, and to whom all glory is to be given. In all which ſenſes, it may be taken here, where there is nothing that appropriates it, in peculiar, to any of them.

[c] "Wiſdom," is viſibly uſed here for a right conception and underſtanding of the Goſpel. See note, ver. 8.

[d] "Revelation," is uſed by St. Paul, not always for immediate inſpiration, but as it is meant here, and in moſt other places, for ſuch truths, which could not have been found out by human reaſon, but had their firſt diſcovery from revelation, though men afterwards come to the knowledge of thoſe truths, by reading them in the ſacred ſcripture, where they are ſet down, for their information.

19 [e] "Us," here, and "you," chap. ii. 1. and "us," chap. ii. 5. it is plain ſignify the ſame, who being dead, partook of the energy of that great power that raiſed Chriſt from the dead, i. e. the convert Gentiles; and all thoſe glorious things he, in ver. 18–23, intimates to them, by praying they may ſee them, he here in this 19th verſe tells, is beſtowed on them, as believers, and not as obſervers of the Moſaical law.

20 [f] Ἐν τοῖς ἐπουρανίοις, "in heavenly places," ſays our tranſlation, and ſo ver. 3. but poſſibly the marginal reading, "things," will be thought the better, if we compare ver. 22. He ſet him at his

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Chap. I.

TEXT.

nion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

PARAPHRASE.

dominion[a], and any other, either man or angel, of greater dignity and excellency, that we may come to be acquainted with, or hear the names of, either in this world, or the world to come; And hath put 22. all things in subjection to him, and him, invested with a power over all things, he hath constituted head

NOTES.

right hand, i. e. transferred on him his power; ἐν ἐπουρανίοις, i. e. in his heavenly kingdom; that is to say, set him at the head of his heavenly kingdom, see ver. 22. This kingdom, in the Gospel, is called indifferently, Βασιλεία Θεῦ, "the kingdom of God;" and Βασιλεία τῶν οὐρανῶν, "the kingdom of heaven." God had before, a kingdom and people in this world, viz. that kingdom, which he erected to himself, of the Jews, selected and brought back to himself, out of the apostatized mass of revolted and rebellious mankind: with this his people he dwelt, among them he had his habitation, and ruled as their king, in a peculiar kingdom; and, therefore, we see that our Saviour calls the Jews, Matt. viii. 12, "the children of the kingdom." But that kingdom, though God's, was not the βασιλεία τῶν οὐρανῶν, "the kingdom of heaven," that came with Christ: See Mat. iii. 2. and x. 7. That was but ἐπίγειος, "of the earth," compared to this ἐπουράνιος, "heavenly kingdom," which was to be erected under Jesus Christ; and, with that sort of distinction, our Saviour seems to speak and use those words ἐπίγεια, "earthly," and ἐπουράνια, "heavenly," John iii. 12. In his discourse there, with Nicodemus, he tells him, "unless a man were born again, he could not see the kingdom "of God." This being born again, stuck with Nicodemus, which Christ reproaches him with, since, being a teacher in Israel, he understood not that which belonged to the Jewish constitution, wherein to be baptized, for admittance into that kingdom, was called and counted to be born again; and therefore says, if, having spoken unto you ἐπίγεια, things relating to your own earthly constitution, you comprehend me not, how shall you receive what I say, if I speak to you, τὰ ἐπουράνια, heavenly things, i. e. of that kingdom, which is purely heavenly? And according to this, St. Paul's words here, Eph. i. 10, τὰ τῆς ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, (which occur again, chap. iii. 15. Col. i. 16, 20.) may perhaps not unfitly be interpreted "of the spiritual, heavenly kingdom of God:" and that also of the more earthly one of the Jews, whose rites and positive institutions St. Paul calls "elements of the world," Gal. iv. 3. Col. ii. 8. which were both, at the coming of the Messiah, consolidated into one, and together re-established under one head, Christ Jesus. The whole drift of this, and the two following chapters, being to declare the union of the Jews and Gentiles into one body, under Christ, the head of the heavenly kingdom. And he that sedately compares Eph. ii. 16. with Col. i. 20. (in both which places it is evident, the Apostle speaks of the same thing, viz. God's reconciling of both Jews and Gentiles, by the cross of Christ) will scarce be able to avoid thinking, that "things in heaven, and things on earth," signify the people of the one and the other of these kingdoms.

21 [a] These abstract names are frequently used, in the new testament, according to the style of the eastern languages, for those vested with power and dominion, &c. and that not only here on earth, among men, but in heaven, among superior beings: and so often are taken to express ranks and degrees of angels; and, though they are generally agreed to do so here, yet there is no reason to exclude earthly potentates out of this text, when πάσης necessarily includes them; for that men in power are one sort of ἀρχαὶ and ἐξουσίαι, in a scripture-sense, our Saviour's own words shew, Luke xii. 11. and xx. 2. Besides, the Apostle's chief aim here being to satisfy the Ephesians, that they were not to be subjected to the law of Moses, and the government of those who ruled by it, but they were called to be of the kingdom of the Messiah: it is not to be supposed, that here, where he speaks of Christ's exaltation to a power and dominion paramount to all other, he should not have an eye to that little and low government of the Jews, which it was beneath the subjects of so glorious a kingdom, as that of Jesus Christ, to submit themselves to. And this the next words do farther enforce.

PARAPHRASE.

23. head of the church, Which is his body, which is completed by him alone[a], from whom comes all, that gives any thing of excellency and perfection, to any of the members of the church: where to be a Jew, or a Greek, circumciſed, or uncircumciſed, a Barbarian, or a Scythian, a ſlave, or a freeman, matters not; but to be united to him, to partake of his influence and ſpirit, is all in all.

1. And[b] you, alſo being dead in treſpaſſes and ſins, In

TEXT.

Which is his body, the fulneſs of him that filleth all in all. 23

CHAP. I.

CHAP. II.

And you hath he quickened 1
who were dead in treſpaſſes and ſins,

NOTES.

23 [a] Πλήρωμα, "fulneſs," here, is taken in a paſſive ſenſe, for a thing to be filled, or completed, as appears by the following words, "of him that filleth all in all," i. e. it is Chriſt the head, who perfecteth the church, by ſupplying and furniſhing all things to all the members, to make them what they are, and ought to be, in that body. See chap. v. 18. Col. ii. 10. and iii. 10, 11.

1 [b] Καὶ, "and," gives us here the thread of St. Paul's diſcourſe, which is impoſſible to be underſtood without ſeeing the train of it; without that view, it would be like a rope of gold duſt, all the parts would be excellent, and of value, but would ſeem heaped together, without order, or connexion. This "and," here, it is true, ties the parts together, and points out the connexion and coherence of St. Paul's diſcourſe; but yet it ſtands ſo far from ἐκάθισεν, "ſet," in ver. 20. of the foregoing chapter; and συνεζωοποίησε, "quickened," ver. 5. of this chapter, which are the two verbs it copulates together; that by one, not acquainted with St. Paul's ſtyle, it would ſcarce be obſerved or admitted, and therefore it may not be amiſs to lay it in its due light, ſo as to be viſible to an ordinary reader. St. Paul, v. 18—20. prays that the Epheſians may be ſo enlightened, as to ſee the great advantages they received by the Goſpel: thoſe that he ſpecifies are theſe: 1. What great hopes he gave them. 2. What an exceeding glory accompanied the inheritance of the ſaints. 3. The mighty power exerted by God on their behalf, which bore ſome proportion to that which he employed in the raiſing Chriſt from the dead, and placing him at his right hand: upon the mention of which, his mind being full of that glorious image, he lets his pen run into a deſcription of the exaltation of Chriſt, which laſts to the end of that chapter, and then re-aſſumes the thread of his diſcourſe; which in ſhort ſtands thus: "I pray God, that the eyes of your underſtandings may be enlightened, that you may ſee the exceeding great power of God, which is employed upon us who believe: [κατὰ τὴν] correſponding to "that energy, wherewith he raiſed Chriſt from the dead, and ſeated him at his right hand; for ſo "alſo has he raiſed you, who were dead in treſpaſſes and ſins: us, I ſay, who were dead in treſpaſſes and ſins, has he quickened, and raiſed together with Chriſt, and ſeated together with him in "his heavenly kingdom." This is, in ſhort, the train and connexion of his diſcourſe from chap. i. 18. to ii. 5, though it be interrupted by many incident thoughts; which, as his manner is, he enlarges upon by the way, and then returns to the thread of his diſcourſe. For here again, in this firſt verſe of the ſecond chapter, we muſt obſerve, that, having mentioned their being dead in treſpaſſes and ſins, he enlarges upon that forlorn eſtate of the Gentiles before their converſion; and then comes to what he deſigned, that God out of his great goodneſs, quickened, raiſed, and placed them together with Chriſt, in his heavenly kingdom. In all which it is plain, he had more regard to the things he declared to them, than to a nice, grammatical conſtruction of his words: for it is manifeſt καὶ "and," ver. 1. and καὶ "and," ver. 5. copulate συνεζωοποίησε, "quickened," with ἐκάθισεν, "ſet," ver. 20. of the foregoing chapter, which the two following words, ver. 6, make evident, καὶ συνήγειρε καὶ συνεκάθισεν ἐν ἐπουρανίοις, "and hath raiſed up together, and hath made ſit together in heavenly "places." St. Paul, to diſplay the great power and energy of God, ſhewed towards the Gentiles, in bringing them into his heavenly kingdom, declares it to be κατὰ τὴν ἐνέργειαν, proportionable to that power, wherewith he raiſed Jeſus from the dead, and ſeated him at his right hand. To expreſs the

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CHAP. II.

TEXT.

Wherein, in time paſt, ye
2 walked, according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.
3 Among whom alſo we all had our

PARAPHRASE.

In which you Gentiles, before you were converted 2.
to the Goſpel, walked, according to the ſtate and conſtitution of this world [a], conforming yourſelves to the will and pleaſure of the prince of the power of the air [b], the ſpirit that now yet poſſeſſes and works [c] in the children of diſobedience [d]. Of which number 3.
even

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parallel, he keeps to the parallel terms concerning Chriſt; he ſays, chap. i. 20, ἐγείρας αὐτὸν ἐκ τῶν νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, "raiſed him from the dead, and ſet him at his "right hand, in heavenly places." Concerning the Gentile converts his words are, chap. ii. ver. 5, 6, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι, συνεζωοποίησε τῷ Χριστῷ, καὶ συνήγειρε καὶ συνεκάθισεν ἐν ἐπουρανίοις, "and us, being dead in treſpaſſes, he hath quickened together with Chriſt, and hath raiſed us up toge-"ther, and made us ſit together in heavenly places." It is alſo viſible that ὑμᾶς, "you," v. 1. and ἡμᾶς, "us," v. 5. are both governed by the verb συνεζωοποίησε, "quickened together, ver. 5. though "the grammatical conſtruction be ſomewhat broken, but is repaired in the ſenſe, which lies thus: "God, by his mighty power, raiſed Chriſt from the dead; by the like mighty power you, Gentiles "of Epheſus, being dead in treſpaſſes and ſins; what do I ſay, you of Epheſus; nay, us all, converts "of the Gentiles, being dead in treſpaſſes, has he quickened and raiſed from the dead. You Ephe-"ſians were dead in treſpaſſes and ſins, in which you walked according to the courſe of this world, "according to the prince of the power of the air, the ſpirit that yet worketh in the children of diſo-"bedience, and ſo were we, all the reſt of us, who are converted from Gentiliſm; we, all of us, "of the ſame ſtamp and ſtrain, involved in the ſame converſation, living, heretofore, according to "the luſts of our fleſh, to which we were perfectly obedient, doing what our carnal wills and blinded "minds directed us, being then no leſs children of wrath, no leſs liable to wrath and puniſhment, "than thoſe that remained ſtill children of diſobedience, i. e. unconverted; but God, rich in mercy, "for his great love, wherewith he loved us, hath quickened us all, being dead in treſpaſſes, (for it is "by grace ye are ſaved) and raiſed us, &c." This is St. Paul's ſenſe, drawn out more at length, which, in his compendious way of writing, wherein he crowds many ideas together, as they abounded in his mind, could not eaſily be ranged under rules of grammar. The promiſcuous uſe St. Paul here makes of "we" and "you," and his ſo eaſy changing one into the other, plainly ſhews, as we have already obſerved, that they both ſtand for the ſame ſort of perſons, i. e. Chriſtians, that were formerly pagans, whoſe ſtate and life, whilſt they were ſuch, he here expreſly deſcribes.

2 [a] Αἰὼν may be obſerved, in the new teſtament, to ſignify the laſting ſtate and conſtitution of things, in the great tribes, or collections of men, conſidered in reference to the kingdom of God; whereof there were two moſt eminent, and principally intended, if I miſtake not, by the word αἰῶν ς, when that is uſed alone; and that is ὁ νῦν αἰὼν, "this preſent world," which is taken for that ſtate of the world, wherein the children of Iſrael were his people, and made up his kingdom upon earth, the Gentiles, i. e. all the other nations of the world, being in a ſtate of apoſtacy and revolt from him, the profeſſed vaſſals and ſubjects of the devil, to whom they paid homage, obedience, and worſhip: and αἰὼν μέλλων, "the world to come," i. e. the time of the Goſpel, wherein God, by Chriſt, broke down the partition-wall between Jew and Gentile, and opened a way for reconciling the reſt of mankind, and taking the Gentiles again into his kingdom under Jeſus Chriſt, under whoſe rule he had put it.

[b] In theſe words St. Paul points out the devil, the prince of the revolted part of the creation, and head of that kingdom, which ſtood in oppoſition to, and was at war with, the kingdom of Jeſus Chriſt.

[c] Ἐνεργοῦντος is the proper term, whereby, in the Greek, is ſignified the poſſeſſion and acting of any perſon by an evil ſpirit.

[d] "Children of diſobedience," are thoſe of the Gentiles, who continued ſtill in their apoſtacy,

PARAPHRASE.

even we all having formerly been [a], lived in the luſts of our fleſh, fulfilling the deſires thereof, and of our
4. blinded perverted mind [b]. But [c] God, who is rich in mercy [d]. through his great love, wherewith he
5. loved us, Even us, Gentiles, who were dead in treſpaſſes [e], hath he quickened [f], together with Chriſt, (by

TEXT.

our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others.

But God, who is rich in mer- 4
cy, for his great love wherewith he loved us,

Even when we were dead in 5
ſins, hath quickened us together with Chriſt, (by grace ye are ſaved)

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Chap. II.

NOTES.

under the dominion of Satan, who ruled and acted them, and returned not from their revolt, deſcribed Rom. i. 18, &c. into the kingdom of God, now that Jeſus Chriſt had opened an entrance into it, to all thoſe who diſobeyed not his call; and thus they are called, chap. v. 6.

3 [a] Ἐν οἷς cannot ſignify "amongſt whom we alſo all had our converſation:" for if ἡμεῖς, "we," ſtands for either the converted Jews, or converts in general, it is not true. If "we," ſtands (as is evident it doth) for the converted Gentiles, of what force or tendency is it for the apoſtle to ſay we, the converted Gentiles, heretofore lived among the unconverted Gentiles? But it is of great force, and to his purpoſe, in magnifying the free grace of God to them, to ſay, "we of the Gentiles, who "are now admitted to the kingdom of God, were formerly of that very ſort of men, in whom the "prince of the power of the air ruled, leading lives in the luſts of our fleſh, obeying the will and in-"clinations thereof, and ſo as much expoſed to the wrath of God, as thoſe who ſtill remain in their "apoſtacy under the dominion of the devil."

[b] This was the ſtate that the Gentile world were given up to. See Rom. i. 21, 24. Parallel to this 3d verſe of this 2d chapter, we have a paſſage in chap. iv. 17—20. of this ſame epiſtle, where καθὼς καὶ τὰ λοιπὰ ἔθνη, "even as the other Gentiles," plainly anſwers ὡς καὶ οἱ λοιποὶ, "even as the others," here; and ἐν ματαιότητι τοῦ νοὸς αὐτῶν, ἐσκοτισμένοι τῇ διανοίᾳ, "in the vanity of their minds, "having their underſtandings darkened," anſwers ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, "in the luſts of our fleſh, fulfilling the deſires of the fleſh and of "the mind." He that compares theſe places, and conſiders that, what is ſaid in the fourth chapter, contains the character of the Gentile world, of whom it is ſpoken; I ſay, he that reads and conſiders theſe two places well together, and the correſpondency between them, cannot doubt of the ſenſe I underſtand this verſe in; and that St. Paul here, under the terms, "we" and "our," ſpeaks of the Gentile converts.

4 [c] Ὁ δὲ, "But," connects this verſe admirably well with the immediately preceding, which makes the parts of that incident diſcourſe cohere, which ending in this verſe, St. Paul, in the beginning of ver. 5, takes up the thread of his diſcourſe again, as if nothing had come between, though ὁ δὲ, "but," in the beginning of this 4th verſe, rather breaks than continues the ſenſe of the whole. See note, ver. 1.

[d] "Rich in mercy." The deſign of the apoſtle being, in this epiſtle, to ſet forth the exceeding great mercy and bounty of God to the Gentiles, under the Goſpel, as is manifeſt at large, ch. iii. it is plain that ἡμᾶς, "us," here in this verſe muſt mean the Gentile converts.

5 [e] "Dead in treſpaſſes," does not mean here, under the condemnation of death, or obnoxious to death for our tranſgreſſions; but ſo under the power and dominion of ſin, ſo helpleſs in that ſtate into which, for our apoſtacy, we were delivered up, by the juſt judgment of God, that we had no more thought, nor hope, nor ability to get out of it, than men, dead and buried, have to get out of the grave. This ſtate of death he declares to be the ſtate of Gentiliſm, Col. ii. 13, in theſe words: "and you, being dead in treſpaſſes, and the uncircumciſion of your fleſh, hath God quickened together "with him," i. e. Chriſt.

[f] "Quickened." This quickening was by the ſpirit of God, given to thoſe who, by faith in Chriſt, were

An. Ch. 63. Neronis 9.

CHAP. II.

TEXT.

6 And hath raiſed us up together, and made us ſit together in heavenly places, in Chriſt Jeſus.

7 That, in the ages to come, he might ſhew the exceeding riches of his grace, in his kindneſs towards us, through Chriſt Jeſus.

8 For by grace are ye ſaved, through faith; and that not of yourſelves: it is the gift of God:

PARAPHRASE.

(by grace ye are ſaved) And hath raiſed [a] us up together with Chriſt, and made us partakers, in and with Jeſus Chriſt, of the glory and power of his heavenly kingdom, which God has put into his hands, and put under his rule: That, in the ages [b] to come, he might ſhew the exceeding riches of his grace, in his kindneſs towards us, through Chriſt Jeſus. For by God's free grace it is, that ye [c] are, through faith in Chriſt, ſaved [d] and brought into the kingdom of God, and made his people, not by any thing you did yourſelves to deſerve it; it is the free gift of God, who might, if he had ſo pleaſed, with juſtice have 6. 7. 8.

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were united to him, became the members of Chriſt, and ſons of God, partaking of the adoption, by which ſpirit they were put into a ſtate of life; ſee Rom. viii. 9—15. and made capable, if they would, to live to God, and not to obey ſin, in the luſts thereof, nor to yield their members inſtruments of ſin unto iniquity; but to give up themſelves to God, as men alive from the dead, and their members to God as inſtruments of righteouſneſs; as our apoſtle exhorts the converted Romans to do, Rom. vi. 11—13.

6 [a] Wherein this raiſing conſiſts, may be ſeen, Rom. vi. 1—10.

7 [b] The great favour and goodneſs of God manifeſts itſelf, in the ſalvation of ſinners, in all ages: but that, which moſt eminently ſets forth the glory of his grace, was thoſe, who were firſt of all converted from heatheniſm to Chriſtianity, and brought out of the kingdom of darkneſs, in which they were as dead men, without life, hope, or ſo much as a thought of ſalvation, or a better ſtate, into the kingdom of God. Hence it is that he ſays, chap. i. 12, "That we ſhould be to the praiſe "of his glory, who firſt believed." To which he ſeems to have an eye in this verſe; the firſt converſion of the Gentiles being a ſurprizing and wonderful effect and inſtance of God's exceeding goodneſs to them, which, to the glory of his grace, ſhould be admired and acknowledged by all future ages; and ſo Paul and Barnabas ſpeak of it, Acts xiv. 27. "They rehearſed all that God had done "with him, and how he had opened the door of faith to the Gentiles." And ſo James and the elders at Jeruſalem, when they heard what things God had wrought by St. Paul's miniſtry, among the Gentiles, "they glorified the Lord," Acts xxi. 19, 20.

8 [c] "Ye." The change of "we," in the foregoing verſe, to "ye," here, and the like change obſervable ver. 1. and 5, plainly ſhews, that the perſons ſpoken of, under theſe two denominations, are of the ſame kind, i. e. Gentile converts; only St. Paul, every now and then, the more effectually to move thoſe he is writing to, changes "we" into "ye," and vice verſâ: and ſo makes, as it were, a little ſort of diſtinction, that he may the more emphatically apply himſelf to them.

[d] "Saved." He that reads St. Paul with attention, cannot but obſerve, that ſpeaking of the Gentiles, he calls their being brought back again, from their apoſtacy, into the kingdom of God, their being ſaved. Before they were thus brought to be the people of God again, under the Meſſiah, they were, as they are here deſcribed, aliens, enemies, without hope, without God, dead in treſpaſſes and ſins; and therefore when, by faith in Chriſt, they came to be reconciled, and to be in covenant again with God, as his ſubjects and liege people, they were in the way of ſalvation; and if they perſevered, could not miſs of attaining it, though they were not yet in actual poſſeſſion. The apoſtle, whoſe aim it is, in this epiſtle, to give them an high ſenſe of God's extraordinary grace and favour to them, and to raiſe their thoughts above the mean obſervances of the law, ſhews them that there was nothing in them; no deeds, or works of their's, nothing that they could do, to prepare, or recommend themſelves, contributed aught to the bringing them into the kingdom of God, under the Goſpel: that it

NOTE.

was all purely the work of grace, for they were all dead in treſpaſſes and ſins, and could do nothing, not make one ſtep, or the leaſt motion towards it. Faith, which alone gained them admittance, and alone opened the kingdom of heaven to believers, was the ſole gift of God; men, by their natural faculties, could not attain to it. It is faith, which is the ſource and beginning of this new life; and the Gentile world, who were without ſenſe, without hope of any ſuch thing, could no more help themſelves, or do any thing to procure it themſelves, than a dead man can do any thing, to procure himſelf life. It is God here does all; by revelation of what they could never diſcover by their own natural faculties, he beſtows on them the knowledge of the Meſſiah, and the faith of the Goſpel; which, as ſoon as they have received, they are in the kingdom of God, in a new ſtate of life; and being thus quickened by the ſpirit, may, as men alive, work if they will. Hence St. Paul ſays, Rom. x, "Faith cometh by hearing, and hearing by the word of God," having in the foregoing verſes declared, there is no believing without hearing, and no hearing without a preacher, and no preacher unleſs he be ſent; i. e. the good tidings of ſalvation by the Meſſiah, and the doctrine of faith, was not, nor could be, known to any, but to thoſe, to whom God communicated it, by the preaching of prophets and apoſtles, to whom he revealed it, and whom he ſent on this errand with this diſcovery. And thus God, now, gave faith to the Epheſians, and the other Gentiles, to whom he ſent St. Paul, and others his fellow-labourers, to beſtow on them the knowledge of ſalvation, reconciliation, and reſtoration into his kingdom of the Meſſiah. All which though revealed by the ſpirit of God, in the writings of the old teſtament, yet the Gentile world were kept wholly ſtrangers from the knowledge of by the ceremonial law of Moſes, which was the wall of partition, that kept the Gentiles at a diſtance, aliens and enemies; which wall God, according to his gracious purpoſe before the erecting of it, having now broke down, communicated to them the doctrine of faith, and admitted them, upon their acceptance of it, to all the advantages and privileges of his kingdom; all which was done of his free grace, without any merit, or procurement of their's: "he was found of them, who ſought him "not, and was made manifeſt to them, that aſked not after him." I deſire him, that would clearly underſtand this chap. ii. of the Epheſians, to read carefully with it Rom. x. and 1 Cor. ii. 9——16. where he will ſee, that faith is wholly owing to the revelation of the ſpirit of God, and the communication of that revelation, by men ſent by God, who attained this knowledge, not by the aſſiſtance of their own natural parts, but from the revelation of the ſpirit of God. Thus faith, we ſee, is the gift of God, and with it, when men by baptiſm are admitted into the kingdom of God, comes the ſpirit of God, which brings life with it: for the attaining this gift of faith, men do, or can do, nothing; grace hitherto does all, and works are wholly excluded; God himſelf creates them to do good works, but when, by him, they are made living creatures, in this new creation, it is then expected, that being quickened, they ſhould act; and, from henceforwards, works are required, not as the meritorious cauſe of ſalvation; but as a neceſſary, indiſpenſable qualification of the ſubjects of God's kingdom, under his ſon Jeſus Chriſt; it being impoſſible, that any one ſhould, at the ſame time, be a rebel and a ſubject too: and, though none can be ſubjects of the kingdom of God, but thoſe who, continuing in the faith, that has been once beſtowed on them, ſincerely endeavour to conform themſelves to the laws of their Lord and maſter Jeſus Chriſt; and God gives eternal life to all thoſe, and thoſe only that do ſo; yet eternal life is the gift of God, the gift of free grace, ſince their works of ſincere obedience afford no manner of title to it: their righteouſneſs is imperfect, i. e. they are all unrighteous, and ſo deſerve death; but God gives them life, upon the account of his righteouſneſs, vid. Rom. i. 17. The righteouſneſs of faith, which is by Jeſus Chriſt, and ſo they are ſtill ſaved by grace.

Now when God hath, by calling them into the kingdom of his ſon, thus quickened men, and they are, by his free grace, created in Chriſt Jeſus unto good works, that then works are required of them, we ſee in this, that they are called on, and preſſed, to "walk worthy of God, who hath "called them to his kingdom and glory," 1 Theſſ. ii. 12. And to the ſame purpoſe here, ch. iv. 1. Phil. i. 27. Col. i. 10——12. So that of thoſe, who are in the kingdom of God, who are actually under the covenant of grace, good works are ſtrictly required, under the penalty of the loſs of eternal life: "if ye live after the fleſh, ye ſhall die; but if through the ſpirit ye mortify the deeds "of the body, ye ſhall live," Rom. viii. 13. And ſo, Rom. vi. 11, 13, they are commanded to obey God, as living men. This is the tenor of the whole new teſtament: the apoſtate, heathen world were dead, and were, of themſelves, in that ſtate, not capable of doing any thing to procure their tranſlation into the kingdom of God; that was purely the work of grace: but, when they received the Goſpel, they were then made alive by faith, and by the ſpirit of God: and, then, they were in a ſtate of life, and working and works were expected of them. Thus grace and works conſiſt, without any difficulty; that which has cauſed the perplexity and ſeeming contradiction, has been men's miſ-

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CHAP. II.

TEXT.

9 Not of works, leſt any man ſhould boaſt:

10 For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained, that we ſhould walk in them.

PARAPHRASE.

have left you in that forlorn eſtate. That no man might have any pretence of boaſting of himſelf, or his own works, or merit. So that, in this new ſtate in the kingdom of God, we are (and ought to look upon ourſelves, as not deriving any thing from ourſelves, but as) the mere workmanſhip of God, created in Chriſt Jeſus, to the end we ſhould do good works, for which he had prepared and fitted us, to live in them [b].

9. 10.

NOTES.

miſtake concerning the kingdom of God: God, in the fulneſs of time, ſet up his kingdom in this world, under his ſon; into which he admitted all thoſe, who believed on him, and received Jeſus, the Meſſiah, for their Lord. Thus, by faith in Jeſus Chriſt, men became the people of God, and ſubjects of his kingdom; and, being by baptiſm admitted into it, were from henceforth, during their continuing in the faith and profeſſion of the Goſpel, accounted ſaints, the beloved of God, the faithful in Chriſt Jeſus, the people of God, ſaved, &c. for in theſe terms and the like, the ſacred ſcripture ſpeaks of them. And indeed thoſe, who were thus tranſlated into the kingdom of the ſon of God, were no longer in the dead ſtate of the Gentiles; but, having paſſed from death to life, were in the ſtate of the living, in the way to eternal life; which they were ſure to attain, if they perſevered in that life, which the Goſpel required, viz. faith and ſincere obedience. But yet, this was not an actual poſſeſſion of eternal life, in the kingdom of God in the world to come; for by apoſtacy or diſobedience, this, though ſometimes called ſalvation, might be forfeited and loſt; whereas he, that is once poſſeſſed of the other, hath actually an eternal inheritance in the heavens, which fadeth not away. Theſe two conſiderations of the kingdom of heaven, ſome men have confounded and made one; ſo that a man being brought into the firſt of theſe, wholly by grace, without works, faith being all that was required to inſtate a man in it, they have concluded that, for the attaining eternal life, or the kingdom of God in the world to come, faith alone, and not good works, are required, contrary to expreſs words of ſcripture, and the whole tenor of the Goſpel: but yet, not being admitted into that ſtate of eternal life for our good works, it is by grace, here too, that we are ſaved, our righteouſneſs, after all, being imperfect, and we, by our ſins, liable to condemnation and death: but it is by grace, we are made partakers of both theſe kingdoms: it is only into the kingdom of God in this world, we are admitted by faith alone, without works; but for our admittance into the other, both faith and obedience, in a ſincere endeavour to perform thoſe duties, all thoſe good works, which are incumbent on us, and come in our way, to be performed by us, from the time of our believing, till our death.

10 [a] "Workmanſhip of God created." It is not by virtue of any works of the law, nor in conſideration of our ſubmitting to the Moſaical inſtitution, or having any alliance with the Jewiſh nation, that we, Gentiles, are brought into the kingdom of Chriſt; we are, in this, entirely the workmanſhip of God; and are, as it were, created therein, framed and fitted by him, to the performance of thoſe good works, which we were from thence to live in; and ſo owe nothing of this our new being, in this new ſtate, to any preparation, or fitting, we received from the Jewiſh church, or any relation we ſtood in thereunto. That this is the meaning of the new creation, under the Goſpel, is evident from St. Paul's own explaining of it, himſelf, 2 Cor. v. 16—18. viz. That being in Chriſt was all one, as if he were in a new creation; and, therefore, from henceforth he knew no-body after the fleſh, i. e. he pretended to no privilege, for being of a Jewiſh race, or an obſerver of their rites; all theſe old things were done away; all things under the Goſpel are new and of God alone.

[b] This is conformable to what he ſays, ver. 5, 6, That God quickened and raiſed the Gentiles, that were dead in treſpaſſes and ſins, with Chriſt, being by faith united to him, and partaking of the ſame ſpirit of life, which raiſed him from the dead; whereby, as men brought to life, they were enabled (if they would not reſiſt, nor quench that ſpirit) to live unto God, in righteouſneſs and holineſs, as before they were under the abſolute dominion of Satan and their own luſts.

SECT.

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CHAP. II. 11—22.

CONTENTS.

FROM this doctrine of his, in the foregoing ſection, that God of his free grace, according to his purpoſe from the beginning, had quickened and raiſed the convert Gentiles, together with Chriſt, and ſeated them with Chriſt, in his heavenly kingdom; St. Paul here, in this ſection, draws this inference, to keep them from judaizing, that, though they (as was the ſtate of the heathen world) were heretofore, by being uncircumciſed, ſhut out from the kingdom of God, ſtrangers from the covenants of promiſe, without hope, and without God in the world; yet they were, by Chriſt, who had taken away the ceremonial law, that wall of partition, that kept them in that ſtate of diſtance and oppoſition, now received, without any ſubjecting them to the law of Moſes, to be the people of God, and had the ſame admittance into the kingdom of God, with the Jews themſelves, with whom they were now created into one new man, or body of men, ſo that they were no longer to look on themſelves, any more, as aliens, or remoter from the kingdom of God, than the Jews themſelves.

PARAPHRASE.

11. WHerefore remember, that ye, who were heretofore Gentiles, diſtinguiſhed and ſeparated from the Jews, who are circumciſed by a circumciſion made with hands, in their fleſh, by your not
12. being circumciſed in your fleſh[a], Were, at that time, without all knowledge of the Meſſiah, or any expectation of deliverance, or ſalvation, by him[b]; aliens from the commonwealth of Iſrael[c], and ſtrangers to the covenants of promiſe[d], not having any hope

TEXT.

WHerefore, remember that 11
ye being, in time paſt,
Gentiles in the fleſh, who are
called uncircumciſion, by that
which is called the circumciſion
in the fleſh, made by hands;

That, at that time, ye were 12
without Chriſt, being aliens from
the commonwealth of Iſrael, and
ſtrangers from the covenants of
promiſe, having no hope, and
without God in the world:

NOTES.

11 [a] This ſeparation was ſo great, that, to a Jew, the uncircumciſed Gentiles were counted ſo polluted and unclean, that they were not ſhut out, barely from their holy places and ſervice; but from their tables and ordinary converſation.

12 [b] That this is the meaning of being "without Chriſt," here, is evident from this, that what St. Paul ſays here, is to ſhew the different ſtate of the Gentiles, from that of the Jews, before the coming of our Saviour.

[c] Who were alone, then, the people of God.

[d] "Covenants." God, more than once, renewed his promiſe to Abraham, Iſaac, and Jacob, and the children of Iſrael, that, upon the conditions propoſed, he would be their God, and they ſhould be his people.

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CHAP. II.

TEXT.

13 But now in Chriſt Jeſus, ye, who ſometimes were far off, are made nigh, by the blood of Chriſt.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having aboliſhed, in his fleſh, the enmity, even the law of commandments, contained in ordinances, for to make in himſelf, of twain, one new man, ſo making peace;

PARAPHRASE.

hope of any ſuch thing, and living in the world without having the true God for your God [a], or you being his people. But now you, that were formerly 13.
remote and at a diſtance, are, by Jeſus Chriſt, brought near, by his death [b]. For it is he, that re- 14.
conciled us [c] to the Jews, and hath brought us and them, who were before at an irreconcilable diſtance, into unity one with another, by removing the middle wall of partition [d], that kept us at a diſtance, Hav- 15.
ing taken away the cauſe of enmity [e], or diſtance, between us, by aboliſhing [f] that part of the law, which conſiſted in poſitive commands and ordinances, that

NOTES.

[a] It is, in this ſenſe, that the Gentiles are called ἄθεοι; for there were few of them Atheiſts, in our ſenſe of the word, i. e. denying ſuperior powers; and many of them acknowledged one ſupreme, eternal God; but as St. Paul ſays, Rom. i. 21, "When they knew God, they glorified him not as "God;" they owned not him alone, but turned away from him, the inviſible God, to the worſhip of images, and the falſe gods of their countries.

13 [b] How this was done, the following words explain, and Col. ii. 14.

14 [c] Ἡμῶν, "our," in this verſe, muſt ſignify perſons in the ſame condition with thoſe he ſpeaks to, under the pronoun ὑμεῖς, "ye," in the foregoing verſe, or elſe the Apoſtle's argument, here, would be wide, and not concluſive; but "ye," in the foregoing verſe, inconteſtably ſignifies the convert Gentiles, and ſo therefore muſt ἡμῶν in this verſe.

[d] See Col. i. 20.

15 [e] It was the ritual law of the Jews, that kept them, and the Gentiles, at an irreconcilable diſtance; ſo that they could come to no terms of a fair correſpondence, the force whereof was ſo great, that even after Chriſt was come, and had put an end to the obligation of that law; yet it was almoſt impoſſible to bring them together; and this was that which, in the beginning, moſt obſtructed the progreſs of the Goſpel, and diſturbed the Gentile converts.

[f] "By aboliſhing." I do not remember that the law of Moſes, or any part of it, is, by an actual repeal, any where abrogated; and yet we are told here, and in other places of the new teſtament, that it is aboliſhed. The want of a right underſtanding of what this aboliſhing was, and how it was brought about, has, I ſuſpect, given occaſion to the miſunderſtanding of ſeveral texts of ſacred ſcripture; I beg leave, therefore, to offer what the ſacred ſcripture ſeems to me to ſuggeſt concerning this matter, till a more thorough enquiry, by ſome abler hand, ſhall be made into it. After the general revolt and apoſtacy of mankind, from the acknowledgment and worſhip of the one, only, true, inviſible God, their maker, the children of Iſrael, by a voluntary ſubmiſſion to him, and acknowledgment of him to be their God and ſupreme Lord, came to be his people, and he, by a peculiar covenant, to be their King; and thus erected to himſelf a kingdom in this world, out of that people, to whom he gave a law by Moſes, which was to be the law of the Iſraelites, his people, with a purpoſe at the ſame time, that he would, in due ſeaſon, transfer this his kingdom, in this world, into the hands of the Meſſiah, whom he intended to ſend into the world, to be the prince and ruler of his people, as he had foretold and promiſed to the Jews. Into which kingdom of his, under his Son, he purpoſed alſo, and foretold, that he would admit and incorporate the other nations of the earth, as well as thoſe of the poſterity of Abraham, Iſaac, and Jacob, who were to come into this his enlarged kingdom, upon new terms, that he ſhould then propoſe: and that thoſe, and thoſe only, ſhould from henceforth be his people. And thus it came to paſs, that, though the law, which was given by Moſes, to the Iſraelites, was

NOTE.

was never repealed, and ſo ceaſed not to be the law of that nation; yet it ceaſed to be the law of the people and kingdom of God, in this world; becauſe the Jews, not receiving him to be their King, whom God had ſent, to be the King, and ſole ruler of his kingdom for the future, ceaſed to be the people of God, and the ſubjects of God's kingdom. And thus Jeſus Chriſt, by his death, entering into his kingdom, having then fulfilled all, that was required of him, for the obtaining of it, put an end to the law of Moſes, opening another way to all people, both Jews and Gentiles, into the kingdom of God, quite different from the law of ordinances, given by Moſes, viz. Faith in Jeſus Chriſt, by which, and which alone, every one, that would, had now admittance into the kingdom of God, by the one plain, eaſy, and ſimple ceremony of baptiſm. This was that which, though it was alſo foretold, the Jews underſtood not, having a very great opinion of themſelves, becauſe they were the choſen people of God; and of their law, becauſe God was the author of it; and ſo concluded, that both they were to remain the people of God for ever, and alſo, that they were to remain ſo, under that ſame law, which was never to be altered; and ſo never underſtood what was foretold them, of the kingdom of the Meſſiah, in reſpect of the ceaſing of their law of ordinances, and the admittance of the Gentiles, upon the ſame terms with them, into the kingdom of the Meſſiah; which, therefore, St. Paul calls, over and over again, a myſtery, and a myſtery hidden from ages.

Now he, that will look a little farther into this kingdom of God, under theſe two different diſpenſations, of the law and the Goſpel, will find, that it was erected by God, and men were recalled into it, out of the general apoſtacy from their Lord and maker, for the unſpeakable good and benefit of thoſe who, by entering into it, returned to their allegiance, that thereby they might be brought into a way and capacity of being reſtored to that happy ſtate, of eternal life, which they had all loſt in Adam; which it was impoſſible they could ever recover, whilſt they remained worſhippers and vaſſals of the devil, and ſo out-laws and enemies to God, in the kingdom, and under the dominion of Satan; ſince the moſt biaſſed and partial inclination of an intelligent being could never expect that God ſhould reward rebellion and apoſtacy with eternal happineſs, and take men, that were actually vaſſals and adorers of his arch-enemy, the devil, and immediately give them eternal bliſs, with the enjoyment of pleaſures in his preſence, and at his right hand for evermore. The kingdom of God, therefore, in this world, was, as it were, the entrance of the kingdom of God in the other world, and the receptacle and place of preparation of thoſe, who aimed at a ſhare in that eternal inheritance. And hence the people of the Jews were called holy, choſen, and ſons of God; as were afterwards the Chriſtians, called ſaints, elect, beloved, and children of God, &c. But there is this remarkable difference to be obſerved, in what is ſaid of the ſubjects of this kingdom, under the two different diſpenſations of the law and the Goſpel, that the converts to Chriſtianity, and profeſſors of the Goſpel, are often termed and ſpoken of, as ſaved, which I do not remember that the Jews, or proſelytes, members of the commonwealth, any where are: the reaſon whereof is, that the conditions of that covenant, whereby they were made the people of God, under that conſtitution of God's kingdom, in this world, was, "do this and live;" but "he, that continues not in all theſe things to do them, ſhall die." But the condition of the covenant, whereby they became the people of God, in the conſtitution of his kingdom under the Meſſiah, is, "believe and repent, and thou ſhalt be ſaved, i. e. Take Chriſt for "thy Lord, and do ſincerely but what thou canſt to keep his law, and thou ſhalt be ſaved;" in the one of which, which is, therefore, called the covenant of works, thoſe, who are actually in that kingdom, could not attain the everlaſting inheritance: and in the other, called the covenant of grace, thoſe, who, if they would but continue, as they began, i. e. in the ſtate of faith and repentance, i. e. in a ſubmiſſion to, and owning of Chriſt, and a ſteady, unrelenting reſolution of not offending againſt his law, would not miſs it, and ſo might truly be ſaid to be ſaved, they being in an unerring way to ſalvation. And thus we ſee, how the law of Moſes is, by Chriſt, aboliſhed, under the Goſpel, not by any actual repeal of it; but is ſet aſide, by ceaſing to be the law of the kingdom of God, tranſlated into the hands of the Meſſiah, and ſet up under him; which kingdom ſo erected contains all that God now does, or will own to be his people, in this world. This way of aboliſhing of the law, did not make thoſe obſervances unlawful to thoſe who, before their converſion to the Goſpel, were circumciſed, and under the law; they were indifferent things, which the converted Jews might, or might not obſerve, as they found convenient: that which was unlawful, and contrary to the Goſpel, was the making thoſe ritual obſervances neceſſary to be joined with faith, in believers, for juſtification, as we ſee they did, who, Acts xv, taught

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CHAP. II.

TEXT.

16 And that he might reconcile both unto God, in one body, by the croſs, having ſlain the enmity thereby:

PARAPHRASE.

that ſo he might make[a], or frame the two, viz. Jews and Gentiles, into one new ſociety, or body of God's people, in a new conſtitution, under himſelf[b], ſo making peace between them; And might 16. reconcile them both to God, being thus united into one body, in him, by the croſs, whereby he deſtroyed that enmity, or incompatibility, that was between them, by nailing to his croſs the law of ordinances, that

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the brethren, that, unleſs they were circumciſed, after the manner of Moſes, they could not be ſaved; ſo that the nailing of it to Chriſt's croſs, Col. ii. 14, was the taking away, from thenceforth, all obligation for any one to be circumciſed, and to put himſelf under the obſervances of the law, to become one of the people of God; but was no prohibition to any one, who was circumciſed before converſion, to obſerve them. And accordingly we ſee, Gal. ii. 11, that what St. Paul blames in St. Peter, was "compelling the Gentiles to live as the Jews do:" had not that been the caſe, he would no more have blamed his carriage at Antioch, than he did his obſerving the law at Jeruſalem.

The Apoſtle here tells us, what part of the Moſaical law it was, that Chriſt put an end to, by his death, viz. τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, "the law of commandments in ordinances;" i. e. the poſitive injunctions of the law of Moſes, concerning things in their own nature indifferent, which became obligatory, merely by virtue of a direct, poſitive command; and are called by St. Paul in the parallel place, Col. ii. 14, χειρόγραφον τοῖς δόγμασι, "the hand-writing of ordinances." There was, beſides theſe, contained in the book of the law of Moſes, the law of nature, or, as it is commonly called, the moral law; that unmoveable rule of right, which is of perpetual obligation: This Jeſus Chriſt is ſo far from abrogating, that he has promulgated it a-new, under the Goſpel, fuller and clearer, than it was in the Moſaical conſtitution, or any where elſe; and, by adding to its precepts the ſanction of his own divine authority, has made the knowledge of that law more eaſy and certain, than it was before; ſo that the ſubjects of his kingdom, whereof this is now the law, can be at no doubt, or loſs, about their duty, if they will but read and conſider the rules of morality, which our Saviour and his apoſtles have delivered, in very plain words, in the holy ſcriptures of the new teſtament.

15 [a] "Make;" the Greek word is κτίσῃ, which does not always ſignify creation, in a ſtrict ſenſe.

[b] This, as I take it, being the meaning, it may not be amiſs, perhaps, to look into the reaſon, why St. Paul expreſſes it in this more figurative manner, viz. "to make in himſelf, of twain, one new man," which, I humbly conceive, was more ſuitable to the ideas he had, and ſo were, in fewer words, more lively and expreſs to his purpoſe: he always has Jeſus Chriſt in his mind, as the head of the church, which was his body, from and by whom alone, by being united to him, the whole body, and every member of it, received life, vigour, and ſtrength, and all the benefits of that ſtate; which admirably well ſhews, that whoever were united to this head, muſt needs be united to one another; and alſo, that all the privileges and advantages they enjoyed were wholly owing to their union with, and adhering to, him their head; which were the two things, that he was here inculcating to the convert Gentiles of Epheſus, to ſhew them, that now under the Goſpel men became the people of God, merely by faith in Jeſus Chriſt, and having him for their head, and not at all by keeping the ritual law of Moſes, which Chriſt had aboliſhed, and ſo had made way for the Jews and Gentiles to become one in Chriſt, ſince now faith in him alone united them into one body, under that head, with the obſervance of the law; which is the meaning of "ſo making peace." I hope this ſingle note, here, may lead ordinary readers into an underſtanding of St. Paul's ſtyle, and, by making them obſerve the reaſon, give them an eaſier entrance into the meaning of St. Paul's figurative expreſſions.

If

PARAPHRASE.

17. that kept them at a diſtance: And, being come, preached the good tidings of peace to you Gentiles that were far off from the kingdom of heaven, and to the Jews, that were near, and in the very pre-
18. cincts of it. For it is by him, that we, both Jews and Gentiles, have acceſs to the Father, by one and
19. the ſame Spirit. Therefore ye, Epheſians, though heretofore Gentiles, now believers in Chriſt, you are no more ſtrangers and foreigners, but without any more a-do fellow-citizens of the ſaints, and domeſ-
20. tics of God's own family: Built upon the foundation laid by the apoſtles and prophets, whereof Jeſus
21. Chriſt is the corner-ſtone: In whom all the building, fitly framed together, groweth unto an holy
22. temple in the Lord: In which even the Gentiles[a], alſo, are built up, together with the believing Jews, for an habitation of God, through the Spirit.

TEXT.

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CHAP. II.

And came and preached peace to you, which were afar off, and to them that were nigh. 17

For, through him, we both have an acceſs, by one Spirit, unto the Father. 18

Now, therefore, ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God; 19

And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone. 20

In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: 21

In whom you, alſo, are builded together, for an habitation of God, through the Spirit. 22

NOTES.

If the nation of the Jews had owned and received Jeſus the Meſſiah, they had continued on as the people of God; but after that they had nationally rejected him, and refuſed to have him rule over them, and put him to death, and ſo had revolted from their allegiance, and withdrawn themſelves from the kingdom of God, which he had now put into the hands of his Son, they were no longer the people of God; and, therefore, all thoſe of the Jewiſh nation, who, after that, would return to their allegiance, had need of reconciliation, to be re-admitted into the kingdom of God, as part of his people, who were now received into peace and covenant with him, upon other terms, and under other laws, than being the poſterity of Jacob, or obſervers of the law of Moſes.

22 [a] The ſenſe of which allegory I take to be this: it is plain, from the atteſtation of the apoſtles and prophets, that the Gentiles, who believe in Chriſt, are thereby made members of his kingdom, united together, under him, their head, into ſuch a well-framed body, wherein each perſon has his proper place, rank, and function to which he is fitted, that God will accept and delight in them as his people, and live amongſt them, as in a well-framed building, dedicated and ſet apart to him, whereof the Gentiles make a part, and without any difference put between you, are framed in equality, and promiſcuouſly with the believing Jews, by the Spirit of God, to be one people, amongſt whom he will dwell, and be their God, and they ſhall be his people.

SECT. V.

CHAP. III. 1—21.

CONTENTS.

THIS ſection gives a great light to thoſe foregoing, and more clearly opens the deſign of this epiſtle: for here St. Paul, in plain words, tells them it

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it is for preaching this doctrine, that was a myſtery, till now being hid from former ages, viz. that the Gentiles ſhould be co-heirs with the believing Jews, and, making one body, or people, with them, ſhould be equally partakers of the promiſes, under the Meſſiah, of which myſtery he, by particular favour and appointment, was ordained the preacher. Whereupon he exhorts them not to be diſmayed, or flinch, in the leaſt, from the belief, or profeſſion of this truth, upon his being perſecuted and in bonds, upon that account. For his ſuffering for it, who was the preacher and propagator of it, was ſo far from being a juſt diſcouragement to them, for ſtanding firmly in the belief of it, that it ought to be to them a glory, and a confirmation of this eminent truth of the Goſpel, which he peculiarly taught; and thereupon he tells them, he makes it his prayer to God, that they might be ſtrengthened herein, and be able to comprehend the largeneſs of the love of God in Chriſt, not confined to the Jewiſh nation and conſtitution, as the Jews conceited; but far ſurpaſſing the thoughts of thoſe who, preſuming themſelves knowing, would confine it to ſuch only, who were members of the Jewiſh church, and obſervers of their ceremonies.

TEXT.

1 FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt, for you Gentiles:

2 If ye have heard of the diſpenſation of the grace of God, which is given me to you-ward:

3 How that, by revelation, he made known unto me the myſtery, (as I wrote afore in few words.

PARAPHRASE.

FOR my preaching of this [a], I Paul am a priſoner, upon account of the Goſpel of Jeſus Chriſt, for the ſake and ſervice of you Gentiles [b]: Which you cannot doubt of, ſince [c] ye have heard of the diſpenſation of the grace of God, which was given to me, in reference to you Gentiles: How that, by ſpecial revelation, he made known unto me, in particular [d], the myſtery [e], (as I hinted to you above,

1. 2. 3.

NOTES.

1 [a] See Col. iv. 3. 2 Tim. ii. 9, 10.

[b] See Phil. i. 7. Col. i. 24.

2 [c] Εἴγε, is ſometimes an affirmative particle, and ſignifies in Greek the ſame that ſiquidem does in Latin, and ſo the ſenſe requires it to be underſtood here; for it could not be ſuppoſed but the Epheſians, amongſt whom St. Paul had lived ſo long, muſt have heard, that he was, by expreſs commiſſion from God, made Apoſtle of the Gentiles, and, by immediate revelation, inſtructed in the doctrine he was to teach them; whereof this, of their admittance into the kingdom of God purely by faith in Chriſt, without circumciſion, and other legal obſervances, was one great and neceſſary point, whereof St. Paul was ſo little ſhy, that we ſee the world rung of it, Acts xxi. 28. And if his preaching and writing were of a piece, as we need not doubt, this myſtery of God's purpoſe to the Gentiles, which was communicated to him by revelation, and we hear of ſo often in his epiſtles, was not concealed from them he preached to.

3 [d] Though St. Peter was, by a viſion from God, ſent to Cornelius, a Gentile, Acts x. yet we do not find, that this purpoſe, of God's calling the Gentiles to be his people, equally with the Jews, without any regard to circumciſion or the Moſaical rites, was revealed to him, or to any other of the Apoſtles, as a doctrine, which they were to preach and publiſh to the world: neither, indeed, was it needful, that it ſhould be any part of their commiſſion, who were Apoſtles only of the circumciſion, to mix that, in their meſſage to the Jews, which ſhould make them ſtop their ears and refuſe to hearken to the other parts of the Goſpel, which they were more concerned to know and be inſtructed in.

[e] See Col. i. 26.

PARAPHRASE.

4. above, viz. chap. i. 9. By the bare reading whereof ye may be aſſured of my knowledge in this formerly concealed and unknown part of the Goſpel of Chriſt[a]:)
5. Which in former ages was not made known to the ſons of men, as it is now revealed to his holy apoſtles
6. and prophets, by the Spirit, viz. That the Gentiles ſhould be fellow-heirs, be united into one body, and partake of his promiſe[b] in Chriſt, jointly with
7. the Jews[c], in the time[d] of the Goſpel; Of which doctrine I, in particular, was made the miniſter[e], according to the free and gracious gift of God, given unto me, by the effectual working of his power, in his ſo wonderful converting the Gentiles by my preach-

TEXT.

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Whereby, when ye read, ye may underſtand my knowledge in the myſtery of Chriſt) 4

Which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets, by the Spirit: 5

That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe, in Chriſt, by the Goſpel: 6

Whereof I was made a miniſter, according to the gift of the grace of God, given unto me, by the effectual working of his power. 7

CHAP. III.

NOTES.

4 [a] One may be ready to aſk, "to what purpoſe is this, which this parentheſis contains here, "concerning himſelf?" And, indeed, without having an eye on the deſign of this epiſtle, it is pretty hard to give an account of it; but, that being carried in view, there is nothing plainer, nor more pertinent and perſuaſive than this here; for what can be of more force to make them ſtand firm to the doctrine which he had taught them, of their being exempt from circumciſion, and the obſervances of the law? "If you have heard, and I aſſure you in my epiſtle, that this myſtery of the Goſpel was revealed, in a particular manner, to me from heaven: the very reading of this is enough to ſatisfy you, that I am well inſtructed in that truth, and that you may ſafely depend upon what I have taught you, concerning this point, notwithſtanding I am in priſon for it, which is a thing you ought to glory in, ſince I ſuffer for a truth, wherein you are ſo nearly concerned;" ſee chap. vi. 19.

6 [b] The promiſe here intended, is the promiſe of the Spirit; ſee Gal. iii. 14. which was not given to any, but to the people and children of God; and, therefore, the Gentiles received not the Spirit, till they became the people of God, by faith in Chriſt, in the times of the Goſpel.

[c] Though the Jews are not expreſly named here; yet it is plain, from the foregoing chapter, ver. 11, &c. that it is of the union of the Gentiles with the Jews, and making with them one body of God's people, equally ſharing in all the privileges and benefits of the Goſpel, that he is here ſpeaking, the ſame which he teaches, Gal. iii. 26--29.

[d] Διὰ τῆ εὐαγγελίυ ſignifies, here, "in the time of the Goſpel," as δι' ἀκροβυσίας ſignifies, in the "time of uncircumciſion," Rom. iv. 11. ſee note on Rom. vii. 5. The ſame thing being intended here, which, chap. i. 10, is thus expreſſed: "that in the diſpenſation of the fulneſs of time, i. e. in "the time of the Goſpel, all things might be gathered together, or united, in Chriſt, or by Chriſt."

7 [e] Though he does not, in expreſs words, deny others to be made miniſters of it, for it neither ſuited his modeſty, nor the reſpect he had for the other Apoſtles, ſo to do; yet his expreſſion here will be found ſtrongly to imply it, eſpecially if we read and conſider well the two following verſes; for this was a neceſſary inſtruction to one, who was ſent to convert the Gentiles, though thoſe, who were ſent to their brethren the Jews, were not appointed to promulgate it. This one Apoſtle of the Gentiles, by the ſucceſs of his preaching to the Gentiles, the atteſtation of miracles, and the gift of the Holy Ghoſt, joined to what Peter had done, by ſpecial direction, in the caſe of Cornelius, would be enough, in its due ſeaſon, to convince the other Apoſtles of this truth, as we may ſee it did, Acts xv. and Gal. ii. 6—9. And of what conſequence, and how much St. Paul thought the preaching of this doctrine his peculiar buſineſs, we may ſee, by what he ſays, chap. vi. 19, 20. where any one may ſee, by the different treatment he received from the reſt of the Apoſtles, being in bonds upon that account, that his preaching herein differed from their's, and he was thereupon, as he tells us himſelf, treated "as an evil-doer," 2 Tim. ii. 9. The hiſtory whereof we have, Acts xxi. 17, &c. as we have elſewhere obſerved. And it is, upon the account of his preaching this doctrine, and diſ-

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TEXT.

8 Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach, among the Gentiles, the unſearchable riches of Chriſt;

9 And to make all men ſee, what is the fellowſhip of the myſtery, which, from the beginning of the world, hath been hid in God, who created all things by Jeſus Chriſt:

10 To the intent that now unto the

PARAPHRASE.

preaching[a]; Unto me, I ſay, who am leſs than 8.
the leaſt of all ſaints, is this favour given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt[b]: And make all men[c] perceive, 9.
how this myſtery comes now to be communicated [d] to the world, which has been concealed from all paſt ages, lying hid in the ſecret purpoſe of God, who frames and manages this whole new creation, by Jeſus Chriſt[e]: To the intent that now, under 10.
the

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playing to the world this concealed truth, which he calls every-where a hidden myſtery, that he gives, to what he had preached, the diſtinguiſhing title of, "my Goſpel," Rom xvi. 25, which he is concerned, that God ſhould eſtabliſh them in, that being the chief deſign of his epiſtle to the Romans, as here to the Epheſians. The inſiſting ſo much on this, that it was the ſpecial favour and commiſſion of God to him, in particular, to preach this doctrine, of God's purpoſe of calling the Gentiles to the word, was not out of vanity, or boaſting, but was here of great uſe to his preſent purpoſe, as carrying a ſtrong reaſon with it, why the Epheſians ſhould rather believe him, to whom, as their Apoſtle, it was made manifeſt, and committed to be preached, than the Jews, from whom it had been concealed, and was kept as a myſtery, and was in itſelf ἀνεξιχνίαστον, inſcrutable by men, though of the beſt natural parts and endowments.

[a] This ſeems to be the energy of the power of God, which he here ſpeaks of, as appears by what he ſays of St. Peter, and of himſelf, Gal. ii. 8. Ὁ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη, "He that wrought effectually in Peter to the Apoſtleſhip of the circumciſion, the "ſame was mighty, or wrought effectually in me," as ἐνέργεια is here tranſlated, of which his very great modeſty could not hinder him from ſpeaking thus, 1 Cor. xv. 9, 10, "I am the leaſt "of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the church of God: "but, by the grace of God, I am what I am, and his grace, which was beſtowed upon me, was not "in vain, but I laboured more abundantly than they all; yet not I, but the grace of God that was "with me:" a paſſage very ſuitable to what he ſays, in this and the next verſe.

8 [b] i. e. That abundant treaſure of mercy, grace, and favour, laid up in Jeſus Chriſt, not only to the Jews, but to the whole heathen world, which was beyond the reach of human ſagacity to diſcover, and could be known, only by revelation.

9 [c] "All men," i. e. men of all ſorts and nations, Gentiles as well as Jews.

[d] Τίς ἡ κοινωνία, "what is the communication," i. e. that they may have a light from me, to ſee and look into the reaſon and ground of the diſcovery, or communication of this myſtery to them now by Jeſus Chriſt, who is now exhibited to the world, into whoſe hands God has put the management of this whole diſpenſation.

[e] To open our way to a right ſenſe of theſe words, τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ, it will be neceſſary, in the firſt place, to conſider the terms of it, and how they are uſed by St. Paul.

1. As to κτίσαντι, "created," it is to be acknowledged, that it is the word uſed, in ſacred ſcripture, to expreſs creation, in the ſcriptural ſenſe of creation, i. e. making out of nothing; yet that it is not always uſed in that ſenſe, by St. Paul, is viſible from the 15th verſe of the foregoing chapter, where our tranſlators have rightly rendered κτίσῃ, "make," and it would contain a manifeſt abſurdity to render it there, create, in the theological ſenſe of the word, create.

2. It is to be obſerved, that St. Paul often chuſes to ſpeak of the work of redemption by Chriſt as a creation. Whether it were, becauſe this was the chief end of the creation, or whether it were becauſe there was no leſs ſeen of the wiſdom, power and goodneſs of God, in this, than in the firſt creation, and the change of loſt and revolted man, from being dead in ſins, to newneſs of life, was

PARAPHRASE. TEXT. An. Ch. 63. Neronis 9. Chap. III.

the Goſpel, the manifold wiſdom of God, in the ordering and management of his heavenly kingdom, might be made known to principalities and powers by the church [a], According to that prediſpoſition of

the principalities and powers, in heavenly places, might be known by the church, the manifold wiſdom of God,

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as great, and by as great a power as at firſt making out of nothing; or whether it was becauſe the ἀνακεφαλαίωσις, under Jeſus Chriſt the head, mentioned chap. i. 10, was a reſtitution of the creation to its primitive ſtate and order, which, Acts iii. 21, is called ἀποκαταστάσεως πάντων, "the reſtitution of all things," which was begun with the preaching of St. John the Baptiſt, (who was the Elias that reſtored all things, Matt. xvii. 11. i. e. opened the kingdom of heaven to believers of all nations, Luke xvi. 16.) and is compleated in Chriſt's coming with his ſaints, in the glory of his father, at the laſt day. But, whether ſome, or all, of theſe conjectures, which I have mentioned, be the reaſon of it, this is certain, that St. Paul ſpeaks of the work of redemption, under the name of creation. So 2 Cor. v. 17, "If any one be in Chriſt, (καινη κτισις,) he is a new creature, or it is a new creation." And Gal. vi. 15, "In Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but καινη κτισις, the new creation.

It is then to be conſidered, of which creation τα παντα κτισαντι, "who created all things," is here to be underſtood. The buſineſs St. Paul is upon, in this place, is to ſhew that God's purpoſe, of taking in the Gentiles to be his people under the Goſpel, was a myſtery, unknown in former ages, and now, under the kingdom of the Meſſiah, committed to him, to be preached to the world.

This is ſo manifeſtly the deſign of St. Paul here, that no-body can miſtake it. Now, if the creation of the material world, of this viſible frame, of ſun, moon, and ſtars, and heavenly bodies that are over us, and of the earth we inhabit, hath no immediate relation, as certainly it hath not, to this myſtery, this deſign of God's, to call the Gentiles into the kingdom of his Son, it is to make St. Paul a very looſe writer and weaker arguer, in the middle of a diſcourſe, which he ſeems to lay much ſtreſs on, and to preſs earneſtly on the Epheſians (for he urges it more than once) to bring in things not at all to his purpoſe, and of no uſe to the buſineſs in hand. We cannot, therefore, avoid taking the creation, and things created here, to be thoſe of the new creation, viz. thoſe, of which the kingdom of Chriſt, which was this new creation, was to be made up, and in that ſenſe, τα παντα κτισαντι δια Ιησ Χριστ, "who created all things by Jeſus Chriſt," is a reaſon to ſhew, why God kept his purpoſe, of making the Gentiles meet to be partakers of the inheritance of the Saints, or, as he expreſſeth it, chap. ii. 10, that they "ſhould be his workmanſhip, created in Chriſt Jeſus unto good works," concealed from former ages, viz. becauſe this new creation was in Chriſt Jeſus, and ſo proper to be preached and publiſhed, when he was come, which is ſtrongly confirmed by the words of the following verſe, viz. "that now, in its due time, by this new piece of workmanſhip of his, viz. the church, might be made "known the manifold wiſdom of God." This taking in the Gentiles, into the kingdom of his Son, and after that, the re-aſſuming again of the Jews, who had been rejected, St. Paul looks on, as ſo great an inſtance, and diſplay of the wiſdom of God, that it makes him cry out, Rom. xi. 33, "O the depth "of the riches, both of the wiſdom and knowledge of God; how unſearchable are his judgments, "and his ways paſt finding out!"

10 [a] There be two things, in this verſe, that to me make it hard to determine the preciſe ſenſe of it; the firſt is, what is meant by ἀρχαῖς and ἐξουσίαις, terms, that ſometimes, in ſacred ſcripture, ſignify temporal magiſtrates, and ſo our Saviour uſes them, Luke xii. 11. and St. Paul, Tit. iii. 1. Sometimes for thoſe, who are veſted with any power, whether men or angels, ſo 1 Cor. xv. 24. Sometimes for evil angels; ſo they are underſtood, chap. vi. 12. Sometimes they are underſtood of good angels, ſo Col. i. 16. Now, to which of theſe to determine the ſenſe here, I confeſs myſelf not ſufficiently enlightened. Indeed ἐν τοῖς ἐπουρανίοις, in the things of his heavenly kingdom, would do ſomething towards it, were it undoubtedly certain, whether thoſe words were, in conſtruction, to be joined to ἀρχαῖς and ἐξουσίαις, or to σοφία; i. e. whether we are to underſtand it

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CHAP. III.

TEXT.

11 According to the eternal purpoſe, which he purpoſed, in Chriſt Jeſus our Lord:
12 In whom we have boldneſs and acceſs with confidence, by the faith of him.

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[a] of the ages, or ſeveral diſpenſations, which he made in Chriſt Jeſus our Lord; By whom we have boldneſs and acceſs to God the father, with confidence, by faith 11. 12.

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of principalities and powers, in the kingdom of heaven, or of the wiſdom of God, in the ordering of that kingdom: if the firſt of theſe, then it is evident, they would ſignify the heavenly hoſt, of good angels, employed in the guard and promotion of the kingdom of Chriſt. But, the knowledge, ſpoken of here, as communicated to theſe principalities and powers, being only in conſequence of St. Paul's preaching, it is not eaſy to conceive, that the revelation and commiſſion given to St. Paul, for the declaring the myſtery, of God's purpoſe to take the Gentiles into the church, was to the intent the angels, either good or bad, ſhould be inſtructed in this great and important truth, wherein the wiſdom of God ſo much ſhewed itſelf, and that they ſhould have no knowledge of it, before, nor otherwiſe. This is ſo great a difficulty, that it ſeems ſtrongly to perſuade, that the principalities and powers, here mentioned, are of this world; but, againſt this, there lies this obvious objection, that the magiſtrates of the heathen world did not much concern themſelves in what St. Paul preached, nor, upon his declaring that the Gentiles, under the Meſſiah, were to be taken in, to be the people of God, did in effect gather from the church, thus conſtituted, any arguments of the wiſdom of God. If, therefore, I may venture my conjecture, for I dare not be poſitive, in a place, that I confeſs myſelf not fully to underſtand, I ſhould take this to be the meaning of it. The high prieſts, ſcribes, and phariſees, who are the rulers of the Jewiſh nation, and alone pretend to any authority in theſe matters, deny the converted heathens to be the people of God, becauſe they neglect the law and circumciſion, and thoſe other rites, whereby God has appointed thoſe, who are his people, to be ſeparated from the reſt of the world, and made holy to himſelf. And ſo far moſt of the converted Jews agree with them, that they will not allow the converted Gentiles to be members and ſubjects of the kingdom of the Meſſiah, without being circumciſed, and ſubmitting to the laws and ceremonies of the Jews, as the only religion and way of worſhip, wherein they can be allowed to be God's people, or be accepted by him. Now, ſays St. Paul, God, of his ſpecial grace, has commiſſioned me to preach to the world, that his hidden purpoſe, of taking the Gentiles into the kingdom of his Son, that ſo, by the church, conſiſting of members, who are God's people, without being circumciſed, or obſerving the other Moſaical rites, might, which the Jews could by no means conceive, now be made known and declared, to the leaders and chief of that nation, the manifold wiſdom of God, which is not, as the Jews imagine, tied up to their own way, but can bring about his purpoſes, by ſundry manners, and in ways, that they thought not of. This ſeems ſuitable to the Apoſtle's meaning here; for though the Jews were not hereby converted, yet, when urged by the converted Gentiles, it ſerved to ſtop their mouths, and thereby to confirm the Gentiles, in the liberty of the Goſpel. And thus by the church, to whom St. Paul ſays, Col. i. 24, and ii. 2, God would now have made it manifeſt, by his preaching, is this myſtery made known to principalities and powers, i. e. the rulers and teachers of the Jewiſh nation, the ſaints, who were apprized of it, by St. Paul's preaching, urging, and manifeſting it to them. And to this ſenſe of this paſſage, theſe two words, νῦν, "now," and πολυποίκιλος, "manifold," ſeem wholly accommodated, i. e. Now, that the uncircumciſed Gentiles believe in Chriſt, and are, by baptiſm, admitted into the church, the wiſdom of God is made known to the Jews, not to be tied up to one invariable way and form, as they perſuade themſelves; but diſplays itſelf in ſundry manners, as he thinks fit.

11 [a] Whether by αἰῶνες, "ages," here, the ſeveral diſpenſations, mankind was under, from firſt to laſt, or whether the two great diſpenſations of the law and the Goſpel (for that αἰῶνες are uſed, in the ſacred ſcripture, to denote theſe, I think an attentive reader cannot doubt) be here meant, this ſeems viſibly the ſenſe of the place, that all theſe diſpenſations, in the ſeveral ages of the church, were all, by the pre-ordination of God's purpoſe, regulated and conſtituted in Chriſt Jeſus

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13. faith [a] in him. Wherefore my deſire is, that ye be not diſmayed by my preſent affliction, which I ſuffer for your ſake, and is in truth a glory to you, that ought to raiſe your hearts, and ſtrengthen your
14. reſolutions. Upon this account, I bend my knees, in prayer to the father of our Lord Jeſus Chriſt [b],
15. From whom the whole family, or lineage, both in heaven and earth have their denomination, viz. Jeſus Chriſt, that is already in heaven, and believers that are ſtill on earth, have all God for their father,
16. are all the ſons of God. That he would grant you, according to the great glory he deſigned to you, Gentiles, who ſhould receive the Goſpel under the Meſſiah [c], to be ſtrengthened with might, by his ſpi-
17. rit, in the inward man [d]; That Chriſt may dwell in your hearts by faith; that you, being ſettled and eſtabliſhed in the ſenſe of the love of God to you, in
18. Jeſus Chriſt, May be able, together with all Chriſtians, to comprehend the length, and breadth, and height, and depth, of this myſtery, of God's purpoſe of calling and taking in the Gentiles, to be his
19. people, in the kingdom of his Son [e]: And to underſtand

TEXT.

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CHAP. III.

Wherefore, I deſire that ye faint not at my tribulations for you, which is your glory. 13

For this cauſe, I bow my knees unto the father of our Lord Jeſus Chriſt, 14

Of whom the whole family in heaven and earth is named. 15

That he would grant you, according to the riches of his glory, to be ſtrengthened with might, by his ſpirit, in the inner man; 16

That Chriſt may dwell in your hearts by faith; that ye, being rooted and grounded in love, 17

May be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; 18

And to know the love of Chriſt, which paſſeth knowledge, 19

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Jeſus our Lord; that is, with regard to Chriſt, who was deſigned and appointed Lord and head over all; which ſeems to me to anſwer τὰ πάντα κτίσαντι διὰ Ιησοῦ Χριστοῦ, "who created all things by "Jeſus Chriſt, ver. 9.

12 [a] Πίστις αὐτοῦ, "Faith of him," the genitive caſe of the object, as well as of the agent, is ſo frequent, in ſacred ſcripture, that there needs nothing to be ſaid of it.

14 [b] "The father of our Lord Jeſus Chriſt," ſet down, as it is in the beginning of this verſe, joined to the deſign of the Apoſtle, in this place, makes me think, that the ſenſe of it is, ſo plainly, that which I have given of it, that I do not ſee any difficulty can be made about it. In the foregoing chapter, ver. 19, he tells the convert Gentiles of Epheſus, that now they believe in Chriſt, they are "no longer ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold "of God;" here he goes on, and tells them, they are of the family and lineage of God, being jointly with Jeſus Chriſt, who is already in heaven, the ſons of God: what could be of greater force to continue them ſtedfaſt in the doctrine he had preached to them, and which he makes it his whole buſineſs, here, to confirm them in, viz. that they need not be circumciſed and ſubmit to the law of Moſes, they being already, by faith in Chriſt, the ſons of God, and of the ſame lineage and family with Chriſt himſelf, who was already, by that title, poſſeſſed of his inheritance and glory?

16 [c] See this ſenſe of this paſſage as given, Col. i. 27, and not much different, chap. i. 17, &c.

[d] What "the inward man" ſignifies, ſee Rom. vii. 22, 2 Cor. iv. 16.

18 [e] This myſtery, being the ſubject St. Paul is here upon, and which he endeavours to magniſy to them, and eſtabliſh in their minds, the height and breadth, &c. which he mentions in theſe words, being not applied to any thing elſe, cannot, in good ſenſe, be underſtood of any thing elſe.

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TEXT.

Chap. III. ledge, that ye might be filled with all the fulneſs of God.

20 Now unto him that is able to do exceeding abundantly, above all that we aſk or think, according to the power that worketh in us,

21 Unto him be glory in the church by Chriſt Jeſus throughout all ages, world without end. Amen.

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ſtand the exceeding [a] love of God, in bringing us to the knowledge of Chriſt: that you may be filled with that knowledge, and all other gifts, with God's plenty, or to that degree of fulneſs, which is ſuitable to his purpoſe of munificence and bounty towards you [b]. Now to him that worketh in us, by a pow- 20.
er [c], whereby he is able to do, exceedingly beyond all that we can aſk or think; Unto him be glory in 21.
the church by Chriſt Jeſus, throughout all ages, world without end. Amen.

NOTES.

19 [a] ὑπερβάλλουσαν, "exceeding," ſeems to be here a comparative term, joined to the love of God, in communicating the knowledge of Chriſt, and declaring it ſuperior to ſome other thing; if you deſire to know what he himſelf tells you, on the ſame occaſion, Phil. iii. 8. viz. to circumciſion, and the other ritual inſtitutions of the law, which the Jews looked on, as the marks of the higheſt degree of God's love to them, whereby they were ſanctified and ſeparated to him, from the reſt of the world, and ſecured of his favour. To which, if any one will add what St. Paul ſays, on the ſame ſubject, Col. ii. 2, &c. (for his buſineſs is the very ſame in theſe three epiſtles) he will not want light to guide him, in the ſenſe of this place here.

[b] Εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ, "to all the fulneſs of God;" the fulneſs of God is ſuch fulneſs, as God is wont to beſtow, i. e. wherein there is nothing wanting to any one, but every one is filled to the utmoſt of his capacity. This I take to be the meaning of εἰς τὸ πλήρωμα τοῦ Θεοῦ, and then πᾶν πλήρωμα may be underſtood to ſhew, that it is not a fulneſs of one thing, and an emptineſs of another; but it is a fulneſs of all thoſe gifts, which any one ſhall need, and may be uſeful to him, or the church.

20 [c] What power that is, ſee chap. i. 19, 20.

SECT. VI.

CHAP. IV. 1—16.

CONTENTS.

ST. Paul having concluded the ſpecial part of his epiſtle, with the foregoing chapter, he comes in this, as his manner is, to practical exhortations. He begins with unity, love, and concord, which he preſſes upon them, upon a conſideration that he makes uſe of, in more of his epiſtles than one, i. e. their being all members of one and the ſame body, whereof Chriſt is the head.

PARA-

PARAPHRASE.

I Therefore, who am in bonds, upon account of
the Goſpel, beſeech you to walk worthy of the
2. calling, wherewith ye are called, With lowlineſs and
meekneſs, with long-ſuffering, bearing with one ano-
3. ther in love; Taking care to preſerve the unity of
4. the ſpirit, in the bond of peace; Conſidering your-
ſelves as being one body, enlivened and acted by one
5. ſpirit, as alſo was your calling, in one hope: There
6. is one Lord, one faith, one baptiſm, One God and
father of you all, who is above all, in the midſt
7. amongſt you all, and in every one of you. And to
every one of us is made a free donation, according to
that proportion of gifts, which Chriſt has allotted to
8. every one. Wherefore the Pſalmiſt ſaith, "[a] When
" he aſcended up on high, he led captivity captive,
9. " and gave gifts unto men." (Now that he aſcend-
ed, what is it, but that he deſcended firſt, into the
10. lower parts of the earth? He, that deſcended, is
the ſame alſo, that aſcended above all heavens, that
there, receiving the fulneſs of power, he might be
11. able to fill all his members[b].) And therefore, he
alone, framing the conſtitution of his new govern-
ment, by his own power, and according to ſuch a
model, and ſuch rules as he thought beſt, making
ſome apoſtles, others evangeliſts, and others paſtors
and

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Neronis 9.

CHAP. IV.

I Therefore, the priſoner of the Lord, beſeech you, that 1
ye walk worthy of the vocation, wherewith ye are called,

With all lowlineſs and meek- 2
neſs, with long-ſuffering, for-
bearing one another in love;

Endeavouring to keep the 3
unity of the ſpirit, in the bond of
peace.

There is one body, and one 4
ſpirit, even as ye are called in one
hope of your calling;

One Lord, one faith, one bap- 5
tiſm.

One God and father of all, 6
who is above all, and through
all, and in you all.

But unto every one of us is 7
given grace, according to the
meaſure of the gift of Chriſt.

Wherefore he ſaith, when he 8
aſcended up on high, he led cap-
tivity captive, and gave gifts unto
men.

(Now that he aſcended, what 9
is it, but that he alſo deſcended
firſt, into the lower parts of the
earth?

He that deſcended, is the 10
ſame alſo, that aſcended up, far
above all heavens, that he might
fill all things.)

And he gave ſome, apoſtles: 11
and ſome, prophets: and ſome
evangeliſts: and ſome, paſtors
and teachers;

NOTES.

8. [a] Pſal. lxviii. 18.

9, 10 [b] St. Paul's argumentation, in theſe two verſes, is ſkilfully adapted to the main deſign of his epiſtle. The convert Gentiles were attacked by the unconverted Jews, who were declared enemies to the thoughts of a Meſſiah that died: St. Paul, to enervate that objection of theirs, proves by the paſſage out of the Pſalms, ver. 8, that he muſt die and be buried. Beſides the unbelieving Jews, ſeveral of them, that were converted to the Goſpel, or at leaſt profeſſed to be ſo, attacked the Gentile converts, on another ſide, perſuading them, that they could not be admitted to be the people of God, into the kingdom of the Meſſiah, nor receive any advantage by him, unleſs they were circumciſed, and put themſelves wholly under the Jewiſh conſtitution. He had ſaid a great deal, in the three firſt chapters, to free them from this perplexity, but yet takes occaſion here to offer them a new argument, by telling them, that Chriſt, the ſame Jeſus that died, and was laid in his grave, was exalted to the right hand of God, above all the heavens, in the higheſt ſtate of dignity and power, that he himſelf, being filled with the fulneſs of God, believers, who were all his members, might receive immediately from him, their head, a fulneſs of gifts and graces, upon no other terms, but barely as they were his members.

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CHAP. IV.

TEXT.	PARAPHRASE.
12 For the perfecting of the saints, for the work of the miniſtry, for the edifying of the body of Chriſt:	and teachers; Putting thus together, in a fit order and frame, the ſeveral members of his new collected people, that each, in its proper place and function, might contribute to the whole, and help to build up the body of Chriſt:
13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt:	Till all cementing together, in one faith, and knowledge of the Son of God, to the full ſtate of a grown man, according to the meaſure of that ſtature, which is to make up the fulneſs of Chriſt:
14 That we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive:	That we ſhould be no longer children, toſſed to and fro, and carried about with every wind of doctrine, by men verſed in the ſleights of cheating, and their cunning artifices, laid in train to deceive:
15 But ſpeaking the truth in love, may grow up into him, in all things, which is the head, even Chriſt:	But being ſteady in true and unfeigned love, ſhould grow up into a firm union, in all things, with Chriſt,
16 From whom the whole body, fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working, in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love.	who is the head: From whom the whole body, fitly framed together, and compacted by that which every joint ſupplies, according to the proper force and function of each particular part, makes an increaſe of the whole body, building itſelf up in love, or a mutual concern of the parts [a].

NOTES.

16 [a] The ſum of all that St. Paul ſays, in this figurative diſcourſe, is, that Chriſtians, all as members of one body, whereof Chriſt is the head, ſhould, each in his proper place, according to the gifts beſtowed upon him, labour with concern and good-will, for the good and increaſe of the whole, till it be grown up to that fulneſs, which is to complete it, in Chriſt Jeſus. This is, in ſhort, the ſenſe of the exhortation, contained in this ſection, which carries a ſtrong inſinuation with it, eſpecially if we take in the reſt of the admonitions, to the end of the epiſtle, that the Moſaical obſervances were no part of the buſineſs, or character, of a Chriſtian; but were wholly to be neglected, and declined, by the ſubjects of Chriſt's kingdom.

SECT. VII.

CHAP. IV. 17—24.

CONTENTS.

IN this ſection, the Apoſtle exhorts them wholly to forſake their former converſation, which they had paſſed their lives in, whilſt they were Gentiles, and

and to take up that, which became them, and was proper to them, now they were Chriſtians. Here we may ſee the Heathen and Chriſtian ſtate and converſation deſcribed, and ſet in oppoſition one to the other. An. Ch. 63. Neronis 9. Chap. IV.

PARAPHRASE.

17. THIS I ſay, therefore, and teſtify to you, from the Lord, that ye henceforth walk not as the unconverted Gentiles walk, in the vanity of their
18. minds [a], Having their underſtandings darkened, being alienated [b] from that rule and courſe of life, which they own and obſerve, who are the profeſſed ſubjects and ſervants of the true God, through the ignorance that is in them, becauſe of the blindneſs of their
19. hearts; Who, being paſt feeling, have given themſelves over to laſciviouſneſs, to the committing of all uncleanneſs, even beyond the bounds of natural de-
20. ſires [c]. But you that have been inſtructed in the
21. religion of Chriſt, have learned other things; If you have been ſcholars of his ſchool, and have been taught the truth, as it is in the Goſpel of Jeſus Chriſt:
22. That you change your former converſation, abandoning thoſe deceitful luſts, wherewith you were
23. intirely corrupted: And that, being renewed in the ſpirit

TEXT.

THIS I ſay, therefore, and 17
teſtify in the Lord, that ye henceforth walk, not as other Gentiles walk, in the vanity of their mind,

Having the underſtanding 18
darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart:

Who, being paſt feeling, have 19
given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs.

But ye have not ſo learned 20
Chriſt;

If ſo be, that ye have heard 21
him, and have been taught by him, as the truth is in Jeſus:

That ye put off, concerning 22
the former converſation, the old man, which is corrupt, according to the deceitful luſts;

NOTES.

17 [a] This "vanity of mind," if we look into Rom. i. 21, &c. we ſhall find to be the apoſtatiſing of the Gentiles from the true God to idolatry; and, in conſequence of that, to all that profligate way of living, which followed thereupon, and is there deſcribed by St. Paul.

18 [b] This "alienation" was from owning ſubjection to the true God, and the obſervance of thoſe laws, which he had given, to thoſe of mankind, that continued and profeſſed to be his people; ſee chap. ii. 12.

19 [c] Πλεονεξία, "covetouſneſs," in the common acceptation of the word, is the letting looſe our deſires to that which, by the law of juſtice, we have no right to. But St. Paul, in ſome of his epiſtles, uſes it for intemperate and exorbitant deſires of carnal pleaſures, not confined within the bounds of nature. He that will compare with this verſe here chap. v. 3, Col. iii. 5, 1 Theſſ. iv. 6, 1 Cor. v. 10, 11, and well conſider the context, will find reaſon to take it here, in the ſenſe I have given of it, or elſe it will be very hard to underſtand theſe texts of ſcripture. In the ſame ſenſe the learned Dr. Hammond underſtands πλεονεξία, Rom. i. 29. Which, though perhaps the Greek idiom will ſcarce juſtify, yet the Apoſtle's ſtyle will, who often uſes Greek terms in the full latitude of the Hebrew words, which they are uſually put for in tranſlating, though, in the Greek uſe of them, they have nothing at all of that ſignification, particularly the Hebrew word בֶּצַע, which ſignifies covetouſneſs, the ſeptuagint tranſlate μιασμὸς, Ezek. xxxiii. 31. In which ſenſe the apoſtle uſes πλεονεξία here. In theſe, and the two preceding verſes, we have a deſcription of the ſtate of the Gentiles without, and their wretched and ſinful ſtate, whilſt unconverted to the Chriſtian faith, and ſtrangers from the kingdom of God; to which may be added, what is ſaid of theſe ſinners of the Gentiles, chap. ii. 11—13. Col. i. 21, 1 Theſſ. iv. 5, Col. iii. 5—7, Rom. i. 30, 31.

An. Ch. 63. Neronis 9.

TEXT.	PARAPHRASE.
CHAP. IV. 23 And be renewed in the ſpirit of your mind;	ſpirit of the mind, You become new men[a], framed and faſhioned according to the will of God, in righ- 24.
24 And that ye put on the new man, which, after God, is created in righteouſneſs and true holineſs.	teouſneſs and true holineſs.

NOTE.

24 [a] What the παλαιὸς ἄνθρωπος, "the old man," that is to be put off, is, and the καινὸς ἄνθρωπος, "the new man," that is to be put on, is, may be ſeen in the oppoſite characters of good and bad men, in the following part of this, and in ſeveral other of St. Paul's epiſtles.

SECT. VIII.

CHAP. IV. 25—V. 2.

CONTENTS.

AFTER the general exhortation, in the cloſe of the foregoing Section, to the Epheſians, to renounce the old courſe of life they led, when they were Heathens, and to become perfectly new men, conformed to the holy rules of the Goſpel, St. Paul deſcends to particulars, and here, in this ſection, preſſes ſeveral particulars of thoſe great ſocial virtues, juſtice and charity, &c.

TEXT.	PARAPHRASE.
25 WHerefore, putting away lying, ſpeak every man truth with his neighbour: for we are members one of another.	WHerefore, putting away lying, let every man ſpeak truth to his neighbour; for we are 25.
26 Be ye angry and ſin not: let not the ſun go down upon your wrath:	members one of another. If you meet with provo- 26. cations, that move you to anger, take care that you indulge it not ſo far, as to make it ſinful: defer not its cure, till ſleep calm the mind, but endeavour to recover yourſelf forthwith, and bring yourſelf into temper; Leſt you give an opportunity to the devil, 27.
27 Neither give place to the devil.	to produce ſome miſchief, by your diſorder. Let 28.
28 Let him that ſtole, ſteal no more: but rather let him labour, working, with his hands the thing which is good, that he may have to give to him that needeth.	him that hath ſtole, ſteal no more, but rather let him labour in ſome honeſt calling, that he may have even wherewithal to relieve others, that need it. Let not 29.
29 Let no corrupt communication proceed out of your mouth, but that which is good, to the uſe of edifying; that it may miniſter grace unto the hearers.	any filthy language, or a miſbecoming word, come out of your mouths, but let your diſcourſe be pertinent

PARAPHRASE.

tinent on the occaſion, and tending to edification, and ſuch as may have a becoming gracefulneſs in the ears
30. of the hearers. And grieve not the Holy Spirit of God, whereby ye are ſealed [a] to the day of redemp-
31. tion. Let all bitterneſs, and wrath, and anger, and clamour and evil-ſpeaking, be put away from you,
32. with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God,
1. for Chriſt's ſake, hath forgiven you. Therefore, as becomes children, that are beloved and cheriſhed by God, propoſe him as an example to yourſelves, to
2. be imitated; And let love conduct and influence your whole converſation, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and an acceptable ſacrifice [b] to God.

TEXT.

	An. Ch. 63. Neronis 9.
And grieve not the Holy Spirit of God; whereby ye are ſealed unto the day of redemption.	CHAP. IV. 30
Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you, with all malice.	31
And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.	32
Be ye therefore followers of God, as dear children;	CHAP. V. 1
And walk in love; as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God, for a ſweet-ſmelling ſavour.	2

NOTES.

30 [a] "Sealed," i. e. have God's mark ſet upon you, that you are his ſervants, a ſecurity to you, that you ſhould be admitted into his kingdom, as ſuch, at the day of redemption, i. e. at the reſurrection, when you ſhall be put in the actual poſſeſſion of a place in his kingdom, among thoſe who are his, whereof the Spirit is now an earneſt: See note chap. i. 14.

2 [b] "Of a ſweet-ſmelling ſavour," was, in ſcripture-phraſe, ſuch a ſacrifice as God accepted, and was pleaſed with; ſee Gen. viii. 21.

SECT. IX.

CHAP. V. 3——20.

CONTENTS.

THE next ſort of ſins he dehorts them from are thoſe of intemperance, eſpecially thoſe of uncleanneſs, which were ſo familiar, and ſo unreſtrained among the heathens.

An. Ch. 63.
Neronis 9.

CHAP. V.

TEXT.

BUT fornication, and all uncleanneſs, or covetouſneſs, 3
let it not once be named amongſt you, as becometh ſaints:
Neither filthineſs, nor fooliſh 4
talking, nor jeſting, which are not convenient: but rather giving of thanks.
For this ye know, that no 5
whoremonger, nor unclean perſon,

PARAPHRASE.

BUT fornication and all uncleanneſs, or exorbi- 3.
tant deſires in venereal matters[a], let it not be once named amongſt you, as becometh ſaints: Nei- 4.
ther filthineſs, nor fooliſh talking, nor pleaſantry of diſcourſe of this kind, which are none of them convenient, but rather giving of thanks. For this you 5.
are thoroughly inſtructed in, and acquainted with, that no fornicator, nor unclean perſon, nor lewd, laſcivious

NOTES.

3 [a] The word in the Greek is πλεονεξία, which properly ſignifies covetouſneſs, or an intemperate, ungoverned love of riches: but the chaſte ſtyle of the ſcripture makes uſe of it, to expreſs the letting looſe of the deſires to irregular, venereal pleaſures, beyond what was fit and right. This one can hardly avoid being convinced of, if one conſiders how it ſtands joined with theſe ſorts of ſins, in thoſe many places, which Dr. Hammond mentions, in his note, on Rom. i. 29. and ch. iv. 19. of this epiſtle, and ver. 5. of this chap. v. compared with this here, they are enough to ſatisfy one, what πλεονεξία, "covetouſneſs," means here; but, if that ſhould fail, theſe words, "let it not be once named amongſt you, as becometh ſaints," which are ſubjoined to covetouſneſs, put it paſt it doubt; for what indecency, or misbecomingneſs is it, among Chriſtians, to name covetouſneſs? πλεονεξία therefore muſt ſignify the title of ſins, that are not fit to be named amongſt chriſtians, ſo that πᾶσα ἀκαθαρσία ἢ πλεονεξία ſeem not here to be uſed definitively, for ſeveral ſorts of ſins, but as two names of the ſame thing, explaining one another; and ſo this verſe will give us a true notion of the word πορνεία, in the new teſtament, the want whereof, and taking it to mean fornication, in our Engliſh acceptation of that word, as ſtanding for one diſtinct ſpecies of uncleanneſs, in the natural mixture of an unmarried couple, ſeems to me to have perplexed the meaning of ſeveral texts of ſcripture; whereas, taken in that large ſenſe, which ἀκαθαρσία and πλεονεξία ſeem here to expound it, the obſcurity, which follows from the uſual notion of fornication applied to it, will be removed. Some men have been forward to conclude from the Apoſtle's letter to the convert Gentiles of Antioch, Acts xv. 28, wherein they find fornication joined with two or three other actions, that ſimple fornication, as they call it, was not much diſtant, if at all, from an indifferent action, whereby, I think, they very much confounded the meaning of the text. The Jews, that were converted to the Goſpel, could by no means admit, that thoſe of the Gentiles, who retained any of their ancient idolatry, though they profeſſed faith in Chriſt, could by any means be received by them, into the communion of the Goſpel, as the people of God, under the Meſſiah; and ſo far they were in the right, to make ſure of it, that they had fully renounced idolatry; the generality inſiſted on it, that they ſhould be circumciſed, and ſo, by ſubmitting to the obſervances of the law, give the ſame proof, that Proſelytes were wont to do, that they were perfectly clear from all remains of idolatry. This the Apoſtles thought more than was neceſſary; but eating of things ſacrificed to idols, and blood, whether let out of the animal, or contained in it, being ſtrangled; and fornication, in the large ſenſe of the word, as it is put for all ſorts of uncleanneſs; being the preſumed marks of idolatry to the Jews, they forbid the convert Gentiles, thereby to avoid the offence of the Jews, and prevent a ſeparation between the profeſſors of the Goſpel, upon this account. This, therefore, was not given to the convert Gentiles, by the Apoſtles of the circumciſion, as a ſtanding rule of morality, required by the Goſpel; if that had been the deſign, it muſt have contained a great many other particulars; what laws of morality they were under, as ſubjects of Jeſus Chriſt, they doubted not but St. Paul, their Apoſtle, taught and inculcated to them: all that they inſtructed them in here, was neceſſary for them to do, ſo as to be admitted into one fellowſhip and communion with the converts of the Jewiſh nation, who would certainly avoid them, if they found that they made no ſcruple of thoſe things, but practiſed any of them. That fornication, or all ſorts of uncleanneſs, were the conſequence and concomitants of idolatry, we ſee, Rom. i. 29, and, it is known, were favoured by the heathen worſhip: and therefore the practice of thoſe ſins is every-where ſet down, as the characteriſtical, heathen, mark of the idolatrous Gentiles, from which abominations the Jews, both by their law, profeſſion,

PARAPHRASE.

laſcivious libertine in ſuch matters, who is in truth an idolater, ſhall have any part in the kingdom of
6. Chriſt, and of God. Let no man deceive you with vain, empty talk[a]; theſe things in themſelves are highly offenſive to God, and are that which he will bring the heathen world (who will not come in, and ſubmit to the law of Chriſt) to judgment for[b].
7. Be ye not, therefore, partakers with them. For ye
8. were heretofore, in your Gentile ſtate, perfectly in the dark[c], but now, by believing in Chriſt, and receiving the Goſpel, light[d] and knowledge is given to you, walk as thoſe who are in a ſtate of light (For
9. the fruit of the Spirit is in all goodneſs, righteouſ-
10. neſs, and truth[e]) Practiſing that which, upon exa-
11. mination, you find acceptable to the Lord. And do not partake in the fruitleſs works of darkneſs[f]; do not go in the practice of thoſe ſhameful actions, as if they were indifferent, but rather reprove them. For

TEXT.

An. Ch. 63. Neronis 9.

CHAP. V.

ſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God.

Let no man deceive you with 6
vain words: for, becauſe of theſe things, cometh the wrath of God upon the children of diſobedience.

Be not ye, therefore, par- 7
takers with them.

For ye were ſometimes dark- 8
neſs, but now are ye light in the Lord: walk as children of light,

(For the fruit of the Spirit is in 9
all goodneſs, and righteouſneſs, and truth)

Proving what is acceptable 10
unto the Lord.

And have no fellowſhip with 11
the unfruitful works of darkneſs, but rather reprove them.

NOTES.

profeſſion, and general practice, were ſtrangers; and this was one of thoſe things, wherein chiefly God ſevered his people from the idolatrous nations, as may be ſeen, Lev. xviii. 20, &c. And hence I think that πλεονεξία, uſed for licentious intemperance in unlawful and unnatural luſts, is in the new teſtament called idolatry, and πλεονέκτης, an idolater; ſee 1 Cor. v. 11, Col. iii. 5, Eph. v. 5, as being the ſure and undoubted mark of an heathen idolater.

6 [a] One would gueſs by this, that as there were Jews who would perſuade them, that it was neceſſary for all Chriſtians to be circumciſed, and obſerve the law of Moſes; ſo there were others, who retained ſo much of their ancient heatheniſm, as to endeavour to make them believe, that thoſe venereal abominations and uncleanneſſes, were no other, than what the Gentiles eſteemed them, barely indifferent actions, not offenſive to God, or inconſiſtent with his worſhip, but only a part of the peculiar and poſitive ceremonial law of the Jews, whereby they diſtinguiſhed themſelves from other people, and thought themſelves holier than the reſt of the world, as they did, by their diſtinction of food, into clean and unclean, theſe actions being, in themſelves, as indifferent as thoſe meats, which the apoſtle confutes in the following words.

[b] "Children of diſobedience," here, and chap. ii. 2, and Col. iii. 6, are plainly the Gentiles, who refuſed to come in, and ſubmit themſelves to the Goſpel, as will appear to any one, who will read theſe places and the contexts with attention.

8 [c] St. Paul, to expreſs the great darkneſs the Gentiles were in, calls them darkneſs itſelf.

[d] Which is thus expreſſed, Col. i. 12, 13, "Giving thanks to the Father, who hath made us "meet to be partakers of the inheritance of the ſaints in light, who hath delivered us from the power "of darkneſs, and tranſlated us into the kingdom of his dear Son." The kingdom of Satan, over the Gentile world, was a kingdom of darkneſs: ſee Eph. vi. 12. And ſo we ſee Jeſus is pronounced by Simeon, "a light to lighten the Gentiles," ſee Luke ii. 32.

9 [e] This parentheſis ſerves to give us the literal ſenſe of all, that is here required by the apoſtle, in this allegorical diſcourſe of light.

11 [f] Theſe deeds of the unconverted heathen, who remained in the kingdom of darkneſs, are thus expreſſed by St. Paul, Rom. vi. 21, "What fruit had you then, in thoſe things, whereof you are now aſhamed, for the end of thoſe things is death?"

An. Ch. 69.
Neronis 3.

TEXT.

Chap. V.

12 For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.

13 But all things, that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light.

14 Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

15 See, then, that ye walk circumſpectly; not as fools, but as wiſe;

16 Redeeming the time; becauſe the days are evil.

17 Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is.

18 And be not drunk with wine, wherein is exceſs; but be filled with the Spirit.

PARAPHRASE.

For the things, that the Gentile idolaters [a] do in 12.
ſecret, are ſo filthy and abominable, that it is a ſhame
ſo much as to name them. This you now ſee, which 13.
is an evidence of your being enlightened; for all
things, that are diſcovered to be amiſs, are made
manifeſt by the light [b]. Wherefore he ſaith, Awake 14.
thou that ſleepeſt, and ariſe from the dead, and Chriſt
ſhall give thee light; for whatſoever ſhews them to
be ſuch, is light. Since, then, you are in the 15.
light, make uſe of your eyes to walk exactly in the
right way, not as fools, rambling at adventures, but
as wiſe, in a ſteady, right-choſen courſe, Securing 16.
yourſelves [c] by your prudent carriage, from the in-
conveniencies of thoſe difficult times, which threaten
them with danger. Wherefore, be ye not unwiſe, but 17.
underſtanding what the will of the Lord is. And 18.
be not drunken with wine, wherein there is exceſs [d];
ſeek not diverſion in the noiſy and intemperate jollity
of drinking; but, when you are diſpoſed to a chear-
ful

NOTES.

12 [a] That by "them," here, are meant the unconverted Gentiles, is ſo viſible, that there needs nothing to be ſaid to juſtify the interpretation of the word.

13 [b] See John iii. 20. The Apoſtle's argument here, to keep the Epheſian converts from being miſled by thoſe, that would perſuade them, that the Gentile impurities were indifferent actions, was to ſhew them, that they were now better enlightened; to which purpoſe, ver. 5, he tells them that they know, that no ſuch perſon hath any inheritance in the kingdom of Chriſt, or of God. This he tells them, ver. 8, &c. was light, which they had received from the Goſpel, which, before their converſion, they knew nothing of, but were in perfect darkneſs and ignorance of it, but now they were better inſtructed, and ſaw the difference, which was a ſign of light; and, therefore, they ſhould follow that light, which they had received from Chriſt, who had raiſed them from among the Gentiles, (who were ſo far dead, as to be wholly inſenſible of the evil courſe and ſtate they were in) and had given them light, and a proſpect into a future ſtate, and the way to attain everlaſting happineſs.

16 [c] St. Paul here intimates, ver. 6, that the unconverted heathens, they lived among, would be forward to tempt them to their former, lewd, diſſolute lives; but to keep them from any approaches that way, that they have light now, by the Goſpel, to know that ſuch actions are provoking to God, and will find the effects of his wrath in the judgments of the world to come. All thoſe pollutions, ſo familiar among the Gentiles, he exhorts them carefully to avoid; but yet to take care, by their prudent carriage to the Gentiles they lived amongſt, to give them no offence, that ſo they might eſcape the danger and trouble, that might otherwiſe ariſe to them, from the intemperance and violence of thoſe heathen idolaters, whoſe ſhameful lives the Chriſtian practice could not but reprove. This ſeems to be the meaning of "redeeming the time" here, which Col. iv. 5, the other place where it occurs, ſeems ſo manifeſtly to confirm and give light to. If this be not the ſenſe of "redeeming the time" here, I muſt own myſelf ignorant of the preciſe meaning of the phraſe, in this place.

18 [d] St. Paul dehorts them from wine, in a too free uſe of it, becauſe therein is exceſs; the Greek word is ἀσωτία, which may ſignify luxury or diſſoluteneſs: i. e. that drinking is no friend to continency and chaſtity, but gives up the reins to luſt and uncleanneſs, the vice he had been warning them againſt: or ἀσωτία, may ſignify the intemperance, and diſorder, oppoſite to that ſober and prudent demeanour, adviſed in redeeming the time.

PARAPHRASE.

ful entertainment of one another, let it be with the
19. gifts of the Holy Spirit, that you are filled with, Singing hymns, and pſalms, and ſpiritual ſongs among yourſelves; this makes real and ſolid mirth in the heart, and is melody well pleaſing to God himſelf;
20. Giving thanks always, for all things, in the name of our Lord Jeſus Chriſt, to God and the Father.

TEXT. An. Ch. 63. Neronis 9.

Speaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging and making melody in your heart to the Lord, 19

Giving thanks always for all things, unto God and the Father, in the name of our Lord Jeſus Chriſt. 20

CHAP. V.

SECT. X.

CHAP. V. 21.—VI. 9.

CONTENTS.

IN this ſection, he gives rules concerning the duties ariſing from the ſevera relations men ſtand in one to another, in Society; thoſe which he particularly inſiſts on, are theſe three, huſbands and wives, parents and children, maſters and ſervants.

PARAPHRASE.

21. SUbmit [a] yourſelves one to another, in the fear of
22. God. As for example, wives, ſubmit yourſelves to your own huſbands, or, as being members of the
23. church, you ſubmit yourſelves to the Lord. For the huſband is the head of the wife, as Chriſt himſelf is the head of the church, and it is he, the head, that preſerves that his body [b]; ſo ſtands it between man

TEXT.

SUbmitting yourſelves one to another, in the fear of God. 21

Wives, ſubmit yourſelves unto your own huſbands, as unto the Lord. 22

For the huſband is the head of the wife, even as Chriſt is the head of the church: and he is the Saviour of the body. 23

NOTES.

21 [a] This, though in grammatical conſtruction it be joined to the foregoing diſcourſe, yet I think it ought to be looked on as introductory to what follows in this ſection, and to be a general rule given to the Epheſians, to ſubmit to thoſe duties, which the ſeveral relations they ſtood in, to one another, required of them.

23 [b] It is from the head that the body receives its healthy and vigorous conſtitution of health and life; this St. Paul pronounces here of Chriſt, as head of the church, that by that parallel which he makes uſe of, to repreſent the relation between huſband and wife, he may both ſhew the wife the reaſonableneſs of her ſubjection to her huſband, and the duty incumbent on the huſband to cheriſh and preſerve his wife, as we ſee he purſues it, in the following verſes.

An. Ch. 63.
Neronis 9.

CHAP. V.

TEXT.

24 Therefore, as the church is ſubject unto Chriſt, ſo let the wives be to their own huſbands in every thing.

25 Huſbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it;

26 That he might ſanctify and cleanſe it, with the waſhing of water, by the word,

27 That he might preſent it to himſelf a glorious church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh.

28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himſelf.

29 For no man ever yet hated his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the church:

30 For we are members of his body, of his fleſh, and of his bones.

31 For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh.

32 This is a great myſtery: but I ſpeak concerning Chriſt and the church.

PARAPHRASE.

man and wife. Therefore, as the church is ſubject 24.
to Chriſt, ſo let wives be to their huſbands, in every thing. And, you huſbands, do you, on your ſide, 25.
love your wives, even as Chriſt alſo loved the church, and gave himſelf to death for it; That he might 26.
ſanctify and fit it to himſelf, purifying it by the waſhing of baptiſm, joined with the preaching and reception of the Goſpel[a]; That ſo he himſelf[b] might 27.
preſent it to himſelf an honourable ſpouſe, without the leaſt ſpot of uncleanneſs, or miſbecoming feature, or any thing amiſs; but that it might be holy, and without all manner of blemiſh. So ought men 28.
to love their wives, as their own bodies; he that loveth his wife, loveth himſelf. For no man ever 29.
hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord Chriſt doth the church: For 30.
we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father 31.
and his mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh[c]. Theſe words 32.
contain

NOTES.

26 [a] Ἐν ῥήματι, "by the word." The purifying of men is aſcribed ſo much, throughout the whole new teſtament, to the word, i. e. the preaching of the Goſpel, and baptiſm, that there needs little to be ſaid to prove it; ſee John xv. 3, and xviii. 17, 1 Pet. i. 22, Tit. iii. 5, Heb. x. 22, Col. ii. 12, 13. and as it is at large explained in the former part of the ſixth chapter to the Romans.

27 [b] "He himſelf," ſo the Alexandrine copy reads it αὐτὸς, and not αὐτῷ, more ſuitable to the Apoſtle's meaning here, who, to recommend to huſbands love and tenderneſs to their wives, in imitation of Chriſt's affection to the church, ſhews, that whereas other brides take care to ſpruce themſelves, and ſet off their perſons, with all manner of neatneſs and cleanneſs, to recommend themſelves to their bridegrooms; Chriſt himſelf, at the expence of his own pain and blood, purified and prepared himſelf for his ſpouſe, the church, that he might preſent it to himſelf, without ſpot, or wrinkle.

30 and 31 [c] Theſe two verſes may ſeem to ſtand here diſorderly, ſo as to diſturb the connexion, and make the inferences diſjointed, and very looſe, and inconſiſtent to any one, who more minds the order and grammatical conſtruction of St. Paul's words, written down, than the thoughts that poſſeſſed his mind, when he was writing. It is plain the Apoſtle had here two things in view; the one was, to preſs men to love their wives, by the example of Chriſt's love to his church; and the force of that argument lay in this, that a man and his wife were one fleſh, as Chriſt and his church were one: but this latter, being a truth of the greater conſequence of the two, he was as intent on ſettling that

PARAPHRASE.

33. contain a very myſtical ſenſe in them[2], I mean in reference to Chriſt and the church. But laying that aſide, their literal ſenſe lays hold on you, and therefore do you huſbands, every one of you in particular, ſo love his wife, as his own ſelf, and let the
1. wife reverence her huſband. Children, obey your parents, performing it as required thereunto by our Lord Jeſus Chriſt; for this is right and conform-
2. able to that command, Honour thy father and mother, (which is the firſt command with promiſe)
3. That it may be well with thee, and thou mayeſt
4. be long-lived upon the earth. And on the other ſide, ye fathers, do not, by the auſterity of your carriage, deſpiſe and diſcontent your children, but bring them up, under ſuch a method of diſcipline, and give them ſuch inſtruction, as is ſuitable to the Goſpel.
5. Ye that are bondmen, be obedient to thoſe who are your maſters, according to the conſtitution of human affairs, with great reſpect and ſubjection, and with that ſincerity of heart which ſhould be uſed to
6. Chriſt himſelf: Not with ſervice only in thoſe outward actions, that come under their obſervation; aiming at no more but the pleaſing of men; but, as the ſervants of Chriſt, doing what God requires
7. of you, from your very hearts; In this with good-will paying your duty to the Lord, and not unto
8. men: Knowing that whatſoever good thing any one doth to another, he ſhall be conſidered and rewarded

TEXT.

An. Ch. 63. Neronis 9.

Nevertheleſs, let every one of you, in particular, ſo love his wife, even as himſelf; and the wife ſee that ſhe reverence her huſband. 33

CHAP. V.

CHAP. VI.

Children, obey your parents in the Lord: for this is right. 1

Honour thy father and mother, (which is the firſt commandment with promiſe) 2

That it may be well with thee, and thou mayeſt live long on the earth. 3

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. 4

Servants, be obedient to them that are your maſters, according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt: 5

Not with eye-ſervice, as men-pleaſers; but as the ſervants of Chriſt, doing the will of God from the heart; 6

With good-will doing ſervice, as to the Lord, and not to men: 7

Knowing that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free. 8

NOTES.

upon their minds, though it were but an incident, as the other which was the argument he was upon; and therefore, having ſaid, ver. 29, that "every one nouriſheth and cheriſheth his own fleſh, as Chriſt doth the church," it was natural to ſubjoin the reaſon there, viz. becauſe "we are members of his body, of his fleſh, and of his bones:" a propoſition he took as much care to have believed, as that it was the duty of huſbands to love their wives; which doctrine, of Chriſt and the church being one, when he had ſo ſtrongly aſſerted, in the words of Adam concerning Eve, Gen. ii. 23, which he, in his conciſe way of expreſſing himſelf, underſtands both of the wife and of the church, he goes on with the words in Gen. ii. 24, which makes their being one fleſh the reaſon why a man was more ſtrictly to be united to his wife, than to his parents, or any other relation.

32 "It is plain, by ver. 30, here, and the application therein of theſe words, Gen. ii. 23, to Chriſt and the church, that the Apoſtles underſtood ſeveral paſſages in the old teſtament, in reference to Chriſt and the Goſpel, which evangelical, or ſpiritual, ſenſe was not underſtood, until, by the aſſiſtance of the Spirit of God, the Apoſtles ſo explained and revealed it. This is that, which St. Paul, as we ſee he does here, calls myſtery. He that has a mind to have a true notion of this matter, let him carefully read 1 Cor. ii. where St. Paul very particularly explains this matter.

An. Ch. 63.
Neronis 9.

TEXT.

Chap. VI.
9 And ye maſters, do the ſame things unto them, forbearing threatning: knowing that your Maſter alſo is in heaven, neither is there reſpect of perſons with him.

PARAPHRASE.

ed for it by God, whether he be bond or free. And 9.
ye maſters, have the like regard and readineſs to do good to your bond-ſlaves, forbearing the roughneſs even of unneceſſary menaces, knowing that even you yourſelves have a Maſter in heaven above, who will call you, as well as them, to an impartial account for your carriage one to another, for he is no reſpecter of perſons.

SECT. XI.

CHAP. VI. 10—20.

CONTENTS.

HE concludes this epiſtle, with a general exhortation to them, to ſtand firm againſt the temptations of the devil, in the exerciſe of Chriſtian virtues and graces, which he propoſes to them, as ſo many pieces of Chriſtian armour fit to arm them cap-a-pee, and preſerve them in the conflict.

TEXT.

10 FInally, my brethren, be ſtrong in the Lord, and in the power of his might.
11 Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil.
12 For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places.
13 Wherefore, take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand.

PARAPHRASE.

FInally, my brethren, go on reſolutely in the profeſſion of the Goſpel, in reliance upon that power, and in the exerciſe of that ſtrength, which is ready for your ſupport, in Jeſus Chriſt; Putting on the 10.
whole armour of God, that ye may be able to reſiſt 11.
all the attacks of the devil: For our conflict is not 12.
barely with men, but with principalities, and with powers[a], with the rulers of the darkneſs, that is in men, in the preſent conſtitution of the world, and the ſpiritual managers of the oppoſition to the kingdom of God. Wherefore, take unto yourſelves the 13.
whole armour of God, that you may be able to make reſiſtance in the evil day, when you ſhall be attacked, and,

NOTES.

12 [a] "Principalities and powers" are put here, it is viſible, for thoſe revolted angels, which ſtood in oppoſition to the kingdom of God.

PARAPHRASE.

and, having acquitted yourſelves in every thing as
14. you ought, to ſtand and keep your ground: Stand
faſt, therefore, having your loins girt with truth;
15. and having on the breaſt-plate of righteouſneſs; And
your feet ſhod with a readineſs to walk in the way
of the Goſpel of peace, which you have well ſtudied
16. and conſidered. Above all taking the ſhield of faith,
wherein you may receive, and ſo render ineffectual
all the fiery darts of the wicked one, i. e. the devil.
17. Take alſo the hopes of ſalvation for an helmet; and
the ſword of the ſpirit, which is the word of God[a]:
18. Praying, at all ſeaſons, with all prayer and ſupplica-
tion in the ſpirit, attending and watching hereunto,
with all perſeverance, and ſupplication, for all the
19. ſaints; And for me, in particular, that I may, with
freedom and plainneſs of ſpeech, preach the word,
to the manifeſting and laying open that part of the
Goſpel, that concerns the calling of the Gentiles,
which has hitherto, as a myſtery, lain concealed, and
20. not been at all underſtood. But I, as an ambaſſador,
am ſent to make known to the world, and am now
in priſon, upon that very account: but let your
prayers be, that, in the diſcharge of this my com-
miſſion, I may ſpeak plainly and boldly, as an am-
baſſador from God ought to ſpeak.

NOTE.

17 [a] In this foregoing allegory, St. Paul providing armour for his Chriſtian ſoldier, to arm him at all points, there is no need curiouſly to explain, wherein the peculiar correſpondence between thoſe virtues and thoſe pieces of armour conſiſted, it being plain enough, what the Apoſtle means, and wherewith he would have believers be armed for their warfare.

TEXT.

An. Ch. 63.
Neronis 9.
Chap. VI.

Stand therefore, having your 14
loins girt about with truth, and
having on the breaſt-plate of
righteouſneſs;
And your feet ſhod with the 15
preparation of the Goſpel of
peace;
Above all, taking the ſhield of 16
faith, wherewith ye ſhall be able
to quench all the fiery darts of
the wicked.
And take the helmet of ſal- 17
vation, and the ſword of the
ſpirit, which is the word of God:
Praying always with all prayer 18
and ſupplication in the ſpirit, and
watching thereunto, with all per-
ſeverance, and ſupplication, for
all ſaints;
And for me, that utterance 19
may be given unto me, that I
may open my mouth boldly, to
make known the myſtery of the
Goſpel:
For which I am an ambaſſa- 20
dor in bonds: that therein I may
ſpeak boldly, as I ought to ſpeak.

SECT. XII.

CHAP. VI. 21—24.

EPILOGUS.

PARAPHRASE.

21. TYchicus, a beloved brother, and faithful mini-
ſter of the Lord, in the work of the Goſpel,
ſhall acquaint you how matters ſtand with me, and

TEXT.

BUT that ye alſo may know 21
my affairs, and how I do,
Tychicus, a beloved brother and
faithful miniſter in the Lord,
ſhall make known to you all
things.

An. Ch. 63.
Neronis 9.

CHAP. VI.

TEXT.

22 Whom I have ſent unto you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love, with faith, from God the Father, and the Lord Jeſus Chriſt.

24 Grace be with all them that love our Lord Jeſus Chriſt in ſincerity. Amen.

PARAPHRASE.

how I do, and give you a particular account how all things ſtand here. I have ſent him, on purpoſe, to 22.
you, that you might know the ſtate of our affairs, and that he might comfort your hearts. Peace be to 23.
the brethren, and love, with faith, from God the Father, and the Lord Jeſus Chriſt. Grace be with 24.
all thoſe that love our Lord Jeſus Chriſt with ſincerity[a].

NOTE.

24 [a] Ἐν ἀφθαρσία, "in ſincerity," ſo our tranſlation; the Greek word ſignifies, "in incorruption." St. Paul cloſes all his epiſtles, with this benediction, "grace be with you;" but this here is ſo peculiar a way of expreſſing himſelf, that it may give us ſome reaſon to enquire what thoughts ſuggeſted it. It has been remarked, more than once, that the main buſineſs of his epiſtle is that, which fills his mind, and guides his pen, in his whole diſcourſe. In this to the Epheſians he ſets forth the Goſpel, as a diſpenſation ſo much, in every thing, ſuperior to the law; that it was to debaſe, corrupt, and deſtroy the Goſpel, to join circumciſion and the obſervance of the law, as neceſſary to it. Having writ this epiſtle to this end, he here in the cloſe, having the ſame thought ſtill upon his mind, pronounces favour on all thoſe that love the Lord Jeſus Chriſt in incorruption, i. e. without the mixing, or joining any thing with him, in the work of our ſalvation, that may render the Goſpel uſeleſs and ineffectual. For thus he ſays, Gal. v. 2, "If ye be circumciſed, Chriſt ſhall profit you nothing." This I ſubmit to the conſideration of the judicious reader.

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END of the THIRD VOLUME.

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